fr. 46.9

Joh: Lich: & Coven:

David's HARP Strung and Tuned:

Or, an eaſie

ANALYSIS

Of the whole BOOK of

PSALMS:

Caſt into ſuch a Method, that the Summe of every *Pſalm* may quickly be collected and remembred.

With a Devout

MEDITATION or PRAYER

At the end of every *Pſalm*, framed for the moſt part out of the words of the *Pſalm*, and fitted for ſeveral Occaſions.

By the Reverend Father in GOD, *WILLIAM*, by the Divine providence, *Lord* Biſhop of *Gloucester*.



Bp Nicolson

LONDON,

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1684:04

To the Right Honorable,

EDWARD

EARLE of *CLARENDON*, Viſcount *Combury*, Baron of *Hyndon*, Lord High Chancellor of *ENGLAND*, and Chancellor of the Univerſity of *OXFORD*, and one of His MAJESTIES moſt Honorable Privy Councel.

Right Honorable,

A KING and a Prophet greet you well. And yet it is the ſame Perſon under two names, who under either notion I preſume ſhall be welcome. For you have a King in your heart, and admit the Prophet into your boſome. The great ſervices you perform to the one, and the great affections you bear, and real courteſies you do the other, hath emboldned me to preſent theſe my Meditations unto your protection, I ſhall leſſe fear the rigid Cenſures of others, if in your Lordſhips deep judgment I have contributed the leaſt mite that may help forward devotion. You are the great Moderator of the rigor of the Law, and therefore what I cannot claim in juſtice, I humbly beg in equity, that is, a favourable ſentence for expoſing theſe my crude conceptions under your Name, and I am enough honoured, if no diſhonour be caſt upon you, by fixing your Honors name to a Work ſo unworthy.

This indeed I had not done, had not your Lordſhips favour in particular obliged me to it. 'Tis by your Lordſhips influence upon me, that I glimmer as a little Star in the Church, and that I yield a more vigorous luſter is your Lordſhips endeavor, for which I have little to return but thanks in this poor acknowledgment. That you are a Patron to the *Muſes* in general, is too large, and univerſal Propoſitions are as *Catholica*, Catholick medicines, that cure few. That you have been a Patron to my ſtudies, puts life into my old blood not to be faint and weary. A vice to which old age is ſubject, that is, to waſte and go out, except there be oile in the Lamp.

That I no ſooner medled with this ſubject, was, becauſe I durſt not: The Myſteries herein contain'd, and the Art in the delivery were ſo ſuperlative, that I always held them fit for a mature judgment, which by length of years and obſervation is heightned in old men, till they wrack upon dotage. Beſides, I have obſerved, that the beſt of Expoſitors have preſented their thoughts upon the *Pſalms* in their riper years, and made them one of their laſt works. Heavenly raptures they met with in this

Book, which raiſed their ſpirits and hearts, and beforehand prepared them to that place, to which they did approach. I have therefore written after their Copy, and brought it to light, as the child of my old age, and then, 'tis ſuppoſed there may be many infirmities in it, which that your Lordſhip cover with your mantle, will be a ſignal Act of charity.

The Motive that chiefly was moſt powerful with me to undergo this task, were thoſe Meditations and Devotions of others, which I uſed and peruſed upon theſe *Hymns*, Theſe to my judgment (weak I confeſſe) reliſh'd more of th Compoſers own Genius, than of *Davids* ſpirit To remedy this, I conceived no better way, than to compoſe the Prayer in *Davids* words, which for the moſt part is here done, and though the order of the *Verſes* be here often inverted, yet this is done for the better Connexion of the whole. The ſcope and intent of the Pſalmiſt is ſtrictly obſerved.

Pray and Sing we ought with underſtanding, and that is not poſſible till we underſtand what we Pray or Sing: Now to beget this knowledge in thoſe, whom I do deſire to animate and render devout in thoſe duties, the eaſieſt way I could think on, was, to preſent the whole Summe of every *Pſalm* in a brief *Synopſis*. This conſideration produced that *Analyſis*, which I here offer. How happily or unhappily this is perform'd, I leave it to yo ur Lordſhips exacter judgment.

And yet there was another reaſon, which caſt me on this Subject. The face of the times were ſad and cloudy, and our Mother the Church in a mourning weed, as *Rachel lamenting for her children, becauſe they were not*: and yet upon the promiſes of God there was hope of a reſurrection. As then thoſe, who accompany their deareſt friends to their laſt home, though covered over with veſts of ſadneſſe, yet *mourn not as men without hope*: So I in this doleful and general funeral, as it were, of this our Mother, followed her to the grave (as the bitter and enraged enemies of hers hoped and boaſted) with a ſad heart and wateriſh eye: and yet in this depth of ſorrow I received this comfortable aſſurance, that the day of reſurrection would appear for *Zion*, that her walls would be rebuilt and flouriſh; which beyond my expectation, (God be bleſſed for it) I have lived to ſee, and by your Lordſhips favor enjoy a large and honorable portion in it.

Now that I might have ſomewhat ſuitable, and at hand ready to expreſſe both theſe paſſions. I could not find any part of Scripture ſo apt and pertinent, as this little Epitom of the whole. By which I have been taught to grieve and hope, to lament and joy, to complain to my God, and comfort my ſelf in the deepeſt of thoſe complaints with thoſe lively and inſpiriting encouragements, which this Swan of *Bethlehem* hath left, to be ſung by all the good people of God in their extremities. The whole is *Davids*, the Method only mine, and if it ſhall find a Candid interpretation from others, and a favorable acceptation from your Honour, you ſhall oblige me to remain, what I am,

Your Lordſhips,

in all due obſervance

WILL. GLOUCESTER.

A PREFACE
To the EXPOSITION of the
Pſalms.

THERE *is no way by which Man may learn, but by the ſame God vouchſafes to teach him;* There *is* Liber Naturæ, *and* Liber Scripturæ; *The Book of his Creatures, and his Book of Scriptures: The Book of his Creatures, is as it were, a great Common-place Book, written in* Folio, *for all Nations and Languages, and able to Catechize all men in theſe two Principles,* That there is a God, and that he is to be worſhipped.

2. Sect. *But his Book of Scriptures, is as it were, his own Book of Statutes, written for his own peculiar people, the Church; wherein, by Precepts, he inſtructs; by Requeſts, he exhorts; by Promiſes, he allures; by Threats, he terrifies; and therefore hath he ſent his ſervants for the attaining of theſe ends, with divers qualities: Some, like* Moſes, *to teach; ſome, like* Eſau, *to comfort; ſome, like* Jeremy, *to mourn, but* David, *with his Harp, to do all this. So that of* Caſſiadore *is true,* That the Book of the *Pſalms* is a ſpiritual Library of moſt kind of Doctrines, fit for Meditations, *&c. As* Ambroſe, Commune quoddam Medicinæ promptuarium.

3. Sect. *The whole is* ἀυτόνευς, *and came from one and the ſame Fountain. One Word and Wiſdom of God revealed theſe words to the ſons of men; one Holy Ghoſt indited them; one Blood of the Lamb ſealed them; one Spirit of Inſpiration moved in the Pen-men that ſet them down; one Spouſe of Chriſt hath received them, and preſerved them; ſo that we may not, nor dare not prefer one Prophet before another, nor Evangeliſt before Evangeliſt, or Apoſtle before Apoſtle: In this Houſe they are all Veſſels of equal Honour and Authority;* Moſes *is no better than* Samuel, David (*a King*) *than* Amos *the Heardſman; not* Peter *than* Luke, *or* Luke *than* Paul.

4. Sect. *Notwithſtanding, as the parcels of this Book were publiſhed and delivered by divers Notaries, in divers Ages, and on divers Occaſions; ſo alſo may they ſerve for divers ends and purpoſes, though all to make the Man of God perfect. Precepts of Life and Worſhip, we read in* Moſes; *Examples of Virtue and Piety, in the Hiſtories; Predictions, Promiſes and Threats in the Prophets; the plain and true Doctrine of Salvation, in the Evangeliſts and Epiſtles.*

5. Sect. *But the Book of the* Pſalms *is ſo compoſed, that it comprehends whatſoever may be uſeful in all theſe; ſo that it is much like the* Iſraelites *Manna, which taſted and reliſhed according to every mans deſire and neceſſity: Propheſies we find here to ſettle, Promiſes to ſtay the wavering ſpirit. In briefe,*

many

many Stories to delight a curious Reader; Examples of Virtue, enough and enough, Rules for practice good ſtore; Dehortations from Vice, Exhortations to Virtue, Judgments brought on the wicked, Mercies multiplied upon the righteous, In a word, A whole Treaſury of Divine Truth.

6. Sect. *The Temptations and Afflictions of good men cannot be ſo many, but in theſe* Pſalms *they may find eaſe and remedy; nor their Affections in Piety ſo inflamed, but here they may find Forms to expreſs them.*

1. Sect. *For, do our ſins lie as a weight of Lead upon our ſouls? or doth the heavy wrath of God ſadden and moleſt the Conſcience? Here are words to be found, that being ſent up to God with* David's *ſpirit, may eaſe it: Do Tyrants oppreſs us? Doth the malice of man purſue us? Do friends (in this caſe) forſake us? nay, which is more than all this, Doth God from Heaven ſeem to write bitter things againſt us? Whence can we fetch more ready and certain comfort, than from this little Manual?*

2. Sect. *Would you meditate on Gods Benefits, keep a Record of his Providence? Need you Exhortations to Piety? Are your hearts inflamed to pray to, or to praiſe God? Not a Book of the Old or New Teſtament that can ſooner, and to more effect, ſatisfie your deſires, than this.*

What is it, I pray, that you may not learn out of the Pſalms? *Here you may find ready made a Buckler of Fortitude, the exact Scale of Juſtice, a Rule for grave Temperance, abſolute Prudence; the way of Repentance, the Rules of Patience, ſome of theſe may be fetch't out of other Authors; but not upon ſuch grounds, never inſtill'd from the like ſpirit.*

3. Sect. *But I am yet too low: Here you may learn the great Myſteries of Chriſtianity, and that ſtupendious good Will of God to all Mankind, the whole work of mans Redemption, the Incarnation, the Paſſion, the Reſurrection, the Aſcenſion of the Son of God, is ſo lively in divers* Pſalms *expreſſed, as if* David *had been an Eye-witneſs, rather than a Prophet; and to write a Story, rather than a Prediction.*

Sect. *To collect all, If our Patience be to be ſtrengthned in our Afflictions; if we are to call and cry to God for his help in Extremities; if our Hope be to be under-prop'd; if our Love and Piety be to be inflamed; if our Faith to be confirmed about the great Myſteries of our Redemption; if* Δοξολογία *to be given to God (in the exerciſe of which, all the power of Religion doth conſiſt) every good and pious man ought to betake himſelf to this rich Treaſury, deſtined by God to theſe uſes, and yet left to us for thoſe uſes, that we ſhould not be to ſeek for comfort when we need, nor for Forms of Thankſgiving when we have received.*

2. Sect. *Now that all theſe advantages might the better be apprehended by us, and have the deeper impreſſion in us, it hath pleaſed the Spirit of God to convey unto us in Poetry and Muſical Numbers, all this; for God ſaw how hardly man would be drawn to that which is good, and how prone we are to that which delights; and therefore as skilful Phyſitians lap up their bitter Pills in ſugar, leſt the ſick Patient ſhould be averſe to what will reſtore and recover him; ſo hath God by the ſmoothneſs of Muſick, conveyed his Precepts to the ear, that liſtning to what we delight in, we might at the ſame time learn what might do us good.*

Sect. *Scarce any Prophetical Prediction, or Prophetical Precept, is by the Vulgar remembred beyond the Church-door; but the tune of the* Pſalms,

and

and the words too, are longer lived. Pueri modulantur domi, vivi foro circumferunt: *That was the use in* Basil's *time, and would it were in use still; our Lives would be more holy, and our Passions more calm.*

For a Psalm *doth calm the waves of our passions, and quiet the soul; it pacifies the anger of the mind, and cools the flames of wantonness. A* Psalm *unites friends, reconciles enemies, knits together disagreeing souls; for who can think that man his enemy, with whom he hath joined his voyce in singing a* Psalm *to his God? Charity is the chiefest good amongst men, of which the consent of the voyce puts us in mind: A Discord we make in this heavenly Musick, so often as there is not an union of souls as well as voyces; in this Quire he sings out of Tune, that is not in Charity.*

Sect. *This Symphony drives away evil spirits, this Harmony brings the Angels to our help, this is our Armour in the darkness of the night, with this we ease the labour of the day. A* Psalm *is an Ornament in the mouths of children and young men, a comfort to the aged, the best dress for women, an honour to Virgins; it is the work of the Angels, the study of the Saints, a spiritual sacrifice, and a shadow of your future happiness; this, this Symphony beautifies our Festivals, and graces all our Service.*

To Beginners in Religion, it is a Rudiment; to Proficients, an increase in grace; to perfect men, a foundation. The voyce of the whole Church being in harmony, and but one, sets babes and sucklings to learn Hosanna; *better Scholars to go on in their praise, and old Matrons to rejoyce that their God should be thus honoured with many voyces, but one heart.*

When the soul is pleased, it is hereby diluted with joy; and when it is sadned with godly sorrow, it is hereby resolved into tears; for a Psalm *will fetch this water sometimes even from a heart of stone.* Aug. Confess. 9. 33. *Professeth, That he had so tender a heart, that he melted into tears, when he heard the* Psalms *sung in the Church of* Milan; *and* Musculus *the like of himself at* Ausparge.

Oh! the Wisdom of our heavenly Master, who took care, Ut eadem operâ cantemus & res addiscamus: *That found a way to steal in his necessary Documents into our minds; for that Doctrine which by violence and much difficulty is beat into us, as easily slips out again, and is forgotten; but what is drunk with delight and content, stayes with us, and is fixed in our memory.*

Philoxenus *was wont to say,* Carnes esse suavissimas non carnes, & pisces non pisces; *his meaning was, That that flesh and fish had the best savour, which were so delicately cooked and dressed, that the sauce took away from them the natural Relish which might offend. Precepts and Rules of Vertue and Piety have to humane palates but a harsh taste, and they go down, and are digested very hardly; but being conveyed into a Poem, and conveyed into the ear by Musick, the rigour and severity is much abated, and we are pleased insensibly with the food, by the Art with which it is seasoned. God knew well our queasie and nauseous stomacks, and therefore hath served us our Dyet in a* Psalm.

Sect. *Many good Precepts I have taught you, many Rules of life out of* Moses *and the Prophets, many Rules of Faith out of the Evangelists and Apostles.*

More

Ἐμοὶ μὲν, ὡς Φιλόξενος ὀπτητὴς ἔλεγεν, τῶν κρεῶν τὰ μὴ κρεά, ἡδιστά ἐστι, καὶ τῶν ἰχθύων οἱ μὴ ἰχθύες. Plut. πῶς δεῖ τὸν νέον
§ α

More than these nine years I have spent my time in the preparation of this spiritual food; but I fear me, the meat hath been too strong, or else your digestion hath not been so good as I desired; so little fruit appears in your lives, that there be, who say, you have little Faith; Pudet hæc opprobria nobis, &c. *A shame it is that it should be objected, but more a grief that it is not easie to answer it.*

The Evil is spreading, and the Disease very dangerous, and I began to think how I might help it: At last, I thought to bring you the same meat in the Psalm *of* David, *and to try whether Faith and Repentance dressed up in Numbers, might be effectual to amend your Lives, and confirm your Belief.*

These Hymns are yet left you to serve God, these, when you meet every Sabbath, you read; these, when you come to this place, you sing; and it shall be the labour of my old Age, that the Lessons which are here taught, as well as the Musick and Meeter in which they are set forth, be brought to your ears, would I could say your hearts.

And thither they would be brought, and there they would rest, and have their effect, could you but sing them with Davids *spirit; that is, with a soul truly affected with what you read, and what you sing.* Eadem est verborum sententia, quocunque modo proferantur; sed multum refert, quo Spiritu, & quibus coram Deo proferuntur Affectibus.

Sect. *Mirth, sorrow, hope and fear divide your lives, and these are the Plummets of the soul that move it to honest actions. Present a future evil, men fear; a present danger, they grieve; let good be present, they rejoyce; to come, and they hope to attain it.*

And it cannot be said, how much power these have over the soul of man, neither is it possible to contain them, but they will break out. My heart (*saith* David) was hot within me, at last I spake with my tongue, *Psal.* 88.

Sect. David *was a man of much experience this way, he had whereof to rejoyce; whereforé to grieve, he had sufficient cause to fear, more to hope; and as these passions took their turns, so did his* Psalms; *for now he rejoyceth, sometimes he mourns; one while he expresseth his Fear, at another time his Hope; and all in such pathetical Rhetorick, that no Eloquence is able to come near it: He sets himself before his God, opens unto him all his secrets, speaks of God, to God, with his God, and powres forth his affections of Faith, Hope and Love, in such quick and powerful words, that who shall lay them aside, and make choice of his own, shall find them wateriſh, cold, frozen. I have lately seen some Meditations, Vows, Soliloquies of an afflicted soul, composed with* Davids *spirit, and* Davids *words, and it makes my soul in my body become like melting wax.*

Sect. *That then we read or sing these* Psalms *with hard hearts, and dry eyes, it is because we want* Davids *affections, we rejoyce not in God, we grieve not that he is departed from us, we fear not his Power and Majesty, nor yet hope in the stedfastness of his Promises. Quicken but your affections upon* Davids *grounds, and you shall find there are no such prayers, no such praises, as these of* David.

Never let any man fear that these words will not fit the affections of any pious and devout soul, since an egge is not more like an egge, nor a man a man, than the Spirit of God is conformable to it self, in all the Elect Sons of God.

Have

Have these words united Davids *soul to God? Have they made him familiar with Heaven? Doubt not but they may have the same effect in you; your confidence may be the more, when you commence the same Petitions to the same God, in the same words which he hath heard and granted already.*

Doth he in these express his joy, his grief, his fear, his hopes? Be bold also to do the like, and then expect the like effect.

But perhaps it may be said, That they may be of singular use, when the heart is dilated with joy, and opened with that which pleaseth, unfit they are altogether for a sad and oppressed soul; for who shall sing? who rejoyce? who exult? Is not this proper for chearful souls? Is any man merry, let him sing Psalms: *saith the Apostle,* James 5. *What mirth can there be in pious men by which they are called upon to sing to God? when they are obnoxious to so many storms of troubles; such variety of temptation in this life, that a man would think they should have little mind to sing any other Song than that of* David, Multæ afflictiones Justorum; *and are* Psalms *fit for sorrow or mourning.* Quis enim ignorat musicam rebus tristibus parum accommodam? *All this is most true, for no sad and sorrowful heart sings sweetly, rather he mourns as a Dove, and chatters as a Swallow, he sighs, he laments, he grieves. Neither do I deny that the best of Gods servants have always sufficient reasons to water their Couch, and bedew their cheeks with showres of tears.*

When therefore they sing, this is done out of experience, or assured hope, and both resolves them into mirth within: A tryal they have of their Fathers love, that he hath saved them from the Paw of the Lyon, and the Paw of the Bear; or else in the midst of their afflictions, an inward sense and perswasion of Gods good will and love to them, with which being contents, they can sing even in the Prison, and rejoyce under the Whip. No man is able to express, but he that feels it, the joy and content of that soul which is fully perswaded that he hath peace with God; load such a man with chains, tear his flesh with Whips, threaten Fire, Swords, Racks, Halters; present him with the grim face of Death he smiles and laughs, and rejoyceth, That he may be accounted worthy to suffer for Christs sake: *And hath not such a soul reason to sing in misery?*

David *had experience of both: No man in greater troubles, no man more strangely delivered; he might well then sing* Psalms, *for that in the greatest of his dangers he had a full assurance of Gods love and good will to him; and this enlarged his heart to sing,* Thy Statutes have been my Songs in the house of my Pilgrimage.

This difference then the Book of Psalms *hath from other parts of Scripture, That whereas they may be read and repeated even by carnal minds, these can never be heartily sung, except by spiritual men, and such who have had experience of Gods good will, either in their deliverance, or else the sense of comforts in their greatest extremities: They then are unapt to sing these spiritual Songs, who are no more affected with what* David *sings, than as if Gods Providence, Protection, Love and Goodness did no way concern them.*

Sect. *Enough I hope I have said to make you in love with this Book; for if either the utility or profit of it can move you, or the sweetness of the harmony in it work upon you, then you cannot choose but prize it, as a Celler full of precious Oyls, whereby all your necessities may be provided for; or a Tree, or rather a whole Paradise of Trees of life, which bring forth fruits every Month, nay,*

every

every day and houre, whose fruit is fit for meat, and leaves for medicine.

And what marvel? the Original thereof being from Heaven, not Earth; the Author God, not man; the Indicter, the Holy Spirit, not the wit of David; *the Matter, verity, piety, purity, uprightnes; the Form, Gods Word, the Word of Truth, the Word of Salvation; the Effects, light of understanding, stableness of perswasion, repentance from dead works, newness of life, holiness, joy, peace in the Holy Ghost. Lastly, the end and reward, and study thereof, fellowship with the Saints, participation of the heavenly Nature, fruition of an immortal Inheritance that never shall fade away. Happy is that man that delights in the Scriptures, in this Scripture; and thrice happy is that man, who meditates in it day and night.*

Now that your Meditations may be more fruitful, it will not be amiss, that you know before hand that these things about this holy Book, The Authority, the Author, the Sense, the Division, or Order *of this Book.*

De Authoritate.

1. Sect. *Of the Authority I shall need say but very little, since our Saviour himself hath given it an ample Testimony,* Luke 24. 44. These were the words that I spake unto you while I was with you, That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me: *Where you see that the old Testament is* integrale totum; *it admits of three limbs,* The Pentateuch *writ by* Moses, *the greater part writ by the* Prophets, *and the* Psalms *writ by* David; *and all these testifie of Christ, and the* Psalms *especially, there being not any one Book out of which more Testimonies are produced, and therefore was alwayes, and must be continued in the Canon.*

De Autore.

And you may remember, that I but now said David *was the Author of them, which may not yet be so understood, as if he penn'd them all, for some of them were penn'd in and after the Captivity; but his they are said to be,* à parte præstantiori, *as denominations use to run, because he composed the greatest part of them, and was so excellent in expressing himself this way, that he alone was called the* Psalmist.

De Divisione & Ordine.

These, as it is conceived, Esdras *after the Captivity collected, and cast them into that Order they now stand: One Book he composed of them, which by the* Jewes *was (for what reason I know not) subdivided into five Tracts: The first, from* Psal. 1. *to* 42. *The second, from* 42. *to* 73. *The third, from* 73. *to* 90. *The fourth, from* 90. *to* 107. *The fifth, to the end. At the end of each there is an* Hallelujah, Amen, hoc primum, medium, ultimum. *The whole contains One hundred and fifty* Psalms, *so say,* Herom, Remigius, August. the Master of the Sentences, *for some mystery in the Number; but as* Chrysostom *thought in the Honour of the Trinity; but* Rupert *for the Trinity of the three Theological Virtues, Faith, Hope and Charity; to which three Graces he reduceth all the* Psalms.

But

But Thomas *hath another conceit, This was done, ſaith he, to ſhew the threefold ſtate of Gods faithful people; they are in a ſtate of Repentance, Righteouſneſs, Glory; Penitents they are, and that ſtate enas in* Pſal. 50. Miſerere mei Deus, *Pſal.* 51. *Juſtified perſons they are, and that hath the limit at the* 100. Miſericordiam & Judicium; *and in their Glory they are, and then they ſing to the end;* Omnis Spiritus laudet Dominum: *But the beſt Diviſion of theſe, is that of* Villa Vincentius, *who for uſe reduceth them to theſe ſix Claſſes or Heads.*

1. Sect. *Some of them are ſimply* Didactici, *or* Paranætici, *which teach what we are to follow, what to avoid: According to the letter of* Moſes *Law, Vice they condemn, and* de finibus bonorum differunt; *as the* 1, 11, 14, 15, 32, 36, 49, 50, 51, 62, 73, 77, 78, 84, 90, 99, 101, 119, 127, 130, 131, 133, 134.

2. Sect. *Some of them are Prophetical, and contain Predictions of Chriſt, of the different ſtate of the Church and Saints, of their Perſecutions, and their liberty and deliverance, and the utter deſtruction of their Enemies; as* Pſal. 2, 5, 8, 9, 16, 19, 21, 22, 24, 29, 40, 41, 45, 47, 53, 59, 67, 68, 72, 87, 89, 93, 95, 96, 97, 98, 100, 113, 117, 145.

3. Sect. *Some are* λειτοις precatorii, *in which the Prophet, and all depreſſed ſouls do implore the mercy of God, ſeek remiſſion of ſins, and deliverance from danger, and preſervation of the Church,* 3, 8, 6, 7, 10, 12, 13, 17, 20, 25, 26, 28, 31, 35, 38, 39, 42, 43, 44, 51, 54, 55, 56, 57, 61, 63, 64, 69, 70, 71, 74, 79, 80, 81, 83, 85, 86, 88, 94, 102, 119, 120, 123, 132, 133, 140, 141, 142, 143.

4. Sect. *Others are Conſolatory, ſpeaking of Repentance, of the expectation of deliverance of good men, of the Promiſes, Goodneſs, Juſtice, Judgments of God, and of that ruine that will fall upon ill men, as the* 4, 31, 37, 39, 52, 58, 68, 75, 77, 82, 84, 91, 92, 112, 119, 121, 128.

5. Sect. *Some are* ευχαριστικὸς, *in which, after deliverance from danger, after enemies ſubdued, after benefits received, and evils averted, thanks are returned to God; as,* 18, 23, 27, 30, 31, 33, 34, 46, 48, 60, 65, 66, 76, 103, 104, 105, 106, 107, 108, 111, 114, 115, 116, 118, 119, 122, 124, 125, 126, 129, 135, 136, 138, 139, 144, 145, 146, 147, 148, 149, 150.

Sect. Laſtly, *Some there are which are of a mixt Nature, for they conſiſt partly of prayers, partly of comforts, partly of thankſgiving, partly of admonitions, partly of doctrine, partly of exhortations; ſo that we may truly call this Book of* Pſalms *the Epitom of the whole Bible, and an abſolute Anatomy of a Chriſtian man; in which, whatſoever is neceſſary for a devout ſoul, may be fully found.*

4. De Sensu.

Sect. *Now that we may ſing theſe* Pſalms *with underſtanding, neceſſary it is that we do know that there is in many of them (as in other Scriptures) a double ſenſe, there is a literal, and there is a ſpiritual and myſtical ſenſe, and one is ſubſervient to the other.*

Sect. 1. *The literal ſenſe is that which the Author firſt intends, in what words ſoever his mind be expreſſed, whether proper or tropical.*

Sect. 2. *The ſpiritual and myſtical ſenſe is, when the words being true literally in the Type, yet are referr'd to another matter, to Chriſt or the Church as the Antitype.*

And

And the Reaſon of this diverſity is, becauſe that the Old Teſtament was a Figure of the New, and the New of our future Glory; we muſt then in very many places of this Book look further than David, *have one eye upon him, and another eye upon Chriſt our Saviour.*

Sect. *This our Prophet was ſo lively a Type of Chriſt, that in divers places of the Prophets, Chriſt is in expreſs terms call'd* David, *as* Jer. 30. Servient Domino ſuo & Davidi Regi ſuo, quem ſuſcitaberis. *Ezek.* 47. Suſcitabo inquit Dominus ſuper ea, paſtorem unum, qui paſcat eam, ſervum meum David. *Hoſ.* 3. Poſthæc revertentur filii Iſraël, & quærent Dominum Deum ſuum, & Davidem Regem ſuum.

When then we find in the Pſalms *a double ſenſe, the literal and myſtical; that of the letter muſt firſt be found out, though our mind run upon the myſtical, as that which is the chief, and principally intended; for that muſt wait upon this, as* Hagar *did upon* Sarah; *and until the letter be well known, the myſtery contained under that letter, will never be well and fully underſtood.*

He that would rightly underſtand the true Analogy betwixt the Levitical ſacrifices, and the ſacrifice of our Saviours ſoul for the ſin of the whole World, muſt firſt be well acquainted with thoſe Moſaical Rites; and ſo he that would exactly judge of thoſe things which in the Pſalms *are myſtically ſpoken of Chriſt, muſt firſt ſee how they agree to* David.

And as that man reads all the Ceremonial Law to very little purpoſe, who dwells upon thoſe ſhadows and figures, and ariſeth not to Chriſt, whom they ſignified; ſo doth not he ſtudy and interpret theſe Pſalms *to any great purpoſe, who confines his thoughts in* David *or* Solomon, *or any other, and takes not occaſion by the figure to ſearch out the Truth.*

Sect. *Two ſorts of men there have been very much miſtaken in the Explication of the* Pſalms.

Sect. 1. *The firſt are the* Jews *and* Judaizants, *that refer whatſoever they find here to* David, *and to that Age; they make little or no account of Chriſt, and the Church collected by him, and under his Government.*

Sect. 2. *The other, who ſetting by* David *as but a Cypher, interpret every* verſe *and ſentence of Chriſt alone, and of Chriſtians.*

That therefore both theſe Rocks, as Scylla *and* Charibdis *may be avoided, I intend* (Deo Auſpice) *to go in a middle way, and as occaſion ſhall be offered, firſt to explain the literal ſenſe, and ſhew the truth of the words in* David, *becauſe that is the Baſis and Key to the Myſtery; and then this literal ſenſe being explain'd with all poſſible brevity, to open unto you the ſpiritual, and ſhew what reſpect any* Pſalm *hath to Chriſt, that ſo you may have an abſolute, full and perfect underſtanding of theſe ſpiritual Songs.*

Quod quædam, etiam in iis Pſalmis, quæ in Novo Teſtamento ad Chriſtum referuntur, ſunt in literali ſenſu vera, in Davide, demonſtrat *Janſenius*. in Epiſt. Dedic. ante Pſalmos, quem conſulas.

DAVIDS



DAVIDS HARP strung and tuned.

PSAL. I.

The τὸ κρινόμενον in this Psalm, is, Who is the happy man? or what may make a man happy?

Who happy? this resolved.

THIS Question the Prophet resolves in the two first Verses.

1. Negatively. It is he, 1. *That walks not in the counsel of the ungodly.* 2. *That stands not in the way of sinners.* 3. *That sits not in the seat of the scornful.*
2. Positively. It is he, 1. *Whose delight is in the Law of the Lord.* 2. *Who doth meditate in the Law day and night.*

1. Negatively. Ver. 1.

2. Affirmatively. Ver. 2.

2. This happiness of the good man is illustrated two wayes. 1. By a similitude. 2. By comparing him with a wicked man.

The good mans happiness illustrated. 1. By the similitude of a Tree, that, 1. *Is* planted. Ver. 3. 2. That brings forth seasonable fruit, 3. And prospers.

1. The similitude he makes choice, is, that of *a Tree*, not every *Tree* neither, but that which hath these eminencies.

1. *It is planted*, it grows not of it self, neither is wild.
2. *Planted by the Rivers of waters*, it wants not moisture to fructifie.
3. It doth fructifie, *It brings forth fruit*, it is no barren *Tree*.
4. The fruit it brings, is seasonable; *fruit in its season.*
5. It is alwayes green, Winter and Summer; *the leaves wither not.*

Clearly without any Trope: *Whatsoever* this good man *doth*, or takes in hand, *it shall prosper.*

2. By comparing him with a wicked man. 1. With him it is not so, he is not happy. Ver. 4. 2. He is like Chaffe.

2. He shews this good mans happiness, by comparing him with a wicked man, in whom you shall find all contrary.

First, In general: *Not so.* As for *the ungodly it is not so* with them; *not so* in the plantation, in the place, in the seasonable fruit, in the greenness, in the prosperity; so far from being like *a Tree*, that they are like,

1. *Chaffe*, a light and empty thing.
2. *Chaffe which the wind* whiffles up and down.
3. *Chaffe which the wind* scatters, or *driveth away.*
4. And never leaves scattering, till it hath driven it from the face of the Earth. *Septuag. Arab.*

 Secondly,

Secondly, And that no man think that their puniſhment ſhall extend only to this life; in plain terms he threatens to them,

Ver. 5. 3. Shall not ſtand in judgment.

1. Damnation at the great day: *They ſhall not ſtand in judgment*; though ſome refer this clauſe to this life. When he is judg'd by men, *cauſa cadet*; he ſhall be condemn'd.
2. Excluſion from the company of the juſt. *Sinners ſhall not ſtand in the Congregation of the righteous.*

Ver. 6. The cauſe of both.

3. In the cloſe, he ſhews the cauſe why the godly is happy, the wicked unhappy.
   1. Becauſe *the way of the righteous is known to God*, approved by him, and defended.
   2. But the way, ſtudies, plots, *counſels of the wicked ſhall periſh.*

The Prayer out of the firſt *Pſalm.*

O Almighty and moſt merciful God, who haſt taught us by thy holy Word, that the only way to obtain felicity, is, to avoid evil, and to do good; never ſuffer me to walk in the counſels of the ungodly, nor to ſtand in the way of ſinners, nor to acquieſce and ſit down, and reſt in the Chair of the Derivers of Religion and Piety: But ſo renew and quicken all the faculties of my ſoul by the gracious aſſiſtance of thy Spirit, that my delight may be to walk in the paths of thy Commandments, and the meditations of my heart day and night taken up with the ſtudy of thy ſacred Word and Will. Ver. 1. Ver. 2.

By nature I am a wild Tree, barren of good fruit; be pleaſed then to tranſplant me, and ingraft me into the true Olive; rot me in true faith, ſuſtain me in charity, let thoſe heavenly dews of grace, and Rivers of waters which flow from thy Sanctuary, moyſten and comfort my dry ſoul, ſo I may bud and knit, and fructifie, and in a fit ſeaſon bring forth ſuch fruits, as may chear thee my God, and be beneficial to man; then I may expect happy ſucceſſes and proſperity upon the work of my hands. Ver. 3.

O Lord, thou knoweſt my frailties, no Tree more ſubject to the violence of tempeſts, than I am to the fury and rage of enemies, who, if they may have their will, will not leave one leaf upon me, they will deprive me of my juice, and deveſt me of my greenneſs. O let not then the ſcorching heat of any temptation wither, nor the ſtorm of a winter perſecution beat off a leaf of grace with which thou haſt beautified my ſoul; but in the midſt of this fiery trial let me ſtill flouriſh, and in the coldeſt blaſt let me retain my life and freſh vigour; that howſoever I ſeem to men to be in an unhappy condition, yet I may have the teſtimony of thy Spirit within, that thou, who diſpoſeſt all things to the beſt for thoſe who love thee, wilt make me proſper. Proſper me therefore in my wayes, proſper me in my actions, proſper me in my afflictions, proſper me in life, proſper me in my death; whatſoever I do, let it proſper.

Should I ſell my ſelf to work wickedneſs, conſent to ungodly counſels, or ſettle upon the lees of ſin, and ſit down in the Chair of the ſcornful, I can expect no ſuch ſucceſs from thy hand; thy mouth hath ſaid it. As for the ungodly it ſhall not be ſo with them; though they may ſeem to men to be well rooted, and exceedingly to flouriſh, yet their proſperity is but for a moment, their happineſs light and vain: Carried they are with every violent wind of lewd affections, and empty Doctrines; and therefore they ſhall be as the Chaffe, which the wind drives from the face of the earth; their way ſhall periſh, they ſhall never be able to ſtand in judgment. Ver. 4. Ver. 5. & 6.

But thou, O Lord, art a ſure protection for thy people; Grant therefore O Lord, that when I ſhall appear before thy Judgment-ſeat, I may be able to ſtand with boldneſs in thy preſence, and let thy mercy abſolve me from my ſins, for the merits of my Lord and Saviour Jeſus Chriſt. Amen. Ver. 6.

PSAL. II. *The prime Subject of this* Pſalm, *is Chriſt, the Type,* David.

THE perſons we are chiefly to reflect on, are three, which make three parts of the *Pſalm*; { The Enemies of Chriſt. / Chriſt the Lord. / The Princes and Judges of the earth.

1. The enemies to Chriſt are great men, who are deſcribed here, partly from their wickedneſs, and partly from their weakneſs.

First, Their wickedneſs is apparent. 1. They furiouſly *rage*. 2. They tumultuouſly *aſſemble*. 3. They *ſet themſelves*, ſtand up, and *take counſel againſt the Lord, and againſt his Anointed*. 4. They encourage themſelves in miſchief, ſaying, *Come, and let us caſt away their cords from us*. All which is ſharpned by the interrogative, *Why*?

Secondly, Their weakneſs; in that they ſhall never be able to bring their plots and conſpiracies againſt Chriſt and his Kingdom to paſs; for,

1. What *they imagine, is but a vain thing*.
2. *He that ſits in Heaven ſhall laugh, and have them in derſion*.
3. *He ſhall ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure*.
4. For maugre all their plots, *God hath ſet up his King upon his holy hill of Zion*.

The firſt part. The enemies of Chriſt deſcribed.
1. By their wickedneſs. Ver. 1. 2. 3.
2. Their weakneſs for their plots vain. Ver. 1. Ver. 4. Ver. 5. Ver. 6.

2. At *ver.* 6. begins the exaltation of Chriſt to his Kingdom, which is the ſecond part of the *Pſalm*; in which, the Prophet by a *προσωποποια*, brings in God the Father ſpeaking, and the Son anſwering.

Firſt, The words of the Father are, *Unxi te in Regem, I have ſet my King*; where we have the inauguration of Chriſt, or his calling to the Crown.

Secondly, The anſwer of the Son, *I will preach the Law*; which ſets forth his willing obedience to publiſh and proclaim the Laws of the Kingdom; of which the chief is, *Thou art my Son, this day have I begotten thee*.

Thirdly, The reply of the Father, containing the reward that Chriſt was to have upon the publication of the Goſpel, which was,

1. An addition to his Empire, by the converſion and acceſs of the *Gentiles*: *Aſk of me, and I will give thee the Heathen for thine inheritance, and the uttermoſt ends of the Earth for thy poſſeſſion*.
2. And the confuſion of his Enemies; *Thou ſhalt break them*, who would not have thee reign, that did *rage* and ſtand up againſt thee, *with a Rod of iron, and break them in pieces as a potters veſſel*.

The ſecond part. Chriſt by God exalted to be King. Ver. 6.
1. His inauguration. Ver. 7.
2. His willing obedience.
3. His reward. Ver. 8.
1. The amplification of his Kingdom. Ver. 9.
2. The confuſion of his enemies.

3. In the third part, the Prophet deſcends to his Exhortation and Admonition, and that very aptly; for is Chriſt a King? is he a King anointed by God? is he a great King, a powerful King? ſo great, that the Nations are his Subjects? ſo powerful, that he will break and batter to pieces his Enemies? Beſides, is he the only begotten Son of God? *Be wiſe therefore O ye Kings*; in which,

1. The perſons to whom this fair *Caveat* is given, *Kings and Judges*.
2. What they are here taught.
   Firſt, To know their Duty; *Be wiſe, be learned*.
   Secondly, To do their Duty; *Serve the Lord in fear, rejoyce with trembling, kiſs the Son*.
3. The time when this is to be done, even *Now*; the Reaſon double.
   1. Drawn from his wrath, and the conſequent puniſhment: *Leſt he be angry, and ye periſh from the right way*.
   2. From the happy condition of thoſe who learn to know him, and fear, and ſerve, and adore him: *For if his wrath be kindled, yea, but a little, bleſſed are all they that put their truſt in him*.

The third part. The Prophet exhorts. Ver. 10. Kings. 1. to Ver. 11.
1. Know their Duty.
2. To do their Duty. Ver. 12.
3. Without delay; and that
1. Leſt he be angry, and deſtroy them.
2. Becauſe they are happy that truſt in him.

The Prayer collected out of the ſecond *Pſalm.*

O Bleſſed God unto whom all hearts are open, and from whom no ſecrets are hid, whoſe eyes are ten thouſand times brighter than the Sun, and paſs through the World, and behold all the thoughts and conſpiracies, and actions of men: Encline thine ear and hear, open thine eyes and ſée the attempts of Satan, and wicked men: The Heathen have raged furiouſly, and
Ver. 1. the people have tumultuouſly aſſembled, and imagine vain things; yea, the
Ver. 2. Kings of the Earth have riſen together, they have taken counſel, and joyn'd their power againſt God, and againſt him, who is thy Anointed. Theſe many in
Ver. 3. number, ſtrong in power, encourage themſelves in miſchief, ſaying, Come, let us break off theſe Bonds of Laws and Religion from off our necks, by which they would yoke us, and caſt away their cords in which they would bind us; for we will not that he or his Anointed reign over us.

For of a truth Lord againſt thée and thy holy child Jeſus whom thou haſt anointed, both Herod and Pontius Pilate with the Gentiles, and the Nation of the Jewes, have gathered themſelves together, and do whatſoever thy hand and thy Counſel determined before to be done. And now O Lord behold their threatnings for thy Names ſake, for thy Sons ſake, for thy Promiſe ſake, let
Ver. 4. not the gates of Hell prevail againſt thy Church. Thou that ſits in Heaven
Ver. 5. laugh them to ſcorn; Thou which art the moſt High, have them in deriſion, ſpeak unto them in thy wrath, and vex them in thy ſore diſpleaſure.

Ver. 6. Raiſe up thy power, O Lord, and come amongſt us: Set thy King upon thy
Ver. 7. holy Hill of Zion; He is thy only begotten Son from everlaſting; and yet was content for our Redemption to humble himſelf to the womb, and be born and made of a woman that he might preach thy Law, and make known the glad
Ver. 8. tidings of ſalvation to all people, Give him therefore the Heathen for his inheritance, and the utmoſt parts of the Earth for his poſſeſſion. Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted, and live; have mercy upon all Jewes, Turks, Infidels, and Heretiques, and take from them all ignorance, hardneſs of heart, and contempt of thy Word, and fetch them home bleſſed Lord to thy flock, that they may be ſaved among the remnant of thy true Iſraelites, that there may be but one Fold, and one Shepheard.

As for ſuch who obſtinately and wilfully, and maliciouſly ſtop their ears that they may not hear, and ſhut their eyes that they may not ſée, leſt they ſhould hear with their ears, and ſée with their eyes, and thou ſhouldſt heal them: Theſe are the men, O Lord, who will not have thée reign over them, poure therefore thy indignation upon them, and bring them down in their pride and
Ver. 9. obſtinacy, break them in pieces with a rod of iron, and daſh them into ſhivers like a Potters veſſel; of which being broken into ſmaller parcels, there is no uſe, nor hope or poſſibility of reparation.

Ver. 10. Gracious God, poure down the graces of thy holy Spirit upon all thy people, eſpecially upon the Kings and Rulers of the Earth; give them thoſe gifts that may make them wiſe, and thoſe graces that may make them good, let
Ver. 11. them learn their Duties, and do their Duties to thée. O ſo encline all our hearts, that we may ſerve thee in fear, rejoyce before thee with reverence, that we kiſs, bow down, and adore thy Son, ſubmit and be obedient to him, receive his Doctrine, and acquieſce in his Laws, and never be at reſt till our heart aſſure us, that thou art reconciled unto us through him.

Ver. 12. O who may ſtand in thy ſight when thou art angry, we tremble therefore to feél at this time the effect of thy hot wrath upon us, for thou haſt ſuffered us to periſh from the right way; for truth, to embrace lying vanities; and for thy Goſpel, to worſhip our own imaginations. This is the juſt reward of our diſobedience; this is the juſt revenge and puniſhment of our ſin, in that we have not ſerved thée in fear, nor come into thy Courts, and rejoyced before thée with reverence,

reverence, nor bow'd our knées and bén obedient to thy Son: For this thy wrath is kindled, and it burns not a little againſt us. O Lord, grant that this thy ſeverity may have a true impreſſion upon our hearts, let us be true penitents, and by our ſighs and groans give thée no reſt in heaven, till thou return and have mercy upon us. Recall us again to the right way, and never let us more erre and wander from it. Confirm our hope, ſtrengthen our faith, alwayes let us put our confidence in thy mercy, knowing, that they alone who put their truſt in thée are bleſſed, for when thy wrath is kinded, they ſhall be gather'd under thy wings, and ſhall be ſafe under thy feathers. Verſ. 12. Verſ. 12.

Call us, O Lord, to thy truth, ſuſtifie us by thy Sons blood, ſanctifie us by his Spirit, and make us of that number to whom thou wilt ſay at the laſt day, Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world. *Amen. Amen.*

PSAL. III. *The occaſion of this* Pſalm, *was* Abſalons *rebellion.*

DAVID being deſerted by his ſubjects, rail'd upon by *Shimei*, purſued for his Crown and life by his ungracious ſon, and not finding to whom to make his moan, betakes himſelf to his God, and before him he expoſtulates his wrong, confeſſeth his faith, and makes his prayer.

There be then three ſtrains of this accurate *Pſalm.*

1. His complaint. 2. The confeſſion of his confidence. 3. His Petition.

1. He begins with a ſad and bitter complaint, amplified
   1. By the Number and Multitude of his enemies. That they were *Multi, Many*; *Multi valde, very many*; that they were *multiplicati, multiplied and increaſed.* So many they were, that he could not on a ſudden number them. *For all Iſrael was gathered from Dan to Beer-ſheba, as the ſand of the Sea for multitude*, 2 Sam. 17. 11. The firſt part. *Davids* complaint of his enemies. Verſ. 1. That many. Verſ. 2.
   2. From their malice. They came together to do him a miſchief. They roſe up not for him, but againſt him; not to honour him, but to trouble him; not to defend him, as they ought, but to take away his Crown and life, 2 *Sam.* 17. 2. 2. That malitious.
   3. From their inſultation and Sarcaſm. It was not *Shimei* only, but *many* that ſaid it. *Many there be that ſay unto my ſoul, There is no help for him in his God.* 3. That inſulters & ſcoffers. Verſ. 2.
2. The ſecond part of the *Pſalm* ſets forth *Davids* confidence.
   1. To their *multitude*, he oppoſeth *one God. But thou, O Lord.* The ſecond part. *Davids* confidence in God. Verſ. 3.
   2. To their malicious inſurrection, *Jehovah*; who, he believ'd
      1. Would be a Buckler to receive all the arrows they ſhot againſt him.
      2. His glory, to honour, though they went about to diſhonour him.
      3. The *lifter up of his head*, which they would lay low enough.
   3. To their vain boaſt of deſertion; *There is no help for him in his God*; he oppoſeth his own experience, *I cryed unto the Lord, and he heard me out of his holly hill.* Verſ. 4.
   4. By whoſe protection being ſuſtained and ſecured, he depoſeth all care, and fear, all anxiety, and diſtraction. Which quiets his ſoul, and gives him reſt. Verſ. 5. Verſ. 6.
      1. He ſleeps with a quiet mind, *I laid me down and ſlept, I awoke.*
      2. He ſings a *Requiem*, *I will not fear, I will not be afraid for ten thouſands of people, that have ſet themſelves againſt me round about.*
3. In the cloſe or third part he Petitions and prayes, notwithſtanding his ſecurity, *Ariſe, O Lord*; *Save me, O my God.* To move God to grant his requeſt, he thankfully remembers him of what he had done before. The third part. He prayes that God would deliver him as hitherto he had. Verſ. 7.
   1. *Ariſe and ſave me, for thou haſt ſmitten all my enemies on the cheek bone,*

bone, thou haſt broken the teeth of the ungodly. Thou art the ſame God, do then the ſame work, be as good to thy ſervant, as ever thou haſt been.

2. He interſers an excellent γνωμὴ or Maxime, *Salvation belongeth to the Lord.* As if he had ſaid, 'Tis thy property and peculiar, O Lord, to ſave. If thou ſave not, I expect it from no other.

3. Laſtly, as a good King ſhould, in his prayers he remembers his Subjects, *Thy bleſſing be upon the people.*

For to him alone Salvation belongs. Verſ. 8.

Which he deſires may be extended to his people alſo.

The Prayer collected out of the third *Pſalm.*

O Omnipotent and wiſe Jehovah, without whoſe providence nothing falls out in this world, that broughtſt thy own people through the red Sea and Wilderneſs before thou gaveſt them reſt in the land of Canaan: We acknowledge, that thy wrath is juſt, and that all the puniſhments brought upon thy people, proceeds from thy righteous hand, and that we have deſerv'd for our diſobedience, and rebellion, to be caſt out of thy ſight, and to have thy Candleſtick removed from us. But gracious God, caſt us not off as a people in whom thou haſt no delight, once more make trial of us, whether we will not ſerve thee with more fear, rejoyce before thee with more reverence, and give kiſſes of love and obedience unto thy Son. So ſanctifie all afflictions unto us, that they may be a means to bring us to reſt.

Verſ. 1. Verſ. 2. Behold, Lord, how they are increaſed that trouble thy poor Church, how many they are that riſe up againſt us, how many that ſay, There is no help for us in our God. Will the Lord abſent himſelf forever? and will he be no more intreated? Is his mercy clean gone for ever? and is his promiſe come utterly to an end for evermore? Hath God forgotten to be gracious, and will he ſhut up his loving-kindneſs in diſpleaſure? And I ſaid, It is mine own infirmity, but I will remember the years of the right hand of the moſt high. I will remember the works of the Lord, and call to mind thy wonders of old time. Our fathers, O God, our fathers truſted in thee, and thou didſt deliver them.

Verſ. 4. Verſ. 5. Verſ. 3. Verſ. 6. Verſ. 7. With their voice they cryed unto thee, and thou heardſt them out of thy holy hill. They laid them down with a quiet mind, and ſlept without anxiety, and thou ſuſtainedſt and upheldſt them. We are the children of the ſame fathers, ſons of the ſame hope, heirs of the ſame promiſes. Be then, O Lord, a buckler to us to defend us, our glory, who are deſpiſed, and lift up the heads of thy people that are brought very low. Secure us, and we will not fear; ſave us, and ſuffer us not to be afraid of the ten thouſands of enemies, that have ſet themſelves againſt us round about. Put them in fear, that they may know themſelves to be but men. Ariſe, and help us, and ſave us, O our God, and ſmite all our enemies on the cheek-bone, and break thou the teeth of the ungodly. Repreſs their fierceneſs, and break their ſtrength, who, more cruel than brute beaſts, ſeek to devour us.

Verſ. 8. Whom have we in heaven but thee? and there is none we deſire on earth in comparison of thee. Salvation belongs only to thee, O Lord; Let therefore thy bleſſing be upon the people that fears thee, and wait for deliverance from thee. Thy people of Iſrael many times by their ſins provoked thine anger, and thou puniſhedſt them by thy juſt judgment: yet though their ſinnes were never ſo grievous, if they once return'd from their iniquity, thou receivedſt them to mercy: We therefore wretched ſinners bewail our manifold ſins, and earneſtly repent us of our former wickedneſs, and ungodly behaviour toward thee; and whereas we cannot of our ſelves purchaſe thy pardon and bleſſing, yet we humbly beſeech thee for Jeſus Chriſts ſake, to ſhew thy mercy upon us, and to receive us again to thy favour. Let the ſmell of his garment aſcend into thy noſtrils, and through him let thy bleſſing be upon the people.

Let our ſons be as the young plants, and our daughters as the poliſh'd corners

ners of the Temple, let our garners be plenteous with all manner of ſtore, let our ſheep bring forth thouſands and ten thouſands in our ſtreets, let our oxen be ſtrong to labour, that there be no decay, no leading into captivity, no complaining in our ſtreets.

O God Father, impart to us ſo great a ſhare of thy bleſſing, that we may be fully perſwaded, that our help and ſalvation depends upon thee alone. Ungracious children we are, and deſerve it not, yet out of thy meer mercy we humbly beſeech thee to beſtow thy benediction upon us, for his ſake, whom thou haſt ſent to bleſs us, Jeſus Chriſt our only Lord and Saviour. Amen.

PSALM IV. *The occaſion, Trouble from enemies.*

THERE be three parts of it.

1. An entrance or petition for Audience, *verſ.* 1.
2. An Apoſtrophe to his enemies, which is { Reprehenſive. 2, 3. / Admonitory. 4, 5
3. A Petition for himſelf and Gods people, *verſ.* 6, 7. 8.

The firſt part. Verſ. 1. He prayes for audience and mercy upon four grounds.

1. He propoſeth his requeſt and ſuit for Audience. *Hear me when I call, Have mercy upon me,* or *be gracious unto me, and hear my prayer.* And he ſeeks to win attention from God by an inſinuation implicitely containing four Arguments.
   1. Gods Covenant with man, who hath promiſed to hear when we call, *Call upon me in trouble, and I will hear thee.* I call; Hear me therefore when I call. 1. Gods promiſe.
   2. His own innocence. He ſuffer'd without fault, God is the Judge and Revenger of innocents. *Hear me therefore, O God of my righteouſneſs.* 2 His innocence.
   3. He requeſts no more, than what God had done for him at other times when he was in diſtreſs. *Thou haſt enlarg'd me in trouble*, and why not now? 3. Gods former goodneſs to him.
   4. It was mercy and favour to anſwer him then, and it will be mercy and favour to do it again. *Have mercy upon me*, or *be gracious to me.* 4. And his mercy.

The ſecond part.

2. His Petition being thus headed and ended, he deſcends to the doctrinal part of the *Pſalm*, and turning himſelf to his enemies, he 1. Sharply Reproves them. 2. Then warns them, and gives them good counſel.

1. He reproves his enemies. Verſ. 2.

   1. He turns his ſpeech from God to men, the chiefeſt, but the worſt of men. *Filii Enoſh. O ye ſons Virorum.* No *Plebeians*, but *Nobles* and *chief men.* The charge he lays to them, is,
      1. That *they turn'd his glory into ſhame.* They went about to diſhonour him, that God had call'd and anointed to the Kingdom. 1. That they fought againſt Gods decree.
      2. That *they lov'd vanity.* A vain attempt they were in love with. 2. That in vain
      3. That *they ſought after leaſing.* They purſued that which would deceive them; they would find at laſt, that treachery and iniquity lyed unto it ſelf; for God had ſaid he ſhould reign, and he muſt reign, whatſoever they conceiv'd to the contrary, was but a lye. 3. That lyars.
      4. That this his charge might have the more life, he figures it with a ſtinging interrogation, *Uſq; quo?* it is not, *Quare, Why?* but *Uſq; quo? How long?* By which he doth aggravate their ſins. It had malice, and pertinacy in it. They did perſiſt and continue in miſchief. And he asks, How long they would do it? What never give over to proſecute him? 4. That obdurate in their rebellion.

But he would have them know, that God had choſen, and would hear him. Verſ. 3.

2. And that they might, if poſſible, be drawn from their attempts, he ſends them a *Noverint* to read, which hath two clauſes.
   1. Let them know, *That God hath ſet apart him that is godly for himſelf.*

2. *That*

2. He gives them good counſel. Verſ. 4. 1. That they ſin not by their anger. 2. That they ſeclude their paſſions and intereſts.

Verſ. 5. 3. That they ſerve God with an honeſt heart. 4. That they truſt in God.

The third part. Verſ. 6. The Queſtion anſwer'd *de Summo Bono.*

Which conſiſts in the light of Gods countenance.

His Petition or Prayer for it.

The effects of it are

Verſ. 7. 1. Gladneſs.

Verſ. 8. 2. Security.

For this ſafety God aſſur'd him.

2. *That God will hear, when I,* or any good man, *calls upon him.*

2. The Reproof both of Vanity and Malice of their attempts and ignorance being ended; He gives them good counſel.

1. That though they be angry, yet that they let not the Sun go down upon their wrath. That they ſtand in awe of God, and ſin not in their anger.

2. That they *commune with their own hearts,* their own conſcience, that they do it in their bed, a fit time, a fit place, when retired from all Conſpiratours, that they be ſtill then, and ſeclude their paſſions and intereſts. Then they ſhould rightly judge, whether they were not in an errour, their anger cauſleſs, and their proſecution vain and unjuſt.

3. That they *offer the ſacrifice of righteouſneſs.* That they ſerve and worſhip God with an honeſt, ſincere, and contrite heart, which is the beſt ſacrifice.

4. That they *put their truſt in the Lord.* They truſt no more to their Lyes, nor love their Vanities, but relie upon Gods promiſes. For then they would depoſe all their vain attempts.

3. The third part of the *Pſalm* begins at the ſixth *verſe*, with this Queſtion of thoſe men that *David* reproves and counſels, *There be many that ſay, Who will ſhew us any good?* And ſome Interpreters referre it

1. To their *malice.* As if they had ſaid, Who will ſhew us the good that we ſo much deſire and long for? When ſhall we ſee *David* dead and confounded, that which is ſo good in our eyes? 2. Others make them words of inſultation, in great diſtreſs *David* now was, and many ſaid, Who is there now that will ſtand by him, and take his part, and ſhew him and his any good, any kindneſs, favour or aſſiſtance?

2. But Interpreters generally make it a ſerious queſtion, and a diſquiſition *de ſummo bono.* Who will ſhew us, that good, which will make us happy? To which *David* returns his anſwer in effect, that it is not *Bona animi*, nor *bona fortunæ*, nor *bona corporis*: but *the light of Gods countenance*; and therefore

3. He preferres his Petition. *Lord, lift thou up the light of thy countenance upon us.* Gods countenance is his grace, his favour, his love: and the light of his countenance the exhibition and expreſſion of this grace, favour, love, in which alone lies all the happineſs of man. Of which *David* expreſſeth two effects. *Gladneſs*, and *Security*.

1. *Gladneſs* and *joy*, far beyond that, which may be had from any temporal bleſſings. *Thou haſt put gladneſs in my heart, more than in the time, that their corn, and wine, and oyle increaſed.* Gladneſs beyond the joy in harveſt, and this joy is from the light of Gods countenance. For *tu poſuiſti. Thou putt'ſt: Thou* ſignally.

2. *Security*, expreſs'd under the Metaphor of *ſleep*, *I will lay me down in peace, and ſleep*; Juſt as in a time of peace, and ſleeping as ſecurely, as if there were at this time nor trumpet, nor drumme, nor claſhing of armour rattling in his ears.

3. To which he adds the reaſon. *For thou Lord alone, makeſt me dwell in ſafety.*

The Prayer collected out of the fourth *Pſalm.*

Verſ. 1.

O Moſt merciful and loving Father, merciful in promiſing, and faithful in performing thy promiſes, which haſt commanded us to call upon thee in time of trouble, and promiſed to hear thoſe that call, we thy poor afflicted and diſtreſſed people ſtraitned with miſeries, and beſet with ſorrows in obedience to thy commands, are bold to preſent our ſupplications before thee. O God of

of our righteouſneſs, hear us when we call, enlarge us in diſtreſs, have mercy upon us, be gracious unto us, and hear our prayer.

How long ſhall the ſons of men turn our glory into ſhame? how long ſhall the vanity they have lov'd, and the lyes, which with an obſtinate and malicious heart they have ſought for and long'd, and their miſchievous counſels, prevail againſt us? O make them know, that however they ſeek to oppreſs us, yet thou, whoſe power no man can reſiſt, haſt choſen to thy ſelf, and wilt take into thy love, thoſe who are godly, and that when they call and cry to thee, thou wilt hear them. Verſ. 2. Verſ. 3.

The Ark is departed from Iſrael, and ſhame hath cover'd our faces, and wilt thou alſo turn away thy face for ever? Return, O *Shulamite*, return, return, that we may look upon thee. Then perhaps thoſe who now do fight and hate us, may be reconcil'd unto us, and turn their anger into love, and their rage into ſorrow, that they perſecuted them, whom thou haſt ſmitten. Move all our hearts, good God, that we may ſtand in awe, and ſin no more, that we may recollect our wayes, and examine our own conſciences upon our beds, that ſo out of compunction and godly ſorrow, we may lament our furious thoughts toward our brethren, and hereafter bear more peaceable and quiet minds one toward another. Verſ. 4.

And becauſe no ſacrifice can pleaſe thee, but that of a perſon to whom thou art reconcil'd, bath our ſouls in thy blood, purifie our hearts by faith, that through thy Son, and in thy Son, we may preſent unto thee our thanks for thy favours beſtow'd upon us, and reſerv'd for us: and our bodies and ſouls a holy, reaſonable, and living ſacrifice upon the Altar of a broken and contrite heart: In a word, to adore thee in ſpirit and truth, to love and practice piety and charity, that we may always find thee propitious unto us. Verſ. 5.

There is not any thing, O Lord, but deſires its own good and happineſs. The ſea tells us, that it is not to be found in it, and the earth that it is not to be found in it. From thee our heart proceeded, and reſtleſs it will be, until again it reſts in thee. Lord, then lift thou up the light of thy countenance upon us, ſhine upon us with thy favour, beautifie us with thy grace, aſſiſt us with thy hand and help, ſo ſhall we be both glad and ſecure. Verſ. 6. Verſ. 7.

The joy of harveſt, the content of new wine, the plenty of oyle, are but fading pleaſures in compariſon of thy love. Never then ſo let us ſet our hearts upon them that we forget thee, but from theſe gifts let us riſe to love thee, which art the giver, and be better pleas'd with the light of thy countenance, in which there is ſolid and eternal joy, than when our corn, and oyle, and wine is increaſed. So let us love theſe, that we live in thee.

In thee alone is reſt, in thee ſecurity, in thee tranquility, grant therefore O dear Father, that amidſt all the ſtorms and troubles of this life, we may lie down in peace, and ſleep in peace. Thou only, O gracious God, art able to make us dwell in ſafety, to thee therefore we flie for protection, to thee alone for ſafety and ſuccour. Free us from our ſins, deliver us from our dangers, protect us from our enemies, but eſpecially from our ſins, that we may live in thy love, dye in thy favour, reſt and ſleep in our graves in peace, riſe in thy power, and remain with thee in glory for ever and ever. Amen. Verſ. 8.

PSAL. V. *By occaſion of his enemies.*

It conſiſts of five parts.

1. AN introduction in which he petitions to be heard, and profeſſeth his earneſtneſs about it, *verſ.* 1, 2, 3. and his confidence of audience.
   2. He delivers his Petition, *verſ.* 8. and the reaſon of it: *His enemies, ver.* 8.
   3. Theſe his enemies he deſcribes to the life, *verſ.* 9.
   4. He prayes againſt them, that God would deſtroy them, *verſ.* 10.
   5. He prayes for the Church, that God would preſerve it, *verſ.* 11, 12.

The firſt part. He prayes for audience. Verſ. 1, Verſ. 2.

1. In the entrance he prayes very earneſtly for audience; And the very *Congeries* ſhews, that he meant to be earneſt and fervent in it. He chooſeth ſuch a Copy and variety of words to expreſs the ſame thing, which yet have an *Auxeſis* in them, and riſeth by degrees, from words he comes to meditation, from that to a voice, from a voice, to a cry. 2. Then he earneſtly deſires God, 1. To *give ear*. 2. Then to *conſider*. 3. To *hearken* to him. He gives ear, that would underſtand what the Supplicant means. He conſiders, that weighs the juſtice of the cauſe. He attends and hearkens to, that intends to ſatisfie the Petitioner. This therefore *David* deſires earneſtly, that his words be underſtood; his cauſe, ſuit and meditation conſider'd; and his voice, and cry heard, granted, ſatisfied.

Very earneſtly.

Three reaſons for it. Verſ. 2. Verſ. 2. 1. His relation to God. 2. To him alone he would ſue.

2. The reaſons he uſeth here to beget audience, are very conſiderable.
   1. The relation that was betwixt him and his God, *Thou art my King, and my God.*
   2. That he would ſue to no other, *To thee will I pray.* Which he illuſtrates
      1. From the time. A morning Petition, which the *epikeuxis* makes Emphatick.
      2. From the compoſure of it, it was a well compoſed and order'd prayer.
      3. He would lift up his eyes with it, *My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct*, dirigam diſponam, *my prayer unto thee, and will look up.*

Verſ. 3.

3. Who hears good men, not ſinners. Verſ. 4. 5. 6. Theſe he deſcribes. And ſhews his own conditions

3. The third reaſon taken from the nature of God, to wit, whom he will, and whom he will not hear. Sinners God will not regard, to good men he is ready to look, and on that ground he deſires alſo audience. The ſinners which God would not hear, he deſcribes to the life. 1. Men that *delighted in wickedneſs, evil, fooliſh men, workers of iniquity, lyars, blood-thirſty, and deceitful.* Now 'twas not likely that God would hear ſuch. *For thou art not a God who hath pleaſure in wickedneſs, neither ſhall any evil dwell with thee.* Theſe ſhould not ſtand in his ſight. Theſe he hated. Theſe he would deſtroy. Theſe he did abhor. 2. But he on the contrary was a faithful ſoul, that relied on his God; a fearful ſoul, that alwayes ſtood in awe; a religious ſoul, that was alwayes ready to come into his houſe, *In thy fear will I worſhip*; And yet not relying ſo much upon himſelf, as in the goodneſs and mercy of God, he profeſſeth *verſ.* 7. *As for me, I will come into thy houſe upon the multitude of thy mercy, and in thy fear will I worſhip toward thy Holy Temple.* In which obſerve

Verſ. 7. Notwithſtanding which, he relies on Gods mercy.

Verſ. 7. And ſhews his demeanour in Gods ſervice.

   1. A difference betwixt bad and good men. In their wayes and hope. *As for me.*
   2. That *David* would come to Gods houſe, the place of prayer.
   3. But not preſumptuouſly, or Phariſaically: *Upon hope of mercy.*
   4. There he would worſhip, *I will worſhip.*
   5. But with reverence, *In thy fear I will worſhip.*

And

The ſecond part. *Davids* Petition. Verſ. 8.

And thus *David* having petitioned for audience, and deliver'd the grounds of his confidence, he brings forth his Petition. That his life be holy and innocent.

1. *Lead me forth in thy righteouſneſs.*
2. *Make thy way ſtrait before me:* of which he gives this reaſon, *Becauſe of his enemies, which dayly laid wait to intrap him, and ſubvert him in his goings.*

The third part. He farther deſcribes his enemies. Verſ. 9.

Theſe his enemies he deſcribes to the life. By their { *Mouth.* *Heart.* } { *Throat.* *Tongue.* }

1. *There is no faithfulneſs in his mouth.*
2. *Their inward parts are very wickedneſs.*
3. *Their throat is an open Sepulchre.*
4. *They flatter with their tongue.*

The fourth part. He again prayes againſt them. Verſ. 10.

And then he falls to prayer again. 1. Againſt his enemies. 2. Then for Gods people or the Church. 1. Againſt his enemies.

1. *Deſtroy thou them, O God.*
2. *Let them fall by their own counſels.*
3. *Caſt them out in the multitude of their tranſgreſſions:* Of which Imprecation he gives this reaſon, *For they be Rebels. For they have rebell'd againſt thee.* Rebels, not againſt *David*, but againſt God; for *he that reſiſts the power, reſiſts the Ordinance of God. They have not rejected thee, but they have rejected me.*

The fifth part. And for Gods people. Verſ. 11. 12. Whom he knows God will favour.

The Concluſion contains his Prayer for Gods people, whom he here deſcribes, and calls, *The righteous.* 2. *They that put their truſt in God.* 3. *They that love his Name.* And he prayes for them, that

1. *They may rejoyce, that they may ſhout for joy.*
2. *They may be joyful in God.* And he adds this reaſon, *Becauſe thou defend'ſt them, thou wilt bleſs them, and with thy favour thou wilt compaſs them, as with a ſhield.*

The Prayer collected out of the fifth *Pſalm.*

O Moſt Gracious and Holy God, who haſt taught us, that thou art not a God, who hath pleaſure in wickedneſs, neither ſhall any evil dwell with thee, in whoſe ſight the fooliſh ſhall not ſtand, and by whom thoſe who ſpeak leaſing ſhall be deſtroy'd: Thou that hateſt all the workers of iniquity, and abhorreſt both the blood-thirſty and deceitful man: We a ſinful Nation preſs'd with the weight of theſe grievous ſins, and ſenſible of thy heavy judgements: yet are bold to come into thy houſe upon the multitude of thy mercies, and in thy fear to worſhip toward thy holy Temple. Verſ. 4. Verſ. 5. Verſ. 6. Verſ. 7.

We beſeech thee to give us a true ſight and ſenſe of theſe our heinous tranſgreſſions, that ſo our true repentance and amendment may move thee to repent of all the evil thou haſt brought upon us. And hereafter lead us in thy righteouſneſs in an innocent and harmleſs courſe of life, and make thy way ſtrait before us, that we erre not in it, and fall not from it, and from thee. Thou who waſt pleaſed to pay that dear ranſome upon the Croſs for us, on purpoſe, that thou might'ſt redeem us from all iniquity, and purifie unto thy ſelf a peculiar people zealous of good works: We beſeech thee write thy law, which is our way, in our hearts, that moſt excellent divine law of thine, that we may know it and do it, and turn every one from our iniquities. Verſ. 8.

Enemies, O good God, we have too many, beſides the devil and the fleſh to turn us out of this good way. Enemies in the way of truth: Enemies in the way of life: Enemies, in whoſe mouth there is no faithfulneſs: Enemies, whoſe inward parts are very wickedneſs: Roaring enemies, whoſe throat is an open Sepulchre to devour us: Lying crafty enemies, who flatter with their lips for to deceive us. Verſ. 9. Verſ. 10.

Fruſtrate, Gracious God, their counſels, deſtroy their pow-

er and forces, caſt all thoſe out in the multitude of their tranſgreſſions, who have rebell'd againſt thee.

Ver. 1. Ver. 2. Ver. 3. Give ear, O Lord, to our words, and conſider our Meditations; hearken to the voice of our cry, our King, and our God: For unto thee do we pray: To thee alone we fly. Our voice ſhalt thou hear in the morning: In the morning will we direct our prayer unto thee, and will look up, **expecting thy comfort and help from heaven to deſcend upon us.**

Verſ. 11. **O let us then hear the voice of joy and deliverance betime in the morning, that thoſe who love thy name, may rejoyce at thy juſtice done upon the wicked, and at thy goodneſs and mercy ſhew'd toward the righteous; let them glory and make their boaſt, that thou art a juſt and a merciful God; juſt to deliver thy people from evil, and merciful to reward them with the chiefeſt good.**

12. **Ariſe, O Lord, to bleſs us, and** compaſs us with thy loving-kindneſs as with a ſhield. **Confirm us in faith and hope, that we may rejoice; make us love thy name, that we may once more ſhout for joy. Impute unto us thy righteouſneſs, that may make us juſt; and give us the graces of thy holy Spirit, that may make us righteous in our generation, ſo that thou may'ſt be moved to bleſs us in this valley of tears, and to crown us with bleſſings in the life to come; where we may live an everlaſting bleſſed life of love and holineſs with thee, O Father of mercies, and with thy Son, and holy Spirit for ever.**

PSAL. IV. *Which is the firſt of the Penitentials, and is fit for a Penitent afflicted under Gods hand.*

THE ſtreins of this *Pſalm* are two in general:

1. A Petition to God for himſelf contain'd in the ſeven firſt verſes.
2. An inſultation over his enemies contain'd in the three laſt.

The Petition ſtands upon two leggs, { 1. A deprecation of evil. 2. A petition of good.

The firſt part. He prayes that God avert his wrath. Verſ. 1. 2. Shew mercy. Verſ. 2. Verſ. 4.

Firſt he prayes to God to avert his wrath, *O Lord, rebuke me not in thine anger, nor chaſten me in thy heavy diſpleaſure.*

Secondly, he intreats to be partaker of Gods favour, *Have mercy upon me.*

1. To his body, *Heal me, O Lord.* 2. Then to his ſoul, *Return, O Lord, deliver my ſoul: oh ſave me.*

And this his Petition he inforceth upon divers and weighty reaſons.

This he inforceth 1. From the greatneſs of his calamity. Verſ. 2. Verſ 3. Verſ. 4. 2. From the continuance of it. Verſ. 3. 3. From the conſequence, viz. Death. Verſ. 5.

1. From the quantity and degrees of his calamity, which he ſhews to be very great from the effects.
   1. In general: he was in a languiſhing diſeaſe, *I am weak.*
   2. In particular, a ſharp pain in his bones, *My bones are vexed.*
   3. Trouble in his ſoul, *My ſoul alſo is ſore troubled.*

2. From the continuance of it. It was a long diſeaſe, a lingring ſickneſs, and no eaſe he found, no not from his God. The pain, though great, I could the better bear, if I had any comfort from heaven. *But thou, O Lord, how long?* This makes me a man of ſorrows, that thou, my Lord, ſeems to have withdrawn thy countenance long, long from thy ſervant, *Lord, how long?*

3. From the conſequence that was like to follow, *death*, and the event upon it. 'Tis my intention to celebrate thee, and praiſe thy name. This the living only can do, therefore let me live: *For in death no man remembers thee, and who will give thee thanks in the pit?*

4. And that to Deaths-door he was now brought, he ſhews by three apparent ſymptomes.

1. *Sigh*

1. Sighs and groans, which had almoſt broke his heart, being the companions of a perpetual grief; with theſe he was oppreſſed, even to wearineſs: *I am weary of my groaning.* — The ſymptoms of it. Ver. 6.
2. The abundance of tears which fell from him, had even dried and waſhed his body; theſe fell in ſuch ſhowres, and ſo continual, *That he made his bed to ſwim, and watered his couch with his tears.* — Ver. 6.
3. His eyes alſo melted away, and grew dim; ſo that he ſeemed old before his time; for grief preys upon the vital ſpirits, and dries up the bones: Thus he complains, *My eye is conſumed becauſe of grief, it waxeth old.* — Ver. 7.

5. And that which increaſed his grief, and added to his ſorrow, was, that he had many ill-willers, who did laugh and boaſt, and inſult over him in this his extremity; *My eye is waxen old becauſe of mine enemies.* — 4. From the joy his enemies took at it. Ver. 7.

Secondly, But at laſt receiving comfort and joy from his penitential tears, he begins to look up, and from his complaint he turns upon his enemies, who gaped after his death, and over them he inſults in the three laſt *verſes.* — The ſecond part. His inſultation over his enemies.

1. He rejects theſe Reprobates from him with ſcorn and indignation; you looked for my end, and expected my ruine, but all in vain, and therefore now deluded of your hopes. *Depart from me all ye workers of iniquity.* — Theſe he rejects with ſcorns. Ver. 8.

2. He aſſigns the cauſe in effect, becauſe God hath been moved by his prayer to reject them; upon which ground he was ſo confirmed and pleaſed, that he comes over it again and again, thrice for failing. — Becauſe God had heard his prayer. Ver. 8.
   1. *For the Lord hath heard the voyce of my weeping.* Ver. 8.
   2. *The Lord hath heard my ſupplication.* Ver. 9.
   3. *The Lord will receive my prayer.*

3. Then in the cloſe there follows his imprecation, which is made up of theſe three ingredients, which he prayes may light upon them. — His imprecation; that,
   1. Shame and confuſion: *Let them be confounded,* to ſee their hope fruſtrate. — 1. Shame. Ver. 10.
   2. Vexation: *Let them be vexed,* that they ſuffer by the hand of juſtice. — 2. Vexation.
   3. Everſion. *Let them return with ſhame* enough, that their plots come to nothing. — 3. Everſion, may befall them.

And theſe two laſt he aggravates by the weight and ſpeed; for he deſires that their puniſhment might be great and ſpeedy.
   1. That their vexation ſhould be not eaſie, nor mild, but very ſore; *let them be ſorely vexed.* — 1. Grievouſly. Ver. 10.
   2. That their ſhame and overthrow linger not, but be preſent, haſty, and ſudden: *Let them be turned back, and put to ſhame in a moment, or ſuddenly.* — 2. Suddenly.

The Prayer collected out of the ſixth *Pſalm.*

O Omnipotent, holy, and juſt Lord, to whoſe commands we owe obedience, and whoſe will ought to be our Law. I wretched ſinner and diſobedient Caitiff, do confeſs that for my diſobedience I have deſerved thy juſt diſpleaſure. I have provoked thy wrath, and done evil before thée: O Lord I have ſinned, and multiplied my iniquities. Now therefore I bow the knées of my heart, and humbly beſeech thée to forgive, and not to deſtroy me with my iniquities. O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. I tremble O dear Father, and am even out of heart, when I remember my great offences, and feel thy ſevere juſtice. — Ver. 1.

My ſoul is ſore vexed, and the pains of Hell have overtaken me: But thou, O Lord, how long? how long wilt thou turn away thy face from me, and ſet me up as a mark to ſhot at? how long Lord wilt thou be abſent, for ever? and ſhall thy jealouſie burn like fire? how long ſhall I take counſel in my ſoul, and be thus vexed in my heart? wherefore hideſt thou thy face, and holdeſt me for thy enemy? wilt thou break a leaf driven to and fro with the wind, and wilt thou purſue the dry ſtubble? For thou writeſt bitter things againſt me, and makeſt me — Ver. 3.

Ver. 6. me poſſeſs the ſins of my youth. I am weary and worn out with ſighs and groans, and every night when ſolitude and darkneſs brings to me the memory
Ver. 7. of my ſins, I make my Bed to ſwim, and water my Couch with my tears. The eye of my mind is darkned at the ſenſe of thy revenge, and the eye of my body grown dim, and conſumed with grief.

Ver. 2. Have mercy upon me, have mercy upon me, O my God, and for thine own ſake remit my ſin, and heal the running ulcers of my ſoul with thy grace; for I am
Ver. 4. weak, and unable to any good; heal me from this my infirmity, and the wounds of my tranſgreſſions, for which my bones are now ſuſtly vexed. Return O Lord, who art now juſtly turned away from me for my ſin, and be propitious to me, deliver my ſoul from the fear of thy judgment, and eternal death, and ſave him, who hath deſerved to be caſt away, for thy mercy ſake.

Ver. 5. I ſaid in the cutting off my dayes, I ſhall go to the gates of the grave, I am deprived of the reſidue of my years: I ſaid I ſhall not ſee the Lord, even the Lord in the land of the living; I ſhall behold man no more with the Inhabitants of the world: For in death no man remembreth thee, and in the grave who ſhall give thee thanks? Wilt thou ſhew wonders among the dead? or ſhall the dead ariſe, and praiſe thee? ſhall thy wonders be known in the dark? or thy righteouſneſs in the land where all things are forgotten? But unto thee have I cryed, O Lord, and in the morning ſhall my prayer prevent thee. Lord, why caſteſt thou out my ſoul, why hideſt thou thy face from me? I am afflicted, and ready to dye, yea, from my youth up, thy terrours have I ſuffered with a troubled mind; thy fierce wrath goeth over me, thy diſpleaſure hath cut me off.

Ver. 7. This is the deſire of my enemies, among whom I daily live, who inſult over me for my ſins, and labour to draw me to deſpair of thy mercies; theſe come daily about me like water, and compaſs me about together; Oh let not their miſchievous imagination proſper, leſt they be too proud; never let them cry there, there, ſo would we have it.

Ver. 8. But I will praiſe the Lord for that he hath done, I will wait on thy name, for thy Saints like it well; therefore all ye workers of iniquity, who have tempted me to ſin, and preſſed me to deſpair, Depart from me, for the Lord hath heard
Ver. 9. the voyce of my weeping; the Lord (which I repeat with joy and comfort) hath heard the voyce of my ſupplication; the Lord hath received, and graciouſly
Ver. 10. anſwered my prayer.

So let thine enemies periſh, O Lord; ſo let them be aſhamed, and ſuddenly confounded, and ſore vexed; even as many as are adverſaries to thy Church and thy Glory. Amen.

PSAL. VII. *The occaſion, A ſlaunder and accuſation laid againſt him by* Cuſh *the ſon of* Jemini, *that he ſought to kill* Saul; *from which he frees himſelf before God.*

THree parts there are of this *Pſalm*.

1. His Appeal to God by way of Petition, *ver.* 1. 2, 6.
2. The Reaſons of it, ſet down through the whole *Pſalm*.
3. The Doxology, or his Thankſgiving, *ver.* 17.

The firſt part. *Davids* Appeal to God by way of petition; to which he deſires God to be, Ver. 1.
1. Attentive.
2. Benevolous.

1. He begins his Appeal with a Petition for freedom and deliverance from his Perſecutors, *Save me, deliver me*, ver. 1. in which he deſires God to be,

1. Attentive to him; *firſt*, upon the Relation that was betwixt them; for he was *his Lord, his God*; *ſecondly*, He truſted in him; *O Lord my God I truſt in thee*, ver. 1.

2. Benevolous: For he was now in danger of death; he had, 1. Enemies. 2. Many Enemies. 3. Perſecuting Enemies. 4. But one above the reſt, *a Lyon*, who ſought firſt to catch, then to tear and rend him to pieces; ſo that if God forſook him, he would do it. *Save me from thoſe that perſecute me, and*

and deliver me, leaſt he catch my ſoul as a Lyon, and tear it in pieces, while there is none to deliver, ver. 2.

2. And then he gives his Reaſons why he doth appeal to his God, which are, his own Innocency, and Gods Juſtice.

1. He makes before God a proteſtation of his Innocency: Accuſed he was, that he lay in wait, and plotted for *Saul's* life and Kingdom; but he purgeth himſelf, ſhews the impoſſibility of it, and that with a fearful imprecation.

1. *O Lord my God, if I have done* any ſuch thing as they object? *if there be iniquity in my hands? if I have rewarded evil to him that was at peace with me!* ver. 3, 4. (which was indeed an impoſſible matter; *for I have deliver'd him, that without any cauſe is my enemy*, as *Saul* in the Cave, 1 *Sam.* 24.)

2. Upon which he falls to a fearful imprecation to light upon himſelf, if he were any way guilty: *Then let my enemy perſecute my ſoul, and take it: let him tread down my life upon the Earth, and lay mine honour in the duſt.* In effect thus; then let my enemy have his will upon me, take both my life, and my honour, dearer than my life from me, lay all in the duſt: Kingdom, Life, Fortunes, whatſoever thou haſt promiſed me, and I expect.

2. And which is the ſecond Reaſon of his Appeal, being thus innocent, he call to God for juſtice; *Ariſe, O Lord, in thy anger, lift up thy ſelf, becauſe of the rage of mine enemies, and awake for me to the judgment that thou haſt commanded.*

1. *The rage of my enemies is great.*

2. The judgment was thine, that choſe me from my Brethren to be King of thy people *Iſrael*: Thou commandeſt *Samuel* to anoint me; *Ariſe thou therefore, lift up thy ſelf, and awake for me.*

3. Beſides, this will be for thy Honour, and Edification of thy Church: *The Congregation of thy people ſhall compaſs thee*, not me about, they will aſſemble to praiſe thee; *for their ſakes therefore return thou on High*; Aſcend the Tribunal, and do juſtice.

Now upon this Argument of Gods juſtice, he dwells and inſiſts till the laſt *verſe* of the *Pſalm*; and he implores it upon the ingemination of his own innocency, and the impiety of his enemies.

1. He avows God to be the Judge, not of his cauſe alone, but of the whole world: *The Lord ſhall judge the people.*

2. Then he importunes him to do juſtice to him, and to wicked men.

1. To him, an innocent and upright perſon. *Judge me O Lord according to my righteouſneſs, and according to the integrity that is in me.*

2. To the wicked: *O let the wickedneſs of the wicked come to an end.*

3. And yet again he prayes over the ſame thing, but not only for himſelf, but all good men: *Eſtabliſh the juſt*; and adds his Reaſon, that God is καρδιογνωστης. He knows not only the words and deeds, but the heart alſo: *The righteous Lord trieth the very hearts and reins*; and therefore fitteſt to be a Judge, in whom is required knowledge and prudence.

4. The other two properties of a Judge, are to ſave, to puniſh; and the triumph of his faith is, that he knows he will do both.

1. *He will ſave the juſt and upright in heart, he will judge the righteous*; and therefore *his defence is in God.*

2. He will puniſh the wicked; *for he is angry with the wicked every day*: And yet even to them he ſhews much clemency and forbearance; he ſtayes for their converſion; he whets, bends, ſharpens, prepares his inſtruments of death; he cuts them not down, ſhoots not till there is no remedy: Marry, *If they will not turn, he will whet his Sword, he hath bent his Bowe, and made it ready; he hath prepared for him the inſtruments of death, and ordains his Arrows againſt the Perſecutors.*

5. But mercy ſhewed unto the wicked, it ſeems will not mend and better him; not

The ſecond part. His reaſons of Appeal. 1. His innocency.

Ver. 3. & 4.

And imprecates evil to himſelf, if it were not ſo.

Ver. 5.

2. Gods juſtice. Ver. 6.

3. Gods glory. Ver. 7.

He ſtayes upon Gods juſtice.

God the Judge. Ver. 8.

He implores his juſtice. 1. To him an innocent. Ver 9. 2. Upon the wicked.

In God, all the properties of a a good Judge. 1. Knowledge. 2. Prudence. 3. To ſave.

Ver. 10.

Ver. 11. 4. To puniſh.

5. Clemency.

Ver. 12.

Ver. 13.

But forbearance mends not the wicked; of which he complains. Ver. 14. Ver. 15.

nor *Davids* innocency, nor Gods forbearance, would not better *Saul*: He grew worſe and worſe; *Behold he travelleth with miſchief*, as a woman with child, *and hath conceived iniquity*, and brought forth falſhood and ungodlineſs; *he hath made and digg'd a pit, and is fallen into the ditch which he hath made*, that lurking there, he may take me: His ſtrength, his counſels, his crafts, the Militia, the conceptions of his heart, his pit and ſnares are all laid for my deſtruction; and therefore *David* prayes, that the juſt God would revenge his cauſe, and retaliate the injury; and he is fully perſwaded it would ſo fall out.

Ver. 16. And in faith propheſies his ruine.

His miſchief ſhall return upon his own head, and his wickedneſs and violent dealing ſhall come down upon his own pate.

The third part. A Doxology.

3. The cloſe of the *Pſalm* is a Doxology, thanks, that a true, juſt, and merciful God, would judge for the righteous, ſave thoſe who are true of heart, eſtabliſh the juſt, and take revenge upon the wicked; for this, ſaith *David*:

Ver. 17.

I will praiſe the Lord according to his righteouſneſs; and I will ſing praiſe to the name of the Lord the moſt High.

The Prayer collected out of the ſeventh *Pſalm*.

O Lord God, by whoſe power all things do ſubſiſt, and before whoſe Majeſty all creatures tremble, I at this time beſet with cruel enemies, do flie to thee for ſuccour and deliverance. O Lord, thou art my God and Saviour, in thee alone I put my truſt, be not then abſent from me in this needful time of trouble, but ſave me, that hopes in thee alone, from all thoſe that perſecute me, and deliver me. My enemy is of a brutiſh cruel nature, ready to rend my ſoul as a Lyon, that is greedy of his prey, bent to tear me in pieces, if there be none to redeem, and deliver me out of his paw; ſo great is his rage and fierceneſs againſt me an innocent.

Ver. 1. Ver. 2. Ver. 3.

Againſt thee only have I ſinned, and done this evil in thy ſight, and for that I beſeech thee, enter not into judgment with thy ſervant, but againſt them I have done no harm. Thou, O God, trieſt the hearts and reins; Thou art a righteous Judge, Judge me therefore O Lord, according to my righteouſneſs, and according to the integrity that is in me: O Lord God, if I have done this iniquity, that they lay to my charge, or if there be any wickedneſs in my hands: if I have rewarded them evil, that dealt friendly with me; nay, if I have not ſaved his life, that now purſues me to take away mine; and done him good, that now without any cauſe is mine enemy: Can any ſuch thing be produced againſt me, then I am content to ſuffer? Then let my enemy perſecute me, take me, whom he perſecutes, and being taken, tread down my life ignominiouſly upon the earth, and lay my honour, and the honeſt memory of my name, my Crown, and glory in the duſt.

Ver. 9. Ver. 8. Ver. 3. Ver. 4. Ver. 5.

But thou, O Lord, beholdeſt their craft and fury againſt me a poor innocent; Thou ſeeſt how they, as a woman, travelleth with iniquity; how they conceive in their hearts falſe and miſchievous wayes to deſtroy me; and that the miſchief that they have conceived, they bring forth, and bring to effect, ſo much as lies in their power. Thou ſeeſt how they lay ſnares and dig pits, that I an innocent perſon may fall into them, and be taken by them, and perish in them.

Ver. 14. Ver. 15.

Be not therefore O Lord, like one that ſleeps, defer not thy juſtice, nor withhold thy power; but being conſcious of my innocency, ariſe in thy anger, lift up thy ſelf above mine enemies, by the declaration of thy juſtice and power make them know, that thou art higher than they: Awake for me in that judgment that thou haſt commanded; commanded thou didſt, Samuel to make choice of me, and to anoint me King of Iſrael; his judgment was thy judgment; that judgment which thou haſt decreed and given, thou knoweſt the fitteſt time to perform; if that time be now come, then awake for me, and let my enemies fall into the ditch that they have made; then let their miſchief fall on their own head, and their violent dealing come upon their own pate.

Ver. 6. Ver. 15. Ver. 16.

O Lord, let not the impiety of wicked men longer continue. Make it appear that thou art a juſt God, angry with the wicked every day; and though thou art a God of much patience and longanimity, yet if the wicked man will not turn from his wicked way, make them know that thou haſt whet thy ſword, and art ready to ſtrike them; that thou haſt bent thy bow, and art prepar'd to ſhot them; haſt ſet thy arrow to the ſtring, and art aiming to pierce them; In a word, that thou haſt prepared the inſtruments of death, weapons inflamed with wrath, hatred, and fury againſt the perſecutours of thy Church and people. Verſ. 11. Verſ. 12. Verſ. 13.

O let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt. Reſtore thy Church to its preſtine condition, ſo ſhall the Congregation of thy people compaſs thee about, Religion, which is now almoſt extinct, ſhall again flouriſh, and thy worſhip which is now diſhonour'd with ſcandals and prophaneneſs, ſhall again recover its ancient luſtre, by the meeting of thy people in thy houſe, and joyful praiſes ſent up to thee in the great Congregation. For thy own Name-ſake therefore, and for thy honour era't thy power, and ſhew thy ſtrength, and come amongſt us. Verſ. 9. Verſ. 7.

Our ſole defence is in thee, O God, which ſaveſt and deliverest the upright in heart. I will therefore praiſe the Lord according to his righteouſneſs, and I will ſing praiſe to the name of the Lord moſt high. He hath kept, defended, protected me in ſo great dangers. He will take a juſt revenge upon my enemies. To his name therefore I give all honour, glory, laud, and praiſe, through Jeſus Chriſt my only Lord and Saviour. Amen. Verſ. 10. Verſ. 17.

PSAL. VIII. *This Hymn is a Meditation of Gods excellent goodneſs and glory ſhining in his Creatures, eſpecially in man.*

IT begins and ends with a general propoſition, figur'd by an exclamation, which contains an Admiration, for he doth admire what he cannot perfectly comprehend. *O Lord our Governour, how excellent is thy Name in all the world? who haſt ſet thy glory above the heavens.* Such is the glory of thy Divinity, power, goodneſs, that it fills not only the earth, but tranſcends the very heavens, in which Angels, and bleſſed Spirits, though they know much more than we on earth, yet cannot perfectly comprehend thy Majeſty which fills all, exceeds all. *David* admires Gads greatneſs, goodneſs, &c. Verſ. 1.

This general being premiſed, the Prophet deſcends to ſome particular inſtances, in which the excellency of Gods name doth appear; and he gives forth three. Firſt, Infants. Secondly, The heavens, and the Luminaries therein. Thirdly, Man himſelf. Of which he gives divers inſtances.

1. The excellency of Gods power, divinity and goodneſs, appears in infants; *Out of the mouth of Babes and Sucklings haſt thou ordained ſtrength.* 1. The ſucking of babes, and ſpeaking of infants, are evident demonſtrations of Gods ſtrength and excellent name. For who taught the babe to ſuck, or the dumb infant to ſpeak, but the *Lord our Governour?* 2. Or the innocent babes that dyed for him by *Herods* hand were Martyrs, and declared his ſtrength. 3. Or the children that cryed *Hoſanna.* 4. Or by Babes is meant, ſuch as the worldly wiſe repute no better than children and fools; by ſimple Prophets, ignorant fiſhermen, humble confeſſours, hath he perfected his praiſe, *and ſtill'd the enemy, and the avenger*; confounded the wiſeſt Philoſophers, and ſtopp'd the mouth of Devils. 1. In infants, Verſ. 2.

2. The next inſtance, in which the glory and excellency of Gods name is manifeſted, is, *the Heavens, Moon, Stars. Theſe are the works of his fingers:* call'd here therefore, *Thy heavens.* Whoſe amplitude is great, order and Orbs wonderful, beauty admirable, matter durable, motion various, yet ſtable: Together with the ſtars, whoſe multitude is numerous, magnitude various, order admirable, influences ſecret and wonderful; and the conſtant courſe of the Moon, 2. In the heavens. Verſ. 3.

and the other great Luminary, all which thou haſt order'd and ordain'd. *When*, I ſay, *I conſider this*, then I think with my ſelf,

Verſ. 4. 3. In Man.

What is man, that thou art mindful of him? or the ſon of man, that thou viſiteſt him? which is his third inſtance, to manifeſt the excellency of Gods providence and government of the world. In which he reflects upon man in his baſeneſs, and his dignity.

Whoſe vileneſs the Prophet conſidering,

1. In his baſeneſs, vileneſs and miſery; ſignified by the queſtion, *What is man?* as if he ſhould ſay, What a poor creature? how miſerable? what except duſt and aſhes, when he was at the beſt? for he was taken from the duſt of the ground, even then, when God created him after his own image. But now miſerable duſt, while he lives; and to duſt he ſhall return when he dyes. What then is this miſerable creature, of what worth, of what value, that thou ſo great, ſo immenſe a Creatour of all other things, that dwelleſt above the ſtars, and celeſtial Orbs, ſhouldſt vouchſafe to viſit, and have a care of him?

Admires the love and care of God to him. 1. In viſiting him.

2. For that is his Dignity, that above all other creatures thy love is greateſt to man. This thou haſt ſhew'd theſe wayes.

1. In viſiting him. Thou viſiteſt him, and art mindful of him.
   1. Thou viſiteſt him, by conferring many temporal bleſſings on him.
   2. Thou wert mindful of him, and viſiteſt him firſt by thy Prophets, then in perſon by thy dear Son, that brought Redemption to him when he was utterly loſt.

Verſ. 5. 2. In making him little lower than the Angels. 3. In adorning him with glory and worſhip.

2. In making him thy ſecond creature. The Angels firſt, him next; and not in all things inferiour to them. *Thou madeſt him a little lower than the Angels*; Lower indeed according to his body and bodily neceſſities, but in the faculties of his ſoul reſembling thoſe celeſtial Spirits.

3. In creating him after thy own image: which when he had loſt, thou again repaireſt and reſtoreſt it, making him a partaker of the Divine Nature in thy Son. And ſo didſt compaſs, inveſt and adorn him with glory and worſhip.

Verſ. 6. 4. In making him Lord of all creatures.

4. In making him Lord of all thy creatures, *Thou madeſt him to have dominion over the works of thy hands, and putt'ſt all things under his feet*, that they ſhould all obey, ſerve him, as their Lord, and turn to his uſe and profit; which though true of man, yet it eſpecially belongs to Chriſt when he took our humane nature; for he was heir of all things. And we in Chriſt are reſtored to our dominion over the creatures. Which the Prophet illuſtrates and amplifies in particular.
   1. *All ſheep and oxen, yea and the beaſts of the field.*
   2. *The fowls of the air, the fiſhes of the ſea*, &c.

Verſ. 7. 8. The ἐπῳδὴ

He cloſes the *Pſalm* with that ἐπῳδὴμα he began, *O Lord our Governour, how excellent is thy Name in all the world?*

The Meditation or Prayer collected out of the eighth *Pſalm*.

Verſ. 1.

O Lord our God and governour, how great, how admirable, how excellent is thy Name not only in Judea, but in all the earth? Our words are too flat to expreſs, our ſenſes and reaſon too weak to comprehend the wiſdom of thy wayes, the immenſity of thy goodneſs, which thou haſt ſhew'd to the children of men. Thy name and thy will thou haſt made known in thy Word, thy name thou haſt magnified in thy works, both which as often as we conſider, we are put into aſtoniſhment and admiration. From this earth we caſt up our eyes to heaven, and in that Arch we behold nothing but matters of wonder, for thou haſt ſet thy glory above the heavens. There is thy Seat and Throne of Majeſty, there the Angels and Saints praiſe thee, there the Sun and the Moon with all the ſtars, proclaim thy glory. O Lord our God, how excellent is thy Name in all the earth? thou haſt ſet thy glory above the heavens.

And though this thy goodneſs is diffuſed, and may be ſeen in all things, yet

it

it is in nothing more admirable, than in thy providence for infants and ſucklings, for out of the mouth of theſe thou haſt ordained ſtrength. The child is no ſooner born, but thou haſt ordained a teat for it to ſuck, and a ſtrange inſtinct to ſeek after it: The young of any creature is no ſooner brought forth, but thou haſt provided for it milk and nouriſhment, by which it ſhould live, grow up, increaſe, and become ſtrong: So great is thy care, thy love, thy proviſion for all creatures. Verſ. 2.

But, which is yet more wonderful, theſe very infants and ſucklings could no ſooner ſpeak, but thou haſt taught their tongues to ſound forth Hoſannah to the Son of David. What were all thy Prophets, and Apoſtles, but, as it were, babes and ſucklings, rude and illiterate men? and yet in their mouths thou didſt perfect the praiſe. It was not by the power of arms, it was not by ſtrength, it was not by humane wiſdom and prudence, that thou didſt convert the world, and gather thy Church, but thou didſt make choice of thoſe ignorant and weak men, by whoſe mouths no better than Babes and Sucklings thou wouldſt ſtill that enemy of our ſouls the Devil, and put to ſilence that avenger of our ſins, Satan, who by thee is appointed to take, and is well-pleaſed that he may take a juſt and cruel revenge upon us for our diſobedience.

Thou hadſt more glorious creatures in heaven to ſet thy love upon, thoſe great wheels which are the work of thy fingers, the Moon and the Stars, which thou haſt ordained. And theſe are not, nor ever were diſobedient to thy word, they do their duties, they move in a conſtant courſe, and ſend forth their light and influences, they ſet and riſe, and riſe and ſet by that perpetual law that thou haſt preſcribed. Whereas Man is a rebellious creature, that diſobeys thy word, and daily provokes thee to diſpleaſure, the imaginations of his heart being evil continually. Verſ. 3.

What is man therefore, that thou ſhouldſt be mindful of him, or the ſon of man, that thou ſhouldſt conſider him, and viſit him? Thou art potent, man is weak; thou wiſe, man foolish; thou the Lord of all, man poor and in want; thou inhabitest eternity, man is a mortal; thou art glorious, man baſe and vile, from the duſt, and to return to the duſt; thou holy, and man ſinful, and wilt thou open thy eye upon ſuch an one? wilt thou keep him in mind? wilt thou remember ſo vile and diſobedient a wretch for good? and viſit him with thy grace and mercy? Was it a ſmall thing, that thou ſhouldſt create him after thine own image, that thou ſhouldſt cloath, feed and ſuſtain him in this life, but that when he had wilfully defaced this thy image, and was utterly loſt, thou ſhouldſt ſend thine own Son in the ſimilitude of ſinful fleſh to viſit and redeem him? Verſ. 4.

The Angels are the moſt glorious of thy creatures, and thou haſt made man little lower than thoſe bleſſed Spirits. He fell from this high dignity, became deſtitute of grace, ſubject to ſin, vanity, miſery, and puniſhment, but in this forlorn condition thou didſt not forſake him, but haſt crowned him with glory and honour. Thou honoureſt him that deſerv'd to lie under diſgrace and ignominy; thou reſtoreſt him to life, that deſerv'd to dye; thou madeſt him partaker of the Divine Nature, who had blotted out the Divine Character from his ſoul; in a word, of a ſervant and ſlave of ſin, thou framedſt him anew, and madeſt him a Lord, and preparedſt a Crown of glory for him. Verſ. 5.

To enjoy that, Lord, is our hope and expectation, becauſe it is thy promiſe; and that our hearts fail us not in the way, thou haſt in the mean time left us a pledge and a pawn. Man by his fall loſt his Soveraignty over the creatures, but thou haſt reſtored him in thy Son to his command. Thou haſt made him to have dominion over the works of thy hands, and haſt put all things in ſubjection under his feet. Thou haſt given him Sheep to cloath him, Oxen to labour for him, the beaſts of the field to obey and fear him, the fowls of the air, and fiſhes of the Sea, and whatſoever walketh through the paths of the Seas for varieties, and dainties to feed and ſupply him. Verſ. 6. Verſ. 7. 8.

The conſideration of this thy bounty to mankind, that deſerv'd it, not enfor-

Verſ. 9.

ceth from me, that exclamation with which I began, O Lord, O Lord our governour, how excellent is thy Name in all the earth?

O our God, ſince thou haſt bẽn ſo mindful of us, never ſuffer us to be unmindful of thẽ: ſince thou haſt ſhew'd thy mercy in viſiting and redẽming us, never let us ſhew our ſelves unthankful for this thy viſitation and redemption. Suffer us not to abuſe thy creatures which thou haſt given us for food, nor thy gifts beſtow'd for clothing, nor wantonly and cruelly to make uſe of our dominion. But give us grace ſo highly to eſtẽm of thy rich mercies, and with ſuch temperance and ſobriety to uſe thy creatures, that thy Name thereby may ſtill be the more magnified, thy bounty exalted, thy providence more declared, thy honour enlarged, thy perſon glorified, and our ſouls at laſt ſaved by the merits of our Lord and Saviour Jeſus Chriſt. Amen.

PSAL. IX. *This is a* Pſalm *of thankſgiving for a victory over his Enemies.*

IT conſiſts of five chief parts.

1. *Davids* thankſgiving, or profeſſion of praiſe, *verſ.* 1, 2. which is amplified, and illuſtrated, and continued till the tenth *verſe.*
2. An exhortation to others to do the like, *verſ.* 11. and a reaſon given for it, *verſ.* 12.
3. A Petition for himſelf, *verſ.* 13. and the reaſon for it, *verſ.* 14.
4. A remembrance of Gods goodneſs in the overthrow of his enemies, for which he exults, and ſings a Song of Triumph, from *verſ.* 15. to *verſ.* 19.
5. The concluſion, which is petitory, *verſ.* 19, 20.

The firſt part. *Davids* profeſſion of praiſe.

1. His profeſſion of praiſe is ſet down in the two firſt *verſes*, in which we may obſerve

Verſ. 1, 2.

1. The matter of it, with the extent, *All the marvellous works of God.*
2. As if he could never expreſs theſe enough, how he varies the Synonima's, *I will praiſe thee, I will ſhew forth, I will be glad and rejoice in thee, I will ſing praiſe to thy name, O thou moſt high.* In which words there is an *Incrementum* or *Climax.*
3. The principle whence this praiſe flow'd. Not from the *lips*, but from the *heart.* 2. From the *whole heart*, *I will praiſe thee with my whole heart.*

Which he firſt amplifies from the cauſes.

This he amplifies from the cauſe, which is double.

1. The θεωρητικὴ, that which outwardly moved him, and gave him a juſt occaſion to do ſo, *The overthrow of his enemies; when my enemies are turned back*, which were not overcome by my ſtrength and valour, but by the preſence of thy power.

1. The overthrow of his enemies. Verſ. 3.

2. *They ſhall fall and periſh at thy preſence.* Thou wert the chief and principal cauſe of this victory, and therefore deſerv'ſt the thanks. Of this the Prophet makes a full Narrative in the two next *verſes*, ſetting God, as it were, upon the Bench, and doing the Office of a Judge.

2. That God alone did it.

Verſ. 4. Verſ. 5.

1. *Thou maintaineſt my right and my cauſe.*
2. *Thou ſateſt in the Throne judging right.*
3. *Thou haſt rebuked the Heathen.*
4. *Thou haſt deſtroy'd the wicked, thou haſt put out their name for ever and ever.* In a word, thou art a juſt Judge, that defend'ſt the innocent, and puniſheſt their oppreſſours, and *therefore I will praiſe thee.*

Verſ. 6. For this he inſults over his enemies.

3. And then upon the confidence of Gods juſtice and power, he inſults over his enemies with this Sarcaſm, *O thou enemy, deſtructions are come to a perpetual end.* Thy power of hurting and deſtroying is taken away,

and

and the fortified Cities in which thou dwell'ſt, are overthrown, and their and thy memory is periſh'd.

4. Next to make his aſſertion clearer, to the Enemies power he oppoſeth Gods, his Kingdom to their Kingdom. *But the Lord.* The adminiſtration of his Kingdom, is
   1. Eternal, *The Lord ſhall endure for ever.*
   2. His Office to be Judge, *He hath prepared his Throne for judgement.*
   3. He is an univerſal Judge, *He ſhall judge the whole world.*
   4. He is a juſt Judge, *He ſhall judge in righteouſneſs, he ſhall miniſter judgement to the people in uprightneſs.*
   5. He is a merciful Judge to his people, *For the Lord will be a refuge for the oppreſſed, a refuge in time of trouble.*

5. The effect or conſequent upon this his execution of juſtice: which is the confidence thence ariſing in the hearts of his people, which are here deſcrib'd by their knowledge of God. 2. Seeking him. *They that know thy name, will put their truſt in thee, for thou, Lord, haſt not forſaken them that ſeek thee.*

2. An Exhortation to others to praiſe God, *Sing praiſes to the Lord that dwells in* Zion, *that is in the midſt of his people and Church to defend them. Declare among the people his doings.*

Of which he aſſigns the reaſon, that he is a juſt God, and will require their blood at the hands of thoſe that oppreſſed and ſlew them. An inquiſition for blood he will make. *And when he makes inquiſition for blood, he remembreth them, the innocent unjuſtly oppreſſed and ſlain, and forgets not the cry of the humble; The cry of their blood ſhall be heard.*

3. A Petition for himſelf, that God would ſhew him mercy, and look upon his affliction, *Have mercy upon me, O Lord; conſider the trouble of them that hate me, thou that lifts me up from the gates,* that is, *the power of death.* As if he had ſaid, Do by me now, as thou haſt done heretofore.

And the Reaſon or Argument by which he perſwades God to hear him, and ſhew mercy, is drawn from the final cauſe, he looks not ſo much upon himſelf as Gods honour; it is,

That I may ſhew thy praiſe. 2. All thy praiſe. 3. In thy Church, in the gates of the daughter of Zion. *4. That I may do it with joyful lips.* 5. Which I will do, *I will rejoice in thy ſalvation.*

4. And then, as if he were ſhewing forth this praiſe in the Congregation, he ſings forth his Song of Triumph, his ἐπινίκιον over his enemies: in Metaphors.
   1. *The heathen are ſunk down into the pit that they made.*
   2. *In the net which they hid, is their own foot taken.*
   3. *This is the Lords doing.* Therefore though wicked men did doubt before of his providence and juſtice, yet, *now the Lord is known by the judgement he executes:* For,
   4. *The wicked is ſnared in the work of his own hands. Higgaion. Selah.* Which is a thing exceedingly to be meditated on, and not forgotten.
   5. *The wicked ſhall be turn'd to hell, and all the people that forget God;* their breath is in their noſtrils, and dye they muſt, which is ſome comfort to thoſe they oppreſs, and if they repent not, ſuffer eternal puniſhment. 2. But the chief comfort is, and proceeds from Gods juſtice, and his goodneſs toward the innocent unjuſtly oppreſſed, *For the needy ſhall not alway be forgotten, the expectation of the poor ſhall not periſh for ever. Their hope ſhall not be fruſtrate.*

5. The Concluſion is Petitory. *Ariſe, O Lord.*
   1. *Let not man prevail over thy people.*
   2. *Let the heathen be judg'd in thy ſight.*
   3. *Put them in fear, O Lord;* now they fear nothing, being in their height

And ſhews the ſuper-eminency of Gods power. Verſ. 7.

Verſ. 8.

Which begets a confidence in his people. Verſ. 9.

Verſ. 10.

2 He exhorts others to praiſe God. The ſecond part. Verſ. 11. For his juſtice. Verſ. 12.

3. He Petitions for favour. The third part. Verſ. 13.

Verſ. 14. That he may have juſt cauſe to praiſe God; which he vows.

The fourth part. And performs in a Song of Triumph. Verſ. 15. Verſ. 16.

Verſ. 17.

Verſ. 18. The fifth part is, A Petition. Verſ 19. Againſt the enemies of the Church. Verſ. 20. That they may fear.

height and proſperity; they are inſolent and proud; manifeſt thy divine preſence to their terrour: For then

And know themſelves to be but men.

4. *They will know themſelves to be but men:* infirm and mortal creatures, and not inſult over thy people, and glory upon their own ſtrength and proſperity.

The Prayer and Hymn out of the ninth *Pſalm* for the Church in affliction, perſecuted and oppreſſed by enemies.

Verſ. 1. I Will praiſe thee, O Lord, with my whole heart, and I will make known to others, as much as in me lies, thoſe wonderful works which thou haſt done

Verſ. 2. for thy people in all ages. I will not be glad and rejoice ſo much in the vain and empty things of this life, as in thée, the giver of them, and for that I will ſing praiſe to thy name, O thou moſt high, higher than all things in this world, and far beyond all praiſe that I can give.

Verſ. 7. For thou, Lord, who art from all eternity, and ſhall continue the ſame for

Verſ. 8. ever, haſt prepared thy ſeat to judge the world, on which being aſcended, thou wilt judge the world in righteouſneſs, rewarding every man according to his deſerts, repaying good things to thoſe who know thy name, and ſeek thée, but heavy judgements to thoſe who diſhonour thée, and oppreſs thy people.

Verſ. 13. Have mercy upon me, O Lord, conſider my trouble which I ſuffer of them

Verſ. 4. that hate me; O thou that ſitteſt in the Throne and judgeſt right, maintain my

Verſ. 16. right and my cauſe, and lift me up from the power of death. Make thy ſelf

Verſ. 3. known by executing judgement for me; O let my enemies be turn'd back and pe-

Verſ. 18. riſh at thy preſence. Forget not the cry of the needy, and let not the expectation

Verſ. 12. of the poor periſh for ever. Make inquiſition for that innocent blood of thy ſervants, which they have poured out like water, that cannot be gathered up again, and forget not the voice of Abels blood that yet from the earth cryes unto thée.

O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didſt in their dayes, and in the old time before them, how, thou haſt deſtroy'd the wicked, and rebuked the heathen, and put

Verſ. 5. out their name for ever and ever. Ariſe therefore, O Lord, be a refuge to the

Verſ. 9. oppreſſed, a refuge in this needful time of trouble; let not man prevail, and let

Verſ. 19. 20. thy enemies be judged in thy ſight; Put them in fear, O Lord, that they may know themſelves, that they are not God, but weak, infirm and mortal men. Now they are proud of their victories, and puff'd up with their ſucceſſes, O break the hardneſs of their heart with ſome calamities, and fearful diſaſters, that being brought to conſider their own frail condition, and intolerable inſolence, they may ceaſe to pride it againſt thée and thy Church.

Verſ. 6. O thou enemy, thou breatheſt nothing but deſtruction and blood, overturning of Cities, and polluting of holy Temples, but thy deſtructions ſhall come to a

Verſ. 17. 18. perpetual end, and thy memorial ſhall periſh. Thou ſhalt fall into the pit that thou haſt made, and in the ſnare that thou haſt ſet, thy own foot ſhall be taken. Thou ſhalt be brought to the ſides of the pit, thou, without repentance, ſhalt be turn'd into hell, with all the people that forget God.

Verſ. 11. And therefore all ye ſervants of God, which truſt in him, ſing praiſes unto God which dwelleth among his people, and walks in the midſt of the Candleſticks, declare in the Congregation his marvellous works, ſhew forth all his praiſe in the gates of the daughter of *Zion*, and rejoice in his ſalvation.

Verſ. 10. So they, O Lord, who know thy name, thy eternal power, juſtice, and goodneſs toward them that truſt in thee, ſhall fall down and relie upon thee, becauſe thou haſt never forſaken them, who in their tribulations have ſought thy help in the name of our Lord Jeſus Chriſt.

PSAL.

PSAL. X. *A Prayer to God to deſtroy the enemies of the Church, and the oppreſſours of his people.*

THERE be three parts of this *Pſalm.*

1. A Complaint.
2. A Narration of his enemies malice.
3. A Petition to be deliver'd from them.

The firſt part is a Complaint Verſ. 1.

1. The Complaint is contain'd in the two firſt *verſes*, and it is double.
   1. Of Gods abſence, which is quickned by an ἐρώτησις. 1. *Why ſtandeſt thou ſo far off, O Lord?* 2. *Why hideſt thou thy ſelf in times of trouble?*

1. Of Gods abſence. Verſ 2.

   2. Then he complains of his enemies, *The wicked in his pride doth perſecute the poor.* Theſe he deſcribes by many Characters.

2. Of his enemies. Whoſe Characters are. Thᵃ ſecond part. Verſ. 2.

2. The firſt is *Inſolency*, *Pride*; and the effect, *perſecution of good men.* They being gotten to dignity, places of honour, and enrich'd, they become perſecutours. And they do it in *Pride.* This occaſions an imprecation againſt them, *Let them be taken in the devices they have imagined.* They conſpire, and make Leagues to oppreſs good men, let them be taken when they leaſt think of it.

1. Inſolency and perſecution.

2. The ſecond Note of this wicked man, is, that he gloryeth in miſchief: which is a ſign of extream malice; *The wicked boaſteth of his hearts deſire.*

2. Boaſting in wickedneſs. Verſ. 3.

3. A third, is, that he applauds, encourageth others in their rapine, plunder and ſpoil, to which they are moved by their covetouſneſs, *He bleſſeth the covetous, whom God abhorreth.*

3. Encouragement of others in miſchief.

4. A fourth is his Contempt of God and man: and Perſeverance in evil. Verſ. 5.
   1. Man he contemns. His wayes proſper, all ſucceeds well with him, he never thinks to be call'd to an account. *Thy judgements are far out of his ſight, and therefore in ſcorn he ſlights and puffs at all his enemies.*

4. A contempt 1. Of Man.

   2. And God he reverenceth not; *Through the pride of his countenance he will not ſeek after God, neither is God in all his thoughts.*

Verſ. 4. 2. And God. Verſ. 6.

5. The fifth Note is his profane ſecurity, *He ſaith in his heart, I ſhall never be moved, I ſhall never be in adverſity. Exceſſere metum mea jam bona. Major ſum quam cui poſſit fortuna nocere.*

5. Profane ſecurity.

6. The ſixth Note is his falſhood, *His mouth is full of curſing, deceit and fraud; under his tongue is miſchief and vanity.* He will not ſtick at an Oath, and curſe himſelf, and imprecate God to be a revenger if he perform it not, that ſo under the colour of Religion and Piety he may deceive.

6. Falſhood. Verſ. 7. *Verborum fadi-tas.*

7. The ſeventh is his Cruelty, ſet out in the ninth and tenth *verſes*, where he is compared to a Thief, an Archer, a Lyon, and if force will not do it, craft ſhall, *Ubi non valet vellis leonnia, aſſuit vulpinam*, for, *he falleth down, croucheth and humbleth himſelf, that the Congregation of the poor may fall into the hands of his Captains and ſtrong ones.* He is *animo*, verſ. 6. *Ore*, verſ. 7. *Opere malus*, verſ. 8, 9, 10.

7. Cruelty and Hypocriſie. *Factorũ rabies.* Verſ. 8. Verſ. 9. Verſ. 10.

8. The eighth Note upon him, is, that he is a cloſe Atheiſt. *He hath ſaid in his heart, God hath forgotten, he hideth away his face, and will never ſee it:* Which is the cauſe of his Cruelty, Falſhood, Security, *&c.*

8. Atheiſm. Verſ. 11.

The third part of the *Pſalm* is a Petition to be freed from this wicked man; *Ariſe, O Lord, lift up my hand, forget not the humble.*

A petition to be freed from this wicked man. The third part. Verſ. 12.

To

To perſwade which, he uſeth two Arguments.

Verſ. 13. 1. That thereby God ſhould aſſert his own glory. For why ſhould the wicked be ſuffer'd to blaſpheme in this manner ?. *Wherefore do the wicked contemn God, while he doth ſay in his heart, Thou wilt not require it?*

Verſ. 14. 2. Taken from Gods glory, nature, office. 1. In puniſhing wicked men. 2. And defending the helpleſs. *Surely thou haſt ſeen it, for,* &c. *verſe* 14.

2. That God would ſet an end to his power. Verſ. 15. Then he returns to his prayer, and enforceth his ſecond Argument taken from the juſtice and office of God.

1. That he would out this wicked man from his power and ſtrength, *Break thou the arms of the wicked and the evil man: ſeek out his wickedneſs till thou find none.* Till thou find none to puniſh, let none eſcape. Let them appear no more.

Verſ. 16. 3. That he would hear and defend the righteous: as he had formerly. 2. Then that he would hear and defend the righteous, be no worſe now to his people than he had been. 1. *The Lord is King for ever and ever.* 2. He had expell'd the *Canaanites* before them, *The heathen are periſh'd out of the land.* 3. *Thou haſt heard the deſire of the humble.*

Of which he is confident. Verſ. 17. Upon which he concludes with the expreſſion of his confidence full of much comfort.

1. *Thou wilt prepare the heart of the humble to wait on thee.*
2. *Thou wilt cauſe thine ear to hear.*

Verſ. 18. 3. To the ſafety of the oppreſſed. *To judge the fatherleſs and poor.*

4. To the ruine of the Oppreſſour. *That the man of the earth may no more oppreſs.*

The Prayer collected out of the tenth *Pſalm*, for deliverance from tyrannous and oppreſſive enemies.

O Almighty and Merciful God, whoſe eyes go through the world, and doeſt ſée to how many dangers thy poor Church is expoſed, and the rage and tyranny of wicked men againſt thy people, we grievous ſinners, yet thy humble ſervants, juſtly at this time for our tranſgreſſions againſt thée environ'd with cruel enemies, and ready to be ſwallow'd up by oppreſſing tyrants, do proſtrate our ſelves before thy Throne of mercy, and earneſtly beſéech thée to look upon our afflictions, and not for ever to hide thy face from us. Verſ. 1.

O Lord, why ſtandeſt thou ſo far off, as if thou hadſt depoſed all care of us, and hadſt quite forgotten us? why hideſt thou thy ſelf, and withdraweſt thy eye, thy hand, thy help in this néedful time of trouble when our preſent calamities are ſo great, that now we ſtand in moſt néed of thy aid and ſuccour.

Verſ. 2. The wicked being exalted to dignity and power, in the pride of his heart doth perſecute the poor, breathing nothing but fire and flames, to devour thy people; he conſpires, makes Leagues, and takes counſel to oppreſs the juſt.

Verſ. 3. The wicked boaſteth and glorieth, that he hath attain'd to what his heart and ſoul deſired; and the covetous wretch flyes upon other mens goods Sacred and prophane, he catcheth and heaps up riches, and bleſſeth himſelf in his rapine, judging that he is the ſole happy man.

Verſ. 4. Yea, as if it were too little to inſult over poor miſerable men, he abhorreth even the Lord, he laughs at, and contemns the anger and judgement of thee our God, as if he were gotten to that heighth, that he ſhould never be caſt down. Through the pride of his countenance he ſnuffeth at thee, he ſaith in his heart, There is no God. No God that will regard, enquire into, and avenge the deeds of men.

Verſ. 4. There hath been hitherto ſucceſs and proſperity in his wayes, and therefore his endeavours are alway grievous, afflictive and heavy through oppreſſion, thy judgements are far above out of his ſight, he conſiders not that there is another day when the works of all men ſhall be examin'd, and their impious works puniſhed, and

Verſ. 5. there-

therefore he goes on ſecurely, and puffs at, contemns, derides, and with the breath of his mouth thinks to blow away all thoſe he counts his enemies. He ſings a Requiem to his ſoul. He hath ſaid in his heart, I ſhall never be removed, I ſhall never be caſt down from this ſtate and honour, dignity and power, from generation to generation, I ſhall not be in adverſity. Yea, his mouth is full of curſing, deceit and fraud, under his tongue is miſchief and vanity. He is of a fraudulent and inſidious nature, and that he may the eaſilier cover this his craft and ſubtilty to deceive the imprudent, he will not ſtick to bind himſelf with a vow, an oath, a curſe, when under theſe fair and religious words there lies nothing but vanity, miſchief and poyſon. And at laſt, when all theſe frauds and deceits break forth, as a high-way-man, he ſits in the lurking-places of the Villages, in the ſecret places he murders the innocent, his eyes (as thoſe of an Archer) are privily levelling and aiming at the goods and life of the poor. What by his Fox-like fraud he cannot compaſs, he will do by violence, for he lieth in wait ſecretly as a Lyon in his Den; he lieth in wait to catch the poor harmleſs man, when he takes him in his net, he deſtroys him. He faſts, he prayes, he croucheth, he humbleth himſelf, that the Congregation of the poor may fall into the hands of his Captains or ſtrong Ones. O God his impiety, his pride, his covetouſneſs, his cruelty, his hypocriſie, his perjury is ſo great, becauſe he hath ſaid in his heart, God hath forgotten, he hides his face, and will never ſee it.

Verſ. 6.
Verſ. 7.
Verſ. 8.
Verſ 9.
Verſ. 10.
Verſ. 11.

Ariſe, O Lord, lift up thy hand; hitherto thy hand hath ſeemed remiſs and feeble in our protection, but now, O God, declare thy power, and ſhew the ſtrength of thy arm, and ſmite theſe our enemies on the cheek-bone, let it never be caſt in our teeth, that thou haſt forgotten the humble. Why ſhould he dare with his blaſphemies thus to contemn and revile thee? Why ſhould he ſay in his heart, Thou wilt not require it, that thou careſt not for things below, that thou wilt not puniſh the wicked, nor avenge the juſt?

Verſ. 12.
Verſ. 13.

The imaginations of mans heart are but vain; for ſurely thou haſt ſeen it, for thou beholdſt miſchief and ſpite, thou weigheſt the miſchievous actions and ſpiteful dealings of the wicked againſt the innocent, to requite and revenge it in a ſeaſon beſt known to thee. And therefore, O Lord, we thy poor afflicted people, as deſtitute of help, as poor Orphans depriv'd of their Parents, look for no humane ſuccour, nor ſeek after unlawful ways but commit our ſelves and cauſe wholly to thee, who art the helper, and haſt promiſed relief to the fatherleſs.

Verſ. 14.
Verſ. 15.

Break thou the arm and power of the wicked and evil man: ſeek out and take away his wickedneſs, that there may remain no ſign or ſtep of his impiety, puniſh him, till thou find nothing to puniſh, being condemn'd let him periſh, and come to eternal ignominy and contempt.

Verſ. 16.

So ſhall thy people have reaſon to bleſs thee, break forth into ſinging and ſay, The Lord is King for ever and ever, and the wicked are periſh'd out of the good land which he hath given to his people for an inheritance. They are rooted out of the land of the living.

Verſ. 17.

Thou, O Lord, art a gracious God, for thou haſt heard the deſire of the humble. Hear us now then, now in our diſtreſs; O good God, prepare our hearts to ask, and cauſe thine ear to hear our Petitions. Judge the fatherleſs, who is deſtitute of counſel, help, and ſtrength, free thy oppreſſed people from the tyranny of the Oppreſſour, let not the man of the earth, who is from the earth, and minds nothing but the earth, be any longer exalted.

Verſ. 18.

So ſhall thy afflicted people ſing of thy mercies, and return thee due praiſes through Jeſus Chriſt our Lord. Amen.

PSAL. XI. *In this* Pſalm *David manifeſts his confidence in God in the midſt of his extremities.*

IT is compoſed Dialogue-wiſe, betwixt *David*, and thoſe his Counſellours that perſwaded to fly to ſome place of ſafety from *Sauls* fury, which if he did not, he was in a deſperate condition.

It hath two parts.

1. He brings in his Counſellours words, *verſ.* 1, 2, 3.
2. To which he returns his anſwer, *verſ.* 1. and confirms it, *verſ.* 4. *ad* 7.

The firſt part. The advice of *Davids* Counſellours. Verſ. 1.

1. You my Counſellours whether of good or bad will I know not tempt me, that depoſing all hope of the Kingdom, I go into perpetual baniſhment, (ſuch you ſay *Sauls* fury is againſt me) Thus you adviſe, *Flee as a bird unto the mountain*; and your Arguments are,

Verſ. 2. Their reaſons. 1. The great danger.

1. The greatneſs of the danger I am in: *For lo, the wicked bend their bow, they make ready their arrow upon the ſtring, that they may privily ſhoot at upright in heart.*

Verſ. 3. 2. The want of aſſiſtance.

2. The want of aid and aſſiſtance. There was no hope of help; *For the foundations were caſt down.* *Saul* had broken all Leagues and Covenants he had made with him. The Prieſts were ſlain with the Sword. His fortreſſes taken from him. His outward eſtate deſtroy'd. Laws ſubverted. If he ſtaid, periſh he muſt, ſome few righteous men are left. *But what can the righteous do?*

The ſecond part. *Davids* anſwer Verſ. 1.

2. To theſe their Arguments and counſel, *David* returns his anſwer in a ſharp reprehenſion. I tell you,

1. That he truſts in God. 1. Who is ſufficient. Verſ. 4.

1. I truſt in God, *In the Lord put I my truſt. How ſay you then to my ſoul?* and he gives his Reaſons for it from the Sufficiency and Efficiency of God.

1. *What ſay you, the foundations are caſt down?* yet I deſpair not, for *God is ſufficient.*
   1. *Preſent in his holy Temple.* He can defend.
   2. He is a great King, *and his Throne is in heaven.*
   3. Nothing is hid from him, *His eyes behold, and his eye-lids try the children of men.*
   4. He is a juſt God, which is ſeen in his proceeding both to juſt and unjuſt.
      1. *He tryeth the righteous* by a Fatherly and gentle correction.
      2. *But the wicked, and him that loveth violence, his ſoul hates.*

2. Juſt. Verſ. 5.

These two laſt Propoſitions he expounds *per partis*, and begins with the wicked.

Verſ. 6. For he will puniſh the wicked.

1. *Upon the ungodly he will rain ſnares, fire and brimſtone, and an horrible Tempeſt, this ſhall be the portion of their cup.*
   1. *Plnet.* He ſhall rain upon them when they leaſt think of it, even in the midſt of their jollity. As rain falls on a fair day.
   2. Or he ſhall rain down the vengeance when he ſees good, for it rains not alwayes. Though he defers it, yet it will rain.
   3. The puniſhment comes to their utter ſubverſion, as *Sodoms* fire.
   4. *This is the portion of their cup*; that which they muſt expect from him.

Verſ. 7. And reward the juſt.

2. But he does good to the juſt: *For the righteous God loveth righteouſneſs; his countenance doth behold the upright.* He bears him good-will, and is careful to defend him.

The

The Prayer collected out of the eleventh *Psalm.*

IT is not unknown to thée, O merciful Father, to how many dangers, to how many enemies thy elect people are exposed.

Our enemies drive us from our dwellings, and fly unto our souls, Fly and wander as a bird from hill to hill, as Fowlers they pursue us, and suffer us in no place to build, or to be at rest. And when they have chased us from house to home, even in this obscure place they give us no respite, but hunt us as a Partridge upon the Mountains, they bend their bow, and make ready their arrow upon the string, that when we think least of it, they may privily shoot at the upright in heart. To those streits and miseries we are brought, that we know not what to do. All our fortunes are decay'd, all our strong holds taken. all outward helps fail us, the very foundations of our hope and help is perish'd, when that Religion, truth, and service, in which we were wont to glory and rejoice, is taken from us. Yea, those very Leagues, Oaths, Covenants, which they have given us for our security, they have null'd and broken off from their necks, and cast away thy cords from them. Verf. 1. Verf. 2. Verf. 3.

O Lord, what shall the righteous do? what shall he say? whether shall he fly for aid and succour? to whom shall he make his moan, when they whose heart is upright, and would, are unable to help. And what have we done, that these men should pursue us to take away our lives? Verf. 3.

O Lord, thou art my God, in thee will I trust, who art able to do all things, and wilt never forsake those who hope in thy mercy, and relie upon thy word and power. And though these present dangers hang over my head, yet I will not despair, For I know the Lord, whom I have believed, sits above in Heaven, as in a Royal Palace and Throne, and is over and above all. Therefore I will not fear, though the foundations of the earth be moved, despair I will not of help, nor depose my expectation of deliverance, since his eyes behold from that holy Temple, and his eye-lids see, consider, try, and judge the doings and sufferings of the children of men. Thou, Lord, knowest how to discern the just from the unjust, and to put a difference in their rewards, for thou doest approve, try, and gently correct the righteous, but the wicked, and him that loveth violence, thy soul hates. Verf. 1. Verf. 5. Verf. 6.

For as the fairest day is overcast with clouds, and thunder, and lightning suddenly break out from above, and affright, and involve the world in an unexpected Tempest. So wilt thou, O Lord, though thou defer thine anger, rain down vengeance on the wicked in their greatest follities, when they think not of it, and promise to themselves the fairest dayes, and are in greatest security. Thou wilt cast down snares and take them, a sudden fire and brimstone shall destroy them, as it did Sodom, the storm and tempest of thy fury shall overwhelm them. This is the portion, this their reward, this their lot, which thou hast measured to them out of thy cup.

But I know thou art in thy Temple, and wilt be present with the just in all his dangers, to govern, to help, to defend, to free him. For it is not as men think, and as Reason would over-hastily judge, the foundations are not overthrown, nor all our helps and aids perished. For thou, O Lord, lovest righteousnes, and thy countenance doth behold the upright. A just God thou art, and a lover of justice and just men, and thou wilt set thy face to do good to those who are upright in thy eyes. These thou wilt love, their cause thou wilt defend, their persons thou wilt protect, for the merits of thy dearly beloved Son Jesus Christ our Lord. Amen. Verf. 7.

PSAL. XII. *The Summe is, A prayer of* David *to God to ſave and help him, and keep him from the deceits and contagion of the wicked, of which the world is too full.*

THERE be four parts of this *Pſalm.*

1. A Prayer, and the reaſons of it, *verſ.* 1,2.
2. A Prophecy of the fall of the wicked, or an Imprecation, *verſ.*3. whoſe arrogance he deſcribes, *verſ.*4.
3. Gods anſwer to *Davids* Petition, with a promiſe full of comfort, *verſ.*5. for it is ratified, *verſ.*6.
4. A Petitory Concluſion, *Keep them*, thy people; or a confident affirmation, *That God will keep them from the contagion of the wicked*, verſ.7. Of which there are too many, *verſ.*8.

The firſt part. He calls for help. Verſ.1. 1. Becauſe good men are few. 2. The bad many. Verſ 2. And thoſe double hearted.

1. His Petition is brief and jaculatory, for he breaks upon God with one word, *Help*, or *Save Lord*, verſ.1. Of which he gives two reaſons,
   1. The penury and ſcarſity of good men: *For the godly man ceaſeth, for the faithful fail from among the children of men.* There is neither piety nor fidelity among men.
   2. The great abundance of the wicked, the licentious times, the perfidiouſneſs, hypocriſie, and diſſimulation of the men with whom he liv'd: *They ſpeak vanity every one with his neighbour: with flattering lips and a double heart do they ſpeak.* They mind not to perform what they ſay.

The ſecond part. Verſ.3. And Atheiſts, whom God will cut off. Verſ.4.

2. The Prophecy ſhews what ſhall be the end of their diſſembling: *The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things:* Or if it be the Imperative Mood, 'tis an Imprecation, *Let the Lord cut off, &c.* And in the fourth *verſe* he depaints their pride, and ſets out this tongue, ſpeaking *Magnifica. Who have ſaid, With our tongue will we prevail, our lips are our own*, we are in power, *who is Lord over us?* we acknowledge no Superiour.

The third part. For God anſwers, that Verſ.5. He will help the oppreſſed.

3. Gods anſwer to *Davids* Prayer, *Help Lord, Save Lord.* Is it ſo, that the wicked are thus numerous, thus tyrannous, ſo proud, ſo arrogant?
   1. *I will ariſe, ſaith the Lord.*
   2. *I* will not delay. *Now I will ariſe.*
   3. *And I will ſet him*, my ſervant, *in ſafety from him that puffeth at him.*
   4. And that which moveth me to it, is, the pitiful condition he is in, his ſighs, his groans. *For the oppreſſion of the poor, and for the ſighing of the needy now I will ariſe, &c.*
   5. And of this let no man doubt. For in Gods words there is no fallacy, experience will ſhew the contrary, *Hath he ſaid it, and will he not do it?* There's a *Probatum* upon all he hath ſpoken. *The words of the Lord are pure words, as ſilver tryed in a furnace of earth, puriſied ſeven times.* There can be no more fallacy in what he hath ſpoken, than there is droſs in the pureſt ſilver. I am confident then the anſwer he hath given in the former *verſe*, he will perform.

Verſ.6. And of this no doubt to be made. For his word is paſſed for it, in which no fallacy.

4. The Concluſion is Petitory, as ſome read it, *Keep them, O Lord, preſerve them.* Others read it in the future tenſe, *Thou ſhalt keep them*; and then intimates *Davids* confidence of Gods care and protection over his people, that in the overflowings of wickedneſs they ſhall be kept from contagion.

The fourth part. *David* Prayes, or is confident Verſ.7. That God will keep his.

1. *Keep them.* For, without God keep them, they will be infected.

2. *Keep*

2. *Keep them from this generation.* For there be a generation of Vipers.
3. For ever make them perſevere. For without thy aid they will fall.
4. And keep them. For the power, and pride, and tentation of impious men is great.
   1. *The wicked walk on every ſide.* As Wolves, they ſeek whom they may devour.
   2. And wickedneſs is the way to preferment. *The vileſt men are exalted.*

Verſ. 8. From the wicked that then bore ſway.

The Prayer collected out of the twelfth *Pſalm.*

O Heavenly Father, ſince we muſt have our converſation in this world where there is a penury and want of good and pious men, but great multitudes and plenty of wicked and ungodly wretches, ſuffer us not, as we deſerve, to be corrupted by their vices and manners, to be drawn into any ſinful and baſe action by their examples, or oppreſſed by their malice and fury. The godly man ceaſeth, and is rare to be found; the faithful man, that makes conſcience of his vow and covenant, fail: Truth and fidelity are very rare among the children of men. But theſe vile, light, abject and vain perſons of no worth, vertue, or piety, are now advanc'd to great honour and dignity, exalted they are unto high places, and ſtere all in the Church and Common-wealth: They ſpeak vain words every one to his Neighbour, whom he is bound to love as himſelf, and not deceive, they flatter men to ſin, and to caſt in their lot with them, with their lips are deceitful, and they diſſemble with their double heart, ſpeaking one thing, and intending clean another. This they do to gain a party, and to keep up their power; But having compaſſed their deſires, then they ſwell with pride, and do what they liſt; they ſay, With our tongues, our Decrées, our Ordinances, will we prevail. Our lips are our own, power we have to decree and command what we pleaſe, who is Lord or Superiour over us? We are accomptable to none, ſubject to none, and therefore, what we will ſhall be a Law.

Verſ. 1. Verſ. 8. Verſ. 2. Verſ. 4.

Now, O Lord, for the oppreſſion of the poor, for the deep ſighs and groans which they preſs from the needy, ariſe, declare thy power and juſtice, ſend him a Saviour, and ſet him in ſafety from him that thus proudly and tyrannically puffs at him, and ſo confidently ſcorns, and ſpeaks ſo freely againſt him. Cut off the flattering lips, and cut out the tongue that ſpeaks ſuch proud and arrogant things.

Verſ. 5. Verſ. 3.

The promiſes of men are like themſelves, fallacious and vain, but thou canſt not lye. Haſt thou ſaid, and wilt thou not do it? Thy words are pure words, farther from deceit, than ſilver is from dreſs, which is tryed in a furnace of earth, and purified ſeven times in the fire. Make good then thy Word, and ratifie thy promiſe.

Verſ. 6.

Help us then now, O Lord, and ſave us; keep thy people, as thou wouldſt do the apple of thine eye, preſerve them from this generation of wicked men, and from the rage of theſe flattering and malicious Tyrants for ever, even for thy Son Jeſus Chriſts ſake, our only Lord and Saviour. Amen.

Verſ. 1. Verſ. 7.

PSAL.

PSAL. XIII. *This* Pſalm *is a fit Prayer for a ſoul that is ſenſible of Gods Deſertion.*

THere be three parts of this *Pſalm.*

1. A heavy and bitter complaint for Gods abſence, *ver.* 1, 2.
2. An earneſt Petition for Gods return, *ver.* 3. the Reaſon, *ver.* 4.
3. A profeſſion of his faith and confidence, and joy in God, with his thankſgiving, *ver.* 5, 6.

The firſt part. He complains that God was diſpleaſed with him. Ver. 1.

1. He bitterly complains, and aggravates it.
   1. That God had forgotten him: *Wilt thou forget me?*
   2. That he hid his face from him: *Wilt thou hide thy face?*
   3. That he was diſtracted with many cares, what way to take, and what counſel to follow, to recover Gods favour. *I take counſel in my ſoul, having ſorrow in my heart.*
   4. In the mean time, *His enemy was exalted, triumphed, and inſulted over him.*
   5. And laſtly, complains of the delay, which is quickned by the *Eroteſis*, and the *Anaphora*: *Quouſq́, quouſq́, quouſq́!* *How long! what for ever?*

Ver. 2. And that his enemy inſulted over him. And that yet God delayed his help.

2. His Petition ſet down in the third *verſe*; of which there be three degrees oppoſed to the parts of his complaint, *ver.* 1, 2.
   1. *Look upon me*, or *conſider me*; Thou haſt hitherto ſeemed to turn away thy face, but once behold me, and ſhew me one good look.
   2. *Hear me*; Thou haſt ſeemed to have forgotten, but now I pray thee remember me, and ſhew, that thou doſt not neglect my prayer.
   3. *Lighten my eyes*; I have been vexed in my ſoul, and agitated various counſels to recover thy favour; but do thou inſtruct me, and illuminate me, what courſe I ſhall take.

The ſecond part. He petitions that, 1. God would look on him. Ver. 3. 2. Hear him. 3. Illuminate him.

Now that this his Petition might be the ſooner heard, he preſſeth many Arguments.

This Petition he enforceth: 1. From the relation betwixt God and him. 2. From the event. 1. Death.

1. From that Relation that was betwixt him and God; *O Lord my God hear me.*
2. From a bitter event that was like to follow upon the repulſe and delay, if God heard him not, he ſhould die, his heart failing him: *Leſt I ſleep the ſleep of death.*

Ver. 4. 2. Inſultation of the enemy.

3. From another conſequent that would follow; *viz.* the boaſting and inſultation of his enemies; *Leſt my enemy ſay, I have prevailed againſt him, and thoſe that trouble me rejoyce when I am removed:* But though he were delay'd, yet he deſpairs not; for,

The third part. He yet deſpairs not. Ver. 5. Ver. 6.

3. In the cloſe, the *Prophet* profeſſeth his faith, joy, thankfulneſs.
   1. His faith; *I have truſted in thy mercy.*
   2. His joy; *My heart ſhall rejoyce in thy ſalvation.*
   3. His thankfulneſs; *I will ſing unto the Lord, becauſe he hath deals bountifully with me.*

The Prayer collected out of the thirteenth *Pſalm.*

Ver. 1. O Lord how long wilt thou ſo carry thy ſelf toward me, as if thou haſt altogether blotted me out of thy Memory; How long O Lord, as if thou wert angry, doſt thou hide thy face, and turn thy countenance from me, ſeeming to have no care of me, or to ſhew me the leaſt favorable aſpect? How long ſhall I be in a doubt what to do, and deliberate with my ſelf whither, or to whom to flie for ſuccour in this my extremity: I am daily oppreſſed with

Ver. 2. ſadneſs

ſadneſs and ſorrow in my heart, while nothing preſents it ſelf to my mind, that may eaſe my grief: Beſides, my enemy thinks that he hath gotten the upper hand over me, O Lord, how long, ſhall he exalt himſelf, inſult, and cruelly, and proudly triumph over me?

'Tis enough, 'tis enough, O Lord, that thou haſt turned away thine eyes from me; 'tis enough, that thou haſt long ſhut thine ears at the voice of my complaint: Now caſt upon me one kind look, conſider my adverſities, and hear my grievous moans, Thou, whom I only ſerve; Thou, upon whom alone I do depend. Ver. 3.

In theſe great evils, in this agony of ſoul, in this deep darkneſs of diſcomfort, I live and pine, I pine and grieve, and my eyes are grown dim with flouds of tears; but do thou, O Lord, with the chearful light of thy countenance diſpel this thick darkneſs that is come over my ſoul; lighten mine eyes, that I may ſée ſome way of eſcape, leſt being oppreſſed with the ſenſe of my miſery, I be ſwallowed up of ſorrow, and ſurpreſſed by a deadly ſleep of deſpair: Should ſuch a thing happen, my enemy will rejoyce at it, and be apt to boaſt; I have prevailed againſt him, and thoſe that trouble me, will be glad when I am moved or removed. Ver. 4.

But, O Lord, though hitherto I behold outwardly no other things, but ſigns of thine anger and diſpleaſure, yet, as I have alwayes truſted, ſo I will truſt; not in my merits, but thy mercy; and my heart, when thou ſhalt free me from this grief and fear, ſhall rejoyce and be glad in that ſalvation thou ſhalt ſend me: And for very joy, from a grateful heart, I will give thée thanks, and ſing Hymns to the honour of my Lord, who hath repaid me good for the hope that I have repoſed in him; and I will chant Pſalms to the praiſe of that God, who hath dealt lovingly and bountifully with me, declaring the greatneſs and goodneſs of his power and love for my deliverance, ever and ever. Ver. 5. Ver. 6.

PSAL. XIV. *Which is, Practical Atheiſts Character.*

TWO parts there are of this *Pſalm*.

1. The Deſcription of the *Practical Atheiſt*, from *ver.* 1. to 7.
2. A Petition for the Church, *ver.* 7.

The firſt part. The practical Atheiſt deſcribed.

1. The *Atheiſt* is here noted out to us divers wayes.
   1. From his name, *Nabal, a Fool*, or rather a *Churle*; no natural *Fool*, but a ſinful; *a Fool*, in what he ſhould be wiſe. 1. By his name. Ver. 1.
   2. His hypocriſie or cunning; *He ſaith*, but he will not have it known, 'tis to himſelf; *he ſaith in his heart*; he is a cloſe politick *Fool*. 2. His hypocriſie.
   3. His ſaying, or his chief and prime principle, *There is no God*. 3. His principle, No God.
   4. From his practice, confeſſing God in his words, for ſome politick advantages, yet in his works he denies him; for; which is manifeſted:
      1. His heart is wicked and unregenerate; *They are corrupt*. 1. By his corrupt heart.
      2. He is guilty of the ſin of Commiſſion in a very high degree; *They have done abominable works*. 2. By his works, which are abominable.
      3. And he is guilty of the ſin of Omiſſion; *There is none that doth good*. This in general, after the *Prophet* deſcends to ſome particulars. 3. Never good.
2. *David* demonſtrates what he ſaid, three wayes, and convinceth them. *Davids* conviction of the Atheiſt.
   1. By the teſtimony of God himſelf; for he brings him in as a witneſs againſt them, and ſuch a witneſs that cannot be deceived; for he is, 1. By God, who is an eye-witneſs.
      1. An eye-witneſs; *Proſpectat, He looks on*. Ver. 2.
      2. He is in Heaven above them, and by that advantage may ſee all; *He looks down from Heaven*. From heaven ſees all.
      3. And all he ſees, and is diligent to enquire, *He looks from Heaven upon the children of men*.

4. And

And enquires into his actions.

Ver. 3. And gives this teſtimony,
1. In general, that not one good.

Ver. 4.
2. That they are guilty.
1. Of injuſtice.
2. Of impiety.

Ver. 4.
1. By the teſtimony of their own conſcience, which is naught, as,
3. The effects ſhew, by which he alſo convicts them.

Ver. 5.
1. An extream fear and horrour.
2. Their deſperate contempt of good counſel.

Ver. 6. Nay, of God himſelf.

The ſecond part.

Ver. 7. He prayes for the Church.

Of which the conſequent would be the joy of his people.

4. And the end is, to enquire into their Religion, *To ſee if there were any that would underſtand, and ſeek after God.*

2. And then he gives his teſtimony in theſe general terms; *They are all gone aſide, they are all become filthy, there is none that doth good, no not one.*

3. And then in the next *verſe*, he reckons up two eſpecial ſins of which they were guilty, *Injuſtice and Impiety.*
   1. Injuſtice: *For they eat up his people as bread.*
   2. Impiety: *For they call not upon God.*

4. Now that his teſtimony is true, he convinceth them,
   1. By the light of their own conſcience: *An non ſibi ſunt conſcii? Have they no knowledge?* Know they not that all this is true? that they do this and this? Doth not their own heart tell them all this is true?
   2. By the effect, that which follows an evil conſcience, an extream fear and horrour: *Trepidarunt, trepidatione; They are alwayes in an extream fear*; which ſhews, that all is not well: *They ſaid there was no God:* But for all that, their heart tells them, *That God is in the Generation of the Righteous*, and they ſhall dearly anſwer for the eating up of his people.
   3. By a ſecond effect, which is, their ſcorn and deriſion of any good counſel, that the man (whom they eſteemed poor and contemptible) gave them: If any man who had the fear of God before his eyes, chanc'd to ſay unto them, *O my Brethren do not ſo wickedly*, they ſcoff'd at it, they made a mock at it, and did all they could to ſhame him for it; if he replied, *That God was his Refuge*; he, whatever they ſaid to the contrary, *truſted in God*: They made light of it, and were apt to return, *He truſted in God, that he ſhould deliver him, let him deliver him now, if he will have him: Ye have ſhamed the counſel of the poor, becauſe the Lord is his Refuge.*

The ſecond part of the *Pſalm*, contains a Petition for the Church, and an exaltation upon the favour exhibited.

1. He prayes that God would ſend ſalvation to his people: 2. And that it be, *Out of Zion*, becauſe Chriſt was ſet a King upon the holy hill of *Zion*, that is, the Church. *O that the ſalvation of Iſrael were out of Zion.*

2. For then the conſequent would be, the joy and rejoycing of his people for their deliverance from captivity, ſpiritual and temporal.
   When the Lord turneth the captivity of his people, then ſhall Jacob *rejoyce, and* Iſrael *ſhall be right glad.*

The Prayer out of the fourteenth *Pſalm.*

O Moſt holy and undefiled Majeſty, in compariſon of whoſe purity, all other things are impure, we miſerable wretches conceived in ſin, and born in iniquity, do confeſs and acknowledge that we are laden with thoſe fruits growing from that bitter root; and that till we are born again by thy Spirit, we are wholly corrupt in thy ſight; the faculties of our ſouls are very much wounded, ſo ſwift we are, and blinded in our underſtanding, that we labour to perſwade our ſelves, There is no God; no God that knows, cares for, or will judge the actions of men in this World; **ſo averted we are from thee in our wills, that we bear no affection at all to that which is good; though, to compaſs our own ends, we profeſs to know thee in words, yet in deeds we deny thee;** for our lives are corrupt, our works abominable, and ſuch as ſends up a ſtinking ſavour into thy noſtrils; **there is not one of us that doth the good thou haſt commanded, not a man that underſtands, as thou haſt revealed thy ſelf in thy Word; or ſeek to honour thee, to fear thee, to put his whole truſt**

Ver. 1.

Ver. 2.

in

and confidence in thee; not a man that she was that love he ought to his Neighbour.

O Lord, if thou ſhalt look down from Heaven, and ſhalt ſet thine eyes to conſider the wayes of the children of men, Thou ſhalt not ſee a wiſe man amongſt us; not a man that ſets his heart ſeriouſly to enquire, and religiouſly to ſeek after God: For we are all gone aſide, we have been ſwayd by our deſires and luſts, and turned from thy wayes to our own; we are become unprofitable and filthy, and reprobate to every good work: Wo, wo unto us, which are ſuch workers of iniquity, againſt the light of our conſcience; we have oppreſſed thy people, and with delight devoured them, as a man would eat bread, daily, eaſily, greedily: No religious Bond is able to reſtrain us, for that God whom we ſhould call upon, we invoke not; that God whom we ſhould honour, we worſhip not: Impious wretches we are, and leaving then the Well of living water, we have digg'd to our ſelves Pits that will hold no water, ſacrificing to our own inventions, our own arm, our own net. Ver. 3. Ver. 4.

For this our wickedneſs, thy juſt judgment hath overtaken us, and we tremble, and are afraid, leſt thou ſhould utterly forſake us; thy preſence is indeed in the generation and company of the righteous; theſe thou doſt defend, and keep ſecure from fear; but our conſcience doth ſo ſharply accuſe us, and the guilt of our malicious wickedneſs ſo far load us, that we have juſt reaſon to fear rejection from thy face, and the extreameſt of thy wrath and indignation: And ſo much the more, becauſe when thy ſervants, thy Miniſters, of whom the World was not worthy, have given us warning to truſt in thee after their example, we have laboured to ſhame them, and derided, and mocked at their counſel. Ver. 5. Ver. 6.

But O Juſt God, though thou doſt poure out the vials of thy wrath upon the wicked, yet in judgment remember mercy, and deliver thy people; be among the generation of the righteous, protect thy ſervants by their refuge, and hide them under the ſhadow of thy wings, till thy anger be over-paſt. Ver. 6.

Send thy Iſrael ſalvation out of Zion, that place over which thy Son is King; Bring back thy people from Captivity, from the priſon and bondage of ſin, and from the cruel yoke which the Oppreſſor hath laid upon their necks; ſo ſhall Jacob rejoyce, and Iſrael ſhall be glad. Ver. 7.

PSAL. XV. Διδασκαλικὸς. *Or, A* Pſalm *of Doctrine, in which we have the Character of a ſound Chriſtian.*

TWO parts it hath.

1. The firſt delivered in form of a Dialogue betwixt the *Prophet* and *God*, from *ver.* 1. to 5.
2. The *Epiphonema*, in the end of the laſt *verſe*.

The firſt part, *Davids* queſtion, Who ſhall dwell? Ver. 1.

1. The queſtion propoſed by *David* to God.
   1. *Lord, who ſhall dwell in thy Tabernacle?*
   2. *Who ſhall reſt upon thy holy Hill?* That is, becauſe all are not *Iſrael*, which are of *Iſrael*; therefore *David* asks of God, who ſhall dwell as a true Member in the *Tabernacle*, or the *Church Militant*? and who ſhall reſt in the *Church Triumphant*?

2. The anſwer made by God, containing the Notes of a good man.

2. To which queſtion God returns him this anſwer, containing very remarkable Notes of a lively Member of the Church.
   1. In general; he is ſuch a man, who is,
      1. Upright in thought, hath an honeſt heart: *He that walketh uprightly.*
      2. Juſt in his deed: *He works righteouſneſs.*
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   2. In particular; he is ſuch a man who eſcheweth evil:
      1. In himſelf:

1. In general.
1. Upright. Ver. 2.
2. Juſt.
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4. Who eſchews evil; for he is not:

And enquires into his actions.

Ver. 3. And gives this teſtimony,

1. In general, that not one good.

Ver. 4.

2. That they are guilty.

1. Of injuſtice.

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Ver. 4.

1. By the teſtimony of their own conſcience, which is naught, as,

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PSAL. XV. Διδασκαλικὸς. *Or, A* Pſalm *of Doctrine, in which we have the Character of a ſound Chriſtian.*

TWO parts it hath.

1. The firſt delivered in form of a Dialogue betwixt the *Prophet* and *God*, from *ver.* 1. to 5.
2. The *Epiphonema*, in the end of the laſt *verſe*.

The firſt part. *Davids* queſtion, Who ſhall dwell? Ver. 1.

1. The queſtion propoſed by *David* to God.
   1. *Lord, who ſhall dwell in thy Tabernacle?*
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   1. In general; he is ſuch a man, who is,
      1. Upright in thought, hath an honeſt heart: *He that walketh uprightly.*
      2. Juſt in his deed: *He works righteouſneſs.*
      3. True in his word: *He ſpeaks the truth in his heart.*
   2. In particular; he is ſuch a man who eſcheweth evil:
      1. In himſelf:

1. In general.
1. Upright. Ver. 2.
2. Juſt.
3. True.
4. Who eſchews evil; for he is not:

Ver. 3. A ſlanderer, &c.

1. For he is no ſlanderer; *He back-bites not with his tongue.*
2. He is no wrong doer; *Nor doth evil to his Neighbour.*
3. He is no reviler, tale-bearer, or hearer of them; *He takes not up a reproach, &c.*
4. He is no favourer of ſin; *in whoſe eyes a vile perſon is contemned.*
5. He is no oppreſſor or extortioner; *He puts not his money out to his poor brother to uſury.*
6. No briber; *He taketh no reward againſt the innocent.*

4.

5.

2. He loves good men, Ver. 4.

2. Such a man he is, *That honours them that fear the Lord.*

3. He keeps his word.

3. *That ſweareth to his own hurt, and changeth not*: He will be ſure to keep his word; Piety and Charity is his Character.

The ſecond part. His reward, eternal ſalvation. Ver. 5.

2. The *Epiphonema* hath it in theſe two points.

1. The party to whom this priviledge belongs; *He that doth theſe things*: For the doers of the Law ſhall be juſtified: 2. *Hac omnia hac.*

2. The promiſe made to him; *He ſhall never fall*: The life of Grace, is the way to the life of Glory. *Poteſt in momentum movere, ſed non in æternum.* Reſurget.

The Prayer out of the fifteenth *Pſalm*, that we may lead a life worthy of a Chriſtian.

Ver. 1. O Merciful and Bountiful God, thou ſole giver of Grace and Glory, who haſt made thy Tabernacle on Earth, a Type of that celeſtial Manſion thou haſt promiſed us in Heaven, and haſt alſo taught us, that we muſt firſt ſojourn with thee in this, before we ſhall come to dwell with thee in thoſe everlaſting habitations.

Ver. 2. Give us Grace, that the whole old man of ſin being put off, we may walk uprightly before thee, addict our ſelves to work righteouſneſs, and ſpeak the truth plainly and ſincerely from our hearts; nor by diſſimulation deceiving, nor by fraud, falſhood, and lies, impoſing upon our Neighbour.

Ver. 3. Suffer us not with our tongues to detract from any mans good name and reputation; nor by falſe reports and whiſpers to backbite the abſent; let us not return evil for evil unto any, much leſs, evil for good; nor with a contented mind receive a reproach againſt them.

Ver. 4. Never let us reſpect any mans perſon if wicked, for their birth, wealth, power or glory, nay palliate or flatter them in their vices; but rather contemn all vile perſons, and on the contrary, highly honour and love all thoſe that fear the Lord.

Ver. 5. Make us faithful in our promiſes, and ſo religiouſly obſervant of our oaths, that neither profit nor neceſſity compel us, having ſworn to our Neighbour, to diſappoint him, although it be to our own hinderance. Remove from us all covetous deſires, and keep us far from all unjuſt and oppreſſive contracts: O let us never be corrupted with bribes and gifts, to defend an evil cauſe, and pronounce an unjuſt ſentence.

Since thoſe that do theſe things ſhall never fall, or be removed from thy favour and preſence, vouchſafe to give us thy grace, that our poor ſouls (being purified from vitious habits, and adorn'd with theſe Robes of Juſtice, Truth and Charity, and ſanctified by the merits of thy dear Son) may live with thee eternally in Glory, through Jeſus Chriſt our Lord. Amen.

PSAL.

PSAL. XVI. Michtam David; Davids *precious Jewel, or* Pſalm *of Gold, literally to be underſtood of* David, *but primarily and principally of Chriſt,* Acts 2. *whom he calls* Chaſid, Gods Holy One, *ver.* 10. *and foretels his Paſſion, Reſurrection, Aſcenſion,* ver. 9, 10, 11.

TWO parts there are of this *Pſalm* in general: { 1. A Petition, *ver.* 1. 2. A Thankſgiving, *ver.* 7.

The first part. *Davids* Petition for conſervation. Ver. 1.

1. The Petition begins the *Pſalm*, 'tis for preſervation: *Preſerve me O God*; keep me to the Kingdom both temporal and eternal that thou haſt promiſed; guard me, guide me, keep me: To perſwade God to this, he produceth his Reaſons.

He perſwades it.

1. His confidence: *For in thee I truſt*, this is a powerful plea; for to truſt God, is the higheſt honour we can do him, it ſets the Crown on his head.

1. By his confidence in God.

2. His relation: *O my ſoul, thou haſt ſaid unto the Lord, Thou art my God.*

2 That his God Ver. 2.

3. For this I would ſhew my ſelf thankful, and return thee beſt of my beſt: But what can I give, ſave τὰ σὰ ἐκ τῶν σῶν. *My goods, or goodneſs; my benificence, or bounty, is nothing unto thee: Sacrifice thou needeſt not,* Pſal. 50. 8. *Nor art delighted in them; but mercy thou requireſt,* Hoſea 6.

3. By his charity to the Saints. Ver. 3.

4. Then I will ſeek out thy Receivers, *Thy Saints that are in the earth.* The Family of the Saints were the object of *Davids* bounty, and his delight: But my liberality and charity *ſhall extend to the Saints that are in the earth,* and unto ſuch as are excellent, *in whom is all my delight.*

In whom he delights. *Illuſtratur à contrario.*

5. But as for wicked men and Idolaters, I have no delight in them, they ſhall not partake of my bounty and goodneſs, rather the contrary.

But not in wicked men and Idolaters, Ver. 4.

1. *They haſten after another god*, or *endow another god*; They ſpare no coſt, but are laviſh in endowing their gods: *Iſrael part with Jewels, &c.*

2. They offer their children to *Moloch*; therefore,

1. Their ſorrows ſhall be multiplied: *I will puniſh them.*

2. I will not partake with them: *Their drink-offerings of blood will I not offer.*

3. But deteſt them: *I will not take up their names with approbation within my lips,* ver. 4.

6. And yet he gives another Reaſon, why he would ſhew himſelf ſo thankful to God, and bountiful, and liberal to his Saints; it was Gods great bounty and liberality to him.

To the Saints he would be liberal, becauſe God had dealt liberally with him. Ver. 5. & 6.

1. That God had ſet him out his portion, and it was ſatisfactory: *The Lord is the portion of my inheritance, and my cup.*

2. That God defended him in it: *Thou maintaineſt my lot*; ad corroborandum.

3. And it was a fair portion: *The lines are fallen unto me in a fair ground*, or *pleaſant places: yea, I have a goodly heritage*: Goodly indeed, for it was a Crown.

2. The ſecond part of this golden *Pſalm*, is, *Davids* Thankſgiving; it begins, *I will bleſs the Lord*, not only for thoſe temporal bleſſings formerly mentioned, but rather for theſe ſpiritual following.

The ſecond part. *David* gives thanks. Ver. 7.

1. For illumination.
2. For Sanctification.
8.
3. For his perſeverance.
Ver. 9.
4. His joy in it.
And for his aſſurance:
1. Of the Reſurrection by Chriſt.
Ver. 10.
Ver 9. & 11. And eternal life, which he illuſtrates.

1. For the illumination of my mind, that I may underſtand the thing that is right. *I will bleſs the Lord who hath given me counſel.*
2. For my ſanctification: *My reins inſtruct me in the night ſeaſons*, when I am moſt retir'd; methinks I hear a ſtill voyce within me, *This is the way, walk in it.*
3. For my confidence and perſeverance; I ſay, the eye of my faith full upon him, without irregular affections and paſſions.
   1. *I have ſet the Lord alwayes before me*; I do not forget him.
   2. *Becauſe he is at my right hand*; to help me, that I fall not.
   3. *I ſhall not be moved.* Satan may ſtand at my right hand to reſiſt and trouble me, *Zach.* 3. 1. But God is on my right hand to aſſiſt and deliver me, or comfort me, therefore I ſhall not be greatly moved.
4. For that joy I find in me; I am in a good plight, as much as heart can wiſh, or need require; *therefore my heart is glad*; wicked men rejoyce in appearance, their joy is but skin-deep, but *Davids* is deeper, his heart, glory, fleſh rejoyceth, ſpirit, ſoul, body overjoyed; the cauſe is, *The Reſurrection of the Body.* Reſurgam.
   1. *My fleſh ſhall reſt in hope*, or *dwell:* In this world, as in *diverſorio*; in the grave, as *repoſitorio*; in heaven, as in Μονῇ, a Manſion.
   2. *Thou wilt not leave my ſoul in Hell.* My body, ſay ſome, in the grave, but there is more in it.
   3. *Neither wilt thou ſuffer*, Chaſid, *Thy Holy One, to ſee Corruption*; the *Meſſiah*, that is to come out of my loins. *Chriſts Reſurrection*, is the cauſe, the pledge, the ſecurity of ours, *Job* 19. 25.
5. The promiſe of a future life, which is here illuſtrated.
   1. From the quantity; *Fulneſs of joy.*
   2. From the quality; *Pleaſures.*
   3. From the conſtancy and honour done us; *At thy right hand*; and his hand is ſtrong, and none can take us out of it.
   4. From the perpetuity, duration, continuance; *for evermore.*
   5. From the cauſe; the preſence, ſight, beatifical viſion.

Thou wilt ſhew me the path of life, in thy preſence is the fulneſs of joy, and at thy right hand are pleaſures for evermore.

The Prayer out of the ſixteenth *Pſalm.*

Ver. 6.
Ver. 5.

O God, thou haſt been a merciful God unto me through my whole life, and beſtowed upon me many ſpiritual and temporal bleſſings, which thou haſt denied to many of thy better ſervants; that inheritance which thou my heavenly Father haſt alotted to me, is fallen to me in a rich and pleaſant place, and it is ſufficient for me, becauſe thou haſt beſtowed it, who art all-ſufficient. O Lord, though I am altogether unworthy of this favour, yet be thou ſtill the portion of my cup, replenish it, and uphold, and maintain me in it; for I ſhall quickly loſe and forgo it, if it be in mine own keeping.

Ver. 2.

But upon theſe outward things I ſet not my heart, for my goods are nothing to thee; for can a man be profitable to his God, as a man that is wiſe, is profitable to himſelf? The ſole way that I can honour thee with theſe outward bleſſings, is, by doing good to the Houſhold of faith; make me therefore carry a charitable mind, and a liberal hand to theſe; make me ſet my delight upon the Saints that are in the earth, and upon ſuch as excel in vertue; for theſe thy Son hath ſuffered, for their ſalvation he ſhed his blood, in theſe thou delighteſt, and let it be my delight then to do them good.

Ver. 3.
Ver. 7.
Ver. 6.

Increaſe to that end, and continue unto me thy Graces, illuminate my mind with thy Counſels, let my reins alſo inſtruct me in the night ſeaſon; that I may yield to thy holy inſpirations, let thy Spirit, that continual ſpring of comfort and counſel, dictate and ſuggeſt unto me what I ought to do, and to chooſe that good part that ſhall never be taken from me.

I know, O Lord, that they who depend upon lying vanities, and run after another god, do but multiply ſorrows to themſelves; never let me then joyn with them in their bloody offerings, nor let their names be mentioned by me, or come within my lips with approbation and honour; These are enemies unto thée, O Lord preſerve me from them; and I know thou wilt preſerve me, becauſe I put my truſt in thee; Thou art my Lord, I have ſet thee alwayes before me, be at my right hand, and I ſhall never be moved. Ver. 4. Ver. 1. Ver. 8.

So ſhall I have cauſe to bleſs thée, and reſoyce in thée: My heart alſo ſhall be glad, while I remain in the Land of the living: And when this Tabernacle in which I ſojourn ſhall be taken down, and I gather'd to my Fathers, My fleſh ſhall reſt quietly in the grave, in hope of a joyful Reſurrection; for I am aſſur'd, Thou wilt not leave my ſoul in hell, becauſe thou haſt not ſuffer'd thy Holy One to ſee corruption. I am a Member of that Body whereof he is the Head, he the Redéemer, I one of thoſe that he hath redéemed, and therefore I hope to ſée God in my fleſh, and to ſee him, not with other, but with theſe ſame eyes. Ver. 7. Ver. 9. 10.

Confirm me in this hope, ſtrengthen me in this faith, ſhew me in the valley of death, the path of life; while I live here, conduct me in the way of grace that leads to glory, where in thy preſence I ſhall have fulneſs of joy; I ſhall ſée thée face to face, and enjoy that happineſs in a full meaſure, which nor eye hath ſéen, nor ear hath heard, neither can enter into the heart of man to underſtand; neither ſhall this joy admit of any end or ſatiety, for at thy right hand there is pleaſures for evermore. This happineſs O Lord is only in thy power to beſtow, vouchſafe therefore to give it unto us we beſéech thée, for the merits of thy only Son our Saviour Jeſus Chriſt our Lord. Amen. 11.

PSAL. XVII. Davids *Appeal to God in juſtification of himſelf; and his Petition for defence againſt his Enemies.*

THERE be three parts of the *Pſalm.*

1. A Petition;
   1. For Audience, *ver.* 1. *ver.* 6.
   2. For perſeverance in good, *ver.* 5.
   3. For ſpecial favour, *ver.* 7, 8.
   4. For deliverance at this time eſpecially, *v.* 13, 14.
2. A Narration, in which we meet with.
   1. His Appeal to God, and his own juſtification *ver.* 2, 3, 4.
   2. The Reaſons of it, his Enemies, and their Character, *ver.* 9, 10, 11, 12, 13, 14.

3. A Concluſion, which hath two parts; one belonging to this life, and the other to the future, *ver.* 15.

1. He begins with a Petition, and it is for Audience; and he perſwades it upon two Reaſons: 1. The juſtice of his cauſe: 2. The ſincerity of his heart: 1. *Hear the right, O Lord, attend unto my cry, give ear unto my prayer*: 2. *That goeth not out of feigned lips*; it comes from a ſincere heart, and not from the lips only, therefore hear it. The firſt part. He petitions for Audience. Ver. 1. And gives the Reaſons. Ver. 6.
   2. Then again there be other Reaſons why I deſir'd to be heard. Ver. 5.
      1. I am apt to ſlip and fall from thee, *Hold up my goings, &c.* Ver. 7.
      2. The danger I am in, is great; and it muſt be a ſtrange miracle, ſome ſpecial grace, if I periſh not; *Shew thy marvellous loving kindneſs.* Ver. 13. & 14.
      3. My Enemies inſolent and mighty, and thy Sword only can deliver me; *Ariſe O Lord, diſappoint him, and caſt him down, &c. ver.* 13, 14.
   2. His Appeal to God; ſince a verdict muſt paſs upon me, *Let my ſentence come forth from thy preſence*; for I know that thou art a juſt Judge, thou art The ſecond part. He appeals to God as his Judge. Ver. 2.

ſway'd with no prejudice; *Let thine eyes behold the things that is equal*; and then I am aſſured it will go well with me: *For thou haſt before this time taken me to task, and haſt found nothing, and I am reſolv'd that thou ſhalt find nothing*; nothing as touching that cauſe that my Enemies alledge againſt me.

Ver. 3. Being conſcious of his innocency.

1. Nothing in my heart: *Thou haſt proved my heart.*
2. Nothing in my tongue: *For I am purpoſed that my mouth ſhall not tranſgreſs.*

Ver. 4.

3. Nothing in my hand: *For concerning the works of men*, which are miſchievous, *by the words of thy lips*; I have had ſo great regard to that which thou haſt expreſly in thy Word prohibited, *That I have kept my ſelf from the paths and wicked wayes of the Deſtroyer*; of him, that to ſatisfie his own luſts, breaks all Lawes: *Perfaſq́, nefaſq́, ruit.*

And yet deſires aſſiſtance. Ver. 5.

4. I confeſs indeed, that I am a poor, weak, and infirm creature, apt to fall as other men, without thou ſuſtain me by thy grace; do thou therefore keep me in this mind ever; *Hold up my goings in thy paths, that I ſlip not.*

Ver. 6. He renews his Petition. Ver. 7.

And this firſt Petition he renews again, and quickens it by his aſſurance and confidence to be heard, *I have called upon thee, for thou wilt hear me O God: Encline thine ear to me, and hear my ſpeech.* And he puts in a ſpecial Petition, which hath two parts or clauſes.

1. *Shew thy marvellous loving kindneſſes*: More than ordinary, which he perſwades from the perſon of God: *O thou that ſaveſt by thy right hand them that put their truſt in thee, from thoſe that riſe up againſt them.*

Ver. 8.

2. That he would ſave him with the greateſt care and vigilancy, as a man would preſerve the apple of his eye, as the Hen her Chickens: *Keep me as the apple of thine eye, hide me under the ſhadow of thy wings.*

Ver. 9. And perſwades it from the quality of his enemies.

And to perſwade this, he fetcheth his Argument from his preſent neceſſity; he was inviron'd with enemies, wicked men, deadly enemies, whom he deſcribes.

1. Capital enemies they were, and they oppreſſed him, *They compaſſ'd him about.*
2. Powerful, proud, rich enemies they were; *Men incloſed in their own Fat, with their mouth they ſpeak proudly*: They inſult and threaten him.

Ver. 10. Ver. 11.

3. Their counſels were fixt, and bent to ruine him: *Figentes lumine terram.*

Ver. 12.

4. Cruel they were as Lyons; *like a Lyon*, &c. *ver.* 12.

Ver. 14.

5. Enemies they were that proſper'd in their deſigns, *ver.* 14. *They are men of this World.* 2. *They have their portion, and look for no other in this life.* 3. *Their bellies are fill'd.* 4. *Their children are many.* 5. *And they leave off their ſubſtance to their Babes.*

Ver. 13. He petitions yet again.

Therefore he petitions the third time, *ver.* 13. *Ariſe O Lord, diſappoint him, &c.*

The third part. 1. Faith.

3. The Concluſion, containing the expectation of *David*, oppoſed to his enemies felicity.

1. In the life: *As for me, I will behold thy face in righteouſneſs.*
2. In this life to come; *when I awake up*; i. e. riſe from the dead, *after thy likeneſs, I ſhall be ſatisfied with it.*

The Prayer collected out of the ſeventeenth *Pſalm.*

Ver. 1. & 6.

I have called unto thee, O Lord, be not deaf to my prayer, but attend to my cry, Encline thine ear, and hear my ſpeech; be favourable to the juſtice of my cauſe, and grant my petition which I make unto thee from the bottom of my heart, and offer unto thee, not with feigned and diſſembling lips.

I know that thou art a just Judge, who art sway'd with no prejudice, to thee therefore I do appeal: Let my sentence come forth then from thy presence, and let thine eyes, which behold all things, consider that which is just and right, and look upon that which is equal betwixt me and my accusers. Ver. 2.

For my innocence is not unknown to thee; for thou hast proved my heart, whether it were sincere or no, thou hast visited me, by a night of crosses and temptations; and often spoken unto me, and searched me out by many thoughtful cogitations, which thou hast sent into my soul, when deep sleep falls upon man: Thou hast tried me, as gold in the fire, by many a sharp tribulation, and yet hast not found any perfidiousness or malicious falshood in me; for I have purposed, notwithstanding the provocations and great pride and injuries which cruel men have laid upon me, that my mouth shall not offend and blaspheme: And though it be a difficult thing for flesh and blood, not to wish, and speak, and return ill to such impious and injurious malefactors; yet in all my life I have had an eye to thy Commandments, and by the words of thy lips, I have kept my self from the wayes and works, and paths of those, who attempt to corrupt thy Truth, and destroy thy Law. Ver. 3. Ver. 4.

But I do not impute this my innocence, and Christian Conversation to my own strength; I am not as the Pharisee, proud of it; for whatsoever is in me good and vertuous, I attribute it wholly to thy grace and benignity: I am a weak creature, as apt to fall and sin as any; I beseech thee therefore, who by thy preventing grace hast caused me to enter into the way of thy Commandment, go along with me by thy concomitant grace in it: Uphold my goings in thy paths, that my foot-steps slip not; that nor my desires nor actions deviate from the right way, and so I become worthy that thy talent of grace be taken from me. Ver. 5.

So many enemies I have, that lay wait to subvert me in this way, and despoil me of this my innocence, that it must be more than an ordinary grace that must preserve me. Shew therefore thy marvellous loving kindness, O thou that savest by thy right hand those that trust in thee: Let me be as dear unto thee, and as safely kept, as the apple of the eye, protect and hide me under the shadow of thy wings, with thy merciful care and tenderness, more than the kind Hen doth her little Chickens from the coldest showres, or the scorching Sun, or the greedy Hawk or Vulture. Ver. 7. Ver. 8.

For behold, O Lord, our enemies breathing nothing but fury and death, compass me and thy poor Church about on every side, they have shut up their bowels of compassion towards us, they waste and oppress us, they are fatned with wealth, power, success and prosperity; and being swell'd with their victories over us, their mouth speaketh high and proud things. It satisfieth not, that they have outed us, and despoiled us of all our goods; even yet, when they have driven us almost to hide our selves in secret places, they watch our steps, and compass us about with their nets and snares, to catch and destroy us: On this only they fasten their eyes, and bend their thoughts and counsels, that they lay us flat upon the Earth, and bring our honour to the dust: So Lyon is more greedy of his prey, nor young Lyon, that lurks in secret places, bent to raven, than they are to take, tear, and devour us. Ver. 9. Ver. 10. Ver. 11. Ver. 12.

But thou, O Lord, hast seemed overlong to sleep, the impunity of our enemies hath been overlong deferr'd; Arise now therefore O Lord, and shew thy power, and come amongst us; Disappoint them, and cast them down, and deliver our souls from the ungodly, who is thy Sword, and the Rod of thy wrath, with which thou dost punish thy disobedient and rebellious children. Ver. 13.

Deliver us, O Lord, from the men of thy hand, from the men whom thy hand hath armed against us, who yet now fight against thee; save us from the men of this world, who expect no other life, nor reward, nor are like to receive none; for they shall receive their portion in this world, in this short life; and though their mind is unsatiable, yet their bellies are full'd; their belly is their Ver. 14.

God,

God, and their belly thou fill'ſt with thy hid and choiceſt pleaſures; they ſtore and abound in wealth and delights, they have enough, and to ſpare, a multitude of children, to whom they leave their ſuperfluities and ill-gotten goods. And in this they place their greateſt happineſs.

Verſ. 15. But, O Lord, let me never receive from thee theſe outward things as my ſole and utmoſt reward, rather let my lot be to ſuffer with thy people here in this life, that I may be happy with them in the life to come: With the hope of this reward I will ſuſtain my ſelf in the midſt of my preſſures, I will not forgo my innocence, as they muſt their riches, but I hope to behold thy face in my righteouſneſs, with all the defects thereof pardoned and covered with the long white Robe of thy Son. Being fully perſwaded, that I here, who want and hunger, neither could be ſatisfied with theſe vain and periſhing goods, if I did abound in them, when I ſhall awake out of my bed of duſt, and be renew'd after thy likeneſs, I ſhall be ſatisfied with thy glory, joy, immortality, which thou haſt prepared for all thoſe who wait for the coming of our Lord Jeſus Chriſt. Amen.

PSAL. XVIII. *Is* Davids ἐπινίκιον, *or Song of Triumph after his Conqueſt of all his enemies,* 2 Sam. 22.

He expreſſeth what God is to him.

The firſt part. Verſ. 2.

The effect it wrought in him. Verſ. 1. Verſ. 2. Verſ. 3.

The ſecond part.

The danger he was in. Verſ. 4, 5. Very great.

He flies to God. Verſ. 6. Verſ. 6.

Gods goodneſs for his eſcape. From Verſ. 7. The manner, to Verſ. 16. Verſ. 16, 17, 18.

19. Verſ. 20.

Which extends to all good men.

IN which, he firſt expreſſes what God is to his ſervants, to him eſpecially. *My Rock, my Fortreſs, my Deliverer, &c.*

2. The effect it wrought upon him. 1. Love. *I will love the Lord.* 2. Confidence. *In him will I truſt.* 3. Invocation. *I will call on the Lord.* The fruit of which was his ſafety. *So ſhall I be ſaved from my enemies.*

2. Next he makes a long Narrative. 1. Of the dangers in which he was. 2. Of his Eſcape.

1. His danger was great. *Sorrows of death, floods of ungodly men, ſorrows of hell, ſnares of death,* theſe *compaſſed* him, made him *afraid*, *prevented* him, came upon him at unawares, *verſ.* 4, 5.

2. He ſhews how he behav'd himſelf in theſe dangers, and from whom he ſought for help. He betook him to God. *In my diſtreſs I call'd upon the Lord, and cryed unto my God.*

3. He ſhews the goodneſs of God to him, and his readineſs to help him. *He heard me out of his Holy Temple, and my cry came before him, &c.*

4. The cauſe of his eſcape, was the immediate hand of God, who made uſe of his Power to deliver him, and teſtified his preſence in a ſtrong way, by Concuſſion of the earth. *Thunders, winds, tempeſts, darkneſs, thick clouds, hail-ſtones, coals of fire, lightnings, ſtrange inundations.*

5. He reckons up his deliverance, with the manner, and the cauſes.

1. *He took, he drew me*; and when the danger was greateſt, *for it was out of many waters, from my ſtrong enemy, from them that hated me, were too mighty for me, that ſought at unawares to ſurpriſe me.*
2. He did it in a ſtrange way. *For he ſent from above. He brought me into a large place.*
3. But then *he was my ſtay.* And the cauſes that moved him to it, were,
   1. His own good-will. *Becauſe he delighted in me.*
   2. My innocence. Which he declares from *verſ.* 20. to *verſ.* 25.

6. And then *ab hypotheſi*, from his own particular caſe, he takes occaſion to diſcourſe *in Theſi*, that this is not true only in *Davids* perſon, but ſhall be verified of all, that are Innocent, as he was. Which he proves from the nature and uſual manner of Gods proceeding with good and bad men, from *verſ.* 27. *With the merciful, thou wilt ſhew thy ſelf merciful, and with an upright*

man.

man thou wilt ſhew thy ſelf upright: With the pure thou wilt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward. For thou wilt ſave the afflicted people, and bring down the high looks of the proud, &c. 25. 26. 27,28.

Now follows *Davids* glorious victory. 2. The conſequent upon it, from *verſ.* 28. to 46. The third part. *Davids* Victory amplified.

1. His victory, he expreſſes and amplifies many wayes.
   1. From the oppoſition that he conquer'd. *Nor troops, nor walls hinder'd.* Verſ. 29, 30, 31.
   2. From Gods ſingular protection. *He was his Buckler. His Rock.* Verſ. 32, 33.
   3. From the Armour, the nimbleneſs, the military diſcipline and ſcience, ſtrength, defence, that he had from God. 34. 35.
   4. From the ſafe cuſtody, that in the battle he receiv'd no wound. Verſ. 36.
   5. From the ſucceſs of the battle. *He had his enemies in chaſe, and follow'd them in purſuit.* Verſ. 37.
   6. From the greatneſs of his Victory, it was a compleat and full Conqueſt. For by it his enemies were taken, conſumed, wounded, not able to riſe, *they fell under his feet, ſubdues, their necks brought down, &c.* Verſ. 38 39. 40. 41, 42.
   7. From the cauſe, in which he takes nothing to himſelf, but attributes the whole to God. *Thou haſt girded me, &c. Thou haſt ſubdued. Thou haſt given me the necks of my enemies.* Which is indeed acknowledged through the whole *Pſalm.* 39, &c.

2. The Conſequent upon this Victory, was the propagation and enlargement of *Davids* Kingdom. The conſequent of the Victory, *viz.* The enlargement of his Kingdom.
   1. That before theſe Victories there was murmuring at him by the people, but now being a Conquerour, they were all quiet. *Thou haſt deliver'd me from the ſtrivings of the people.* His Crown was quiet. Verſ. 43.
   2. He was exalted *to be the head of heathen, Moabites, Ammonites, &c. ſerv'd him.*
   3. Nay, a people whom I have not known, *Aliens ſhall ſerve me; nay, aſſoon as they hear of me, they ſhall obey me, &c.* Verſ. 44.
   4. 'Tis true indeed, they ſhall diſſemble in it, and do it for fear, more than love, and take every occaſion to fall off, and *fade away:* But yet however, they ſhall do it, ſubmit, and be content to ſerve me. Verſ. 45.

The laſt part contains the main Scope and intent of *David* in this *Pſalm*; which is to celebrate and extoll the Name and Mercy of God for his Victories: And it hath two parts. 1. His preſent thankſgiving. 2. And his profeſſion for the future. The fourth part. *Davids* Doxology for his Victories.

1. *The Lord liveth, and bleſſed be my Rock, and let the God of my ſalvation be exalted.* And to that end in the two next *verſes* he maketh mention again of his Victories, and attributes the whole ſucceſs to God. Verſ. 46. 47.
2. And he profeſſeth that he will never ceaſe to do it, no not among the heathen. *Therefore I will give thanks to thee among the heathen, and ſing praiſes, &c.* 48. 49.
3. And he profeſſeth that he had great reaſon to do it. *Great deliverance giveth he to his King. His,* one of his own *chaiſe. And ſheweth mercy to his Anointed.* Unto ſuo, *to David:* And not to *David* alone, but *to his ſeed for evermore.* 50.

An εὐχαριστία, or Thankſgiving for ſome great Victory, collected out of *Pſalm* 18.

O Lord, whoſe eyes are brighter ten thouſand times than the Sun, thou, who beholdeſt all the wayes of the children of men, and wilt reward every man according to his doings, who to the good and innocent, wilt ſhew thy ſelf good and merciful, and to the perverſe and froward, wilt ſhew thy ſelf averſe and ſevere. We thy afflicted people have in the depth of our ſorrows cryed unto thée, and thou haſt out of thy goodneſs ſaved us, and haſt brought down the high looks of the proud.

Verſ. 25. 26. 27.

The ſorrows of imminent death, and the incurſions of furious men, like torrents of water, encompaſſed us, the ſnares they laid for us, made us afraid, the grave was open and ready to ſwallow us. But in theſe our diſtreſſes we call'd upon the Lord, and cryed unto our God, and he heard us out of his holy dwelling in Heaven, and the cry of our ardent and inſtant ſupplication was heard by him, accepted, and granted.

4. 5. 6.

Lord, when thou wenteſt out againſt our enemies, when thou marcheſt out into the field againſt Edom, the earth trembled, and the heavens dropt, the Lord alſo thunder'd from heaven, and the higheſt gave his thunder, hail-ſtones, and coals of fire. He fought from Heaven, the Starres in their courſes fought againſt Siſera. O my ſoul, thou haſt troden down ſtrength. For, O Lord, the Earth, the Heavens, the Mountains, the lightning, the thunder, the dark and thick clouds, the wind and rain, the hail-ſtones, and tempeſts, all have obey'd thy voice, and conſpired at thy command to the deſtruction of our enemies, to tear them, to ſcatter them, to diſcomfit them. They were too ſtrong for us, they took all advantages againſt us in the day of our trouble and weakneſs, but then thou, Lord, wert our Protector and Defender; even then he reached us his hand and help from Heaven. he ſent his Angels from above, he took us, he drew us, he deliver'd, he freed us from our ſtrongeſt Enemies, from thoſe who hated us, from thoſe bitter calamities, which like many waters, did environ our ſouls. And he brought us out of theſe ſtraits into a large and ſafe place, he deliver'd us, even becauſe he had a favour unto us. Thou, Lord, out of thy free love and mercy haſt done it. So it was, becauſe ſo, Lord, it pleaſed thée.

Verſ. 13. From Verſ. 7. to 15.

Verſ. 16. 17. 18. 19.

What ſhall we give unto the Lord for all the benefits he hath done unto us? Aſſiſt us with thy Grace, and we will from henceforth keep thy wayes, and not depart from our God, as the wicked do. His judgements ſhall alway be before us, and we will not put away his Statutes from us. We will walk more cloſely and uprightly with our God, and keep our ſelves from our own iniquity, even from the temptation of that boſome-ſin with which we have been hitherto defiled. For then we know, that the Lord will reward us after our righteous dealing and integrity, according to the cleanneſs of our hearts and hands in his eye-ſight.

20. 21. 22. 23.

We will therefore love thee, O Lord our ſtrength, for thou art our Rock, and our Fortreſs, and our Deliverer, thou art our God, our ſtrong hold, in thee will we truſt, our Buckler, and the horn of our Salvation, and our high Tower. For who is God ſave the Lord? or who is the Rock ſave our God? It is God that hath girded and arm'd us with ſtrength, and bleſſed us to make his work perfect. He hath given us expedition in our actions, and power to poſſeſs the ſtrongeſt Fortreſſes. He hath taught and inſtructed us in the art of Warre, and fitted our arms, making them in ſtrength like a bow of ſteel, nimble to ſhoot, dextrous to hit and kill the enemy. And in the very mouth of danger, thou haſt given us thy ſalvation for a ſhield, and the power of thy right hand hath upholden and ſuſtained us, that we fell not, and thy favour hath made us great, increaſed us in power and dignity. We ſéemed to be incloſed and

Verſ. 1. 2. Verſ. 31. 32. 33. 34. 35. Verſ. 36.

ſhut

ſhut up in inexecrable difficulties, but thou haſt enlarg'd our ſteps, and in theſe ſlippy places not ſuffered our feet to ſlide. In thy name and power it is, that we have purſued our enemies, that our feet being not wearied in the purſuit, we have overtaken them, that we have not turn'd again, till we have deſtroy'd them and conſum'd them; that we have wounded them, till they were not able to riſe, that they are fallen under our feet. And that we ſhould do thus valiantly, it is not our ſtrength and ſkill in Warre, but thy goodneſs. For it is thou, Lord, only, that hath girded us to battle, thou haſt ſubdued under us thoſe that roſe up againſt us. Thou haſt given us the necks of our enemies, that we might deſtroy them that hate us. Verſ. 37. Verſ. 38. 39. 40.

In their trouble and diſtreſs they cryed to the Lord, who is wont to hear thoſe that cry and call to him, but wretches they were, and unworthy, and therefore there was none to hear, to the Lord, whom they before derided and contemn'd did they cry, but he would not hear them. Then being deſtitute of thy help, and forſaken by thee, we beat them as ſmall as the duſt, which the wind whiffles away from the face of the earth, we caſt them out as dirt of the ſtreets, which is troden to nothing by the feet of every paſſenger. 41. 42.

O Lord, deliver our King from the ſtrivings, and tumults, and contradictions of the people, reſtore him to His Crown and rights, and make Him the Head to this people, who for their perfidiouſneſs and perjury deſerve it not, bring down this rebellious Nation, this heathenish people, and let them fall down and ſubmit to Him, and thoſe, who out of malice and ſelf-ends would not acknowledge Him, ſerve Him. Aſſoon as they hear of His name, let them obey Him, and not, as if they were meer ſtrangers and aliens to Him, reject Him any longer, and, laying aſide all diſſimulation, willingly and readily yield homage to Him. Verſ. 43. 44. 45.

The Lord who liveth, be His Rock, and bleſſed be His name, and let the God of His Salvation be exalted. Avenge Him, and ſubdue the people under Him, deliver Him from His enemies, keep Him as the apple of thine eye, lift Him up above thoſe who have riſen up againſt Him, and preſerve Him from the tyranny and treachery of the violent man. So ſhall all honeſt Subjects, and true-hearted Iſraelites, that bear any good-will to Zion, celebrate thee, O Lord, who art worthy to be praiſed, and give thanks unto thee among the people, and ſing praiſes to thy name. 46. 47. 48. 49.

O Lord, ſend deliverance to the King, ſhew mercy to thy Anointed, to reſtore Him to His Throne and people, bleſs Him in His perſon, and bleſs Him in His poſterity for evermore. Amen.

PSAL. XIX. *This* Pſalm *is Doctrinal, and teacheth us the way to know God. His Glory is the Subject.*

THERE be two parts of it. The firſt is Doctrinal. 2. Penitential. The Doctrinal parts hath two Members.

1. The firſt member teacheth us to know God by natural reaſon, even from the book of the Creatures, from *verſ.* 1. to *verſ.* 7.
2. But becauſe this way is unſufficient to ſave a ſoul, therefore in the ſecond part we have a better way preſcribed, which is, The Book of the Scriptures, whoſe excellencies are deſcribed from *verſ.* 7. to *verſ.* 11.

The Penitential part begins at the twelfth *verſe*. For ſince the reward to be expected proceeds from the keeping of Gods Law, and *Davids* heart told him he had not kept it, therefore he beggs pardon and grace, from *verſ.* 12. to 14.

The firſt part. The Declaration of God from the creatures, eſpecially the heavens. Verſ. 1.

By the Glory of God underſtand his Goodneſs, his Wiſdom, his Power, in a word, all his Attributes, of which we have a double Declaration.

1. A teſtimony from the Creatures, but eſpecially the Heavens, whoſe Magnitude, Beauty, Order, variety, perpetual motion, light, influences, &c. declare that there is an Omnipotent, wiſe, good God, and Creatour of them. With this *David* begins, *The Heavens declare the Glory of God, and the Firmament ſheweth his handy work.*

Verſ. 2.

2. The viciſſitude of Day and Night proceeding from their motions, declare this alſo, *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge, &c.*

Verſ. 3.

1. The Heavens then are diligent Preachers, for they preach all day and all night without intermiſſion. One day telleth another, and one night certifies another.

Verſ. 4.

2. They are learned Preachers, for they preach in all Tongues: *For there is nor ſpeech, nor language, but their voices are heard among them.*

3. They are Univerſal and Catholique Preachers, for they preach to the whole world: *Their ſound is gone through all the earth, and their words to the end of the world.*

Verſ. 4. 2. The Sun.

3. But among all theſe Creatures, *the Sun, for which God in heaven hath ſet a Throne, or Tabernacle*, makes the faireſt and cleareſt evidence or declaration, and that three wayes eſpecially.

Verſ. 5. 1. By his ſplendour.

1. By his ſplendour, light, beauty. He riſeth as glorioufly *as a Bridegroom coming out of his Chamber.*

Verſ. 6. 2. By his motion.

2. By his wonderful celerity and quickneſs of his motion, running every ſeveral hour 225. *Germain* Miles, as *Mathematicians* teach. *He rejoiceth as a ſtrong man to run his race. His going forth is from the end of the heaven, and his circuit is to the end of it:* and yet is not tired, nor weary.

3. By his heat. The ſecond part.

3. By his ſtrange and miraculous heat, that pierceth even to the Minerals, concocts, matures, enlives all things. *Sol & homo generant hominem. Nothing is hid from the heat thereof.*

2. The Declaration by his Word. Which is commended Verſ. 7. In many reſpects.

2. But becauſe this Declaration is not ſufficient to make man happy, therefore hath God made a farther Declaration, and revealed himſelf in his Word, *the Scripture*, call'd here, *The Law*, which is here commended,

1. From the Authour. *It is the Law of the Lord.*
2. From the Sufficiency thereof. *It is perfect.*
3. From the Utility *It converts the ſoul, gives wiſdom to the ſimple.*
4. From the Infallibility. *The Teſtimony of the Lord is ſure.*
5. From the perſpicuity and plainneſs of it. *The Statutes of the Lord are right.* Without perplexities, ambiguities, ſophiſms, windings, turnings.
6. From the effect it breeds in the Soul, *it quiets the troubled conſcience. They rejoice the heart.* Juſtificati pacem habemus.
7. From the purity of it. *The Commandments of the Lord are pure:* they admit no *feces* of foul Opinions, nor give countenance to any ſin.

Verſ. 8.

8. From the effect it hath upon the ſoul. *It enlighteneth the eyes*, for it diſpells all ignorance, doubting of God, carnal ſecurity, diffidence, falſe worſhip. And makes us underſtand our own deformities, defects, &c.

Verſ. 9.

9. From the Sincerity of it. *The fear of the Lord is clean.* Other Religions are polluted with humane inventions, ſtrange Ceremonies, Sacrifices, Worſhips, Luſts, Wickedneſs, gods. This not ſo, but the contrary.

10. From the continuance of it. It is to be a perpetual ſtanding Law. *It endureth for ever. Æternum Evangelium.*

And therefore both.

11. From the truth and equity contain'd in it. *True and righteous altogether.*

Out

Out of all which *David* concludes that it is both *precious* and *ſweet.*

Ver. 10. Precious. Sweet.

1. The price of it beyond the beſt gold: *More to be deſired it is than gold, yea, than much fine gold*; obrizo, *the gold of Ophir.*
2. The ſweetneſs thereof, beyond *honey, than the honey-comb.*
3. Yea, and beſides all this, he ſhews upon his own experience the excellency of it. *Moreover, by them is thy ſervant taught*; probatum eſt.

Ver. 11.

4. Nay, ſuch is the fruit, benefit, uſe of it, That the obſervers of it are like to be well rewarded; no man ſhall ſerve God for nought: *For in keeping of them, there is* Merces, *a reward:* 2. Ampla Merces, *a great reward.*

Beneficial to thoſe that keep it.

3. But theſe laſt words ſet *David* to his prayers, *What a reward, a great reward*, only to thoſe who keep Gods Law? My conſcience then tells me, that the *reward* belongs not to me, for I cannot plead this obſervance; *In many things we ſin all, and I among the many*: There were but theſe wayes to help him, Confeſſion, Petition for Grace and Faith, and theſe he makes uſe of.

The third part. Yea, but *David* kept it not.

1. An offender he was, known ſins he had too many, and many more that he knew not; and even for theſe he asked pardon, deſiring to be quit of them, not only from the guilt, but the filth; *Who can tell or underſtand his Errours? Cleanſe thou me from ſecret faults.*

Ver. 12. This he confeſſeth. 2. Asks pardon.

2. However ſo long as he carried about him this body of ſin, he could not chooſe but erre upon ignorance, infirmity, &c. yet he petitions for ſo much grace, that he may not maliciouſly offend: *Keep back alſo thy ſervant from preſumptuous ſins.*

Ver. 13. 3. Begs grace againſt preſumption.

1. Becauſe the effect would be lamentable, ſin would become a King, and reign in his mortal body, which is inconſiſtent with grace: *Keep back*, &c. *Ne, leſt they get the dominion*, the upper hand over me; command, rule, and I obey, and become a drudge, a ſlave, a vaſſal to ſin.

For then ſin wold domineer and reign in him:

2. This is the great offence, a ſin not of a ſmall ſize; therefore *keep back thy ſervant from theſe ſins*, and then however I be a ſinner, and guilty, yet *I ſhall be innocent from the great offence.*

And make him guilty of the great offence.

3. Laſtly, that his prayer be heard, he begs alſo; he prayes for his prayer, and the meditations of his heart: *Let the words of my mouth, and the meditations of my heart, be acceptable in thy ſight.*

Ver. 14. 4. That God would accept his prayer:

And that which put him in heart, notwithſtanding his many Errours, to do it, to pray, to truſt, to confeſs, was, becauſe *the Lord was his Strength, his Redeemer.*

Who was his Strength and Redeemer.

1. *His Strength, his Rock*, to keep him that he fell not.
2. *His Redeemer*, if he did fall. In the words he coucheth two benefits: 1. Conſervation: 2. Acceptance of his perſon through Chriſt; and expreſſeth his faith.

The Prayer out of the nineteenth *Pſalm.*

O God thou art a gracious God to the ſons of men, and becauſe this is life Eternal to know thee to be the only God, and him whom thou haſt ſent, Jeſus Chriſt; **That man periſh not in his ignorance, Thou haſt revealed thy ſelf unto him in the Book of Nature, and in the Scripture.**

The Heavens declare the Glory, the Wiſdom, the Goodneſs, the Power of thee their Creatour, **and that ample wheel of the** Firmament **beſtudded with infinite variety of Stars of ſeveral Magnitudes, doth manifeſt,** that they are the work of thy hands, **and not of any inferiour power:** They ſpeak to us day after day, and night after night, and plentifully teach the knowledge of thee. **The conſtant and perpetual ſucceſſion of times and ſeaſons cauſed by the inceſſant motion of thoſe great luminaries, informs us, that there is a wiſe and infinite power that over-rules them: Neither do they ſpeak thy glory in an unknown tongue,**

Ver. 1.

Ver. 2.

or whiſper thy power and wiſdom in a low voyce, or to ſome people only, but they proclaim it in every Language and Idiom, they roar it louder than the
Ver. 3. voyce of Thunder in all mens ears; there is nor ſpeech, nor language, nor Na-
Ver. 4. tion, nor people, that may not hear their voyce, and underſtand their language: Their light, their conſtant and perpetual motion, their efficacy and general influence is ſo admirable, and well known, that their direction is gone out through all the Earth, and their words to the end of the World.

But among all thoſe celeſtial bodies, there is not any, which doth ſo clearly ſet forth thy Majeſty, as that bright Globe of the Sun, in which thou haſt, as it were, ſet up thy Throne and Tabernacle; whoſe luſtre and ſplendour being
Ver. 5. far more beautiful than that of a Bridegroom, when he comes out of his Cham-
Ver. 6. ber, whoſe motion is ſo ſwift, that in a few houres it cometh from one end of Heaven to another, and runneth to the end of it again; whoſe heat is ſo vigorous, that there is nothing hid from the power and vertue of it, proclaim and preach to the World, that there is a wiſe and potent God, who by his power made, and by his wiſe providence diſpoſeth, rules, and orders all things in Heaven and Earth.

Thou then, O God, haſt not left thy ſelf without witneſs, for the inviſible things of thee from the Creation of the World are clearly ſeen, even thy eternal Power and Godhead being underſtood by the things that are made; whence we confeſs, that we are left without excuſe: For we ought to have been perſwaded by the authority and obedience of theſe thy Creatures, to love, to honour, to fear thee, and to adhere unto thee alone; but wretches as we are, little regarding theſe good inſtructions, and inſtructors, we have followed the counſels of our own hearts, and been ſeduced by our own vain imaginations, with the Fool, we have ſaid privately to our ſelves, There is no God.

But ſuch was thy goodneſs and care of us an ungrateful Generation, that in mercy pitying this our carelesneſs, and that which followed upon it, our miſery and deviation from thee, thou haſt ſet us over a better Tutour; from whom we might not only learn to know thee, but a way to live well here, and a way
Ver. 7. to live for ever; Thou gaveſt us in mercy thy Law, which is a perfect Maſter, and
Ver. 8. able to convert the ſoul, this is a ſure Teacher, and can make wiſe the ſimple: These thy Commandments are pure, and admit no admixtion of falſe-doctrine,
Ver. 9. falſe-worſhip, or iniquity: These thy Commandments are right, and rejoyce the heart, ſetling a quiet conſcience: These teach us thy fear in ſincerity and Truth, and they teach it for ever; They enlighten the eyes, and keep us from the darkneſs of ſin and ignorance.

God God, ſo affect my heart with the love of thy Law, that I may deſire it
Ver. 10. more than gold, yea, than much fine gold; let it be ſweeter to my mouth than the honey-comb: Grant good Lord, that I who deſire to be thy ſervant, may be
Ver. 11. taught by it, and from the keeping of it, let me expect my reward, and have my reward in this preſent life, ſecurity, and peace of conſcience, and be refreſhed by the comforts of thy holy Spirit, and in the life to come live with thee in thoſe Manſions, which thou haſt prepared for thoſe who keep thy Law, for ever.

But thou, O Lord, knoweſt the frailty of my fleſh, how weak my endeavours are, how imperfect my obedience: If none but the obſervers of thy Law ſhall be rewarded, I muſt needs deſpair of a bleſſing, either in this, or another life; in that the Errors of my life, which I know are very many, and thoſe which I know not, are numberleſs: How often do I commit that wickedneſs, which I ought to leave undone, and omit thoſe Duties which I ought to have done? How often doth vice ſteal upon me in the cloaths of vertue; and Error and Falſhood in the ſhape of Truth? Who can tell how oft he offend-
Ver. 12. eth? Therefore, O my good God, I beſeech thee of thy infinite mercy, cleanſe me, and waſh off theſe ſecret ſpots of my ſoul with the reſt, of which in particular I have no knowledge, yet my conſcience in general tells me, that of

ſuch

ſuch I am guilty. And however ſo long as I carry about me this body of fleſh, I muſt alſo carry about with me this body of ſin; yet I beſech thée keep me from preſumptuous ſins, never ſuffer my will to be ſo over-born, that I ſin againſt thée with a high hand; though it dwell, yet let it not reign; though it remain, yet let it not dominéer and tyrannize in my mortal body: Thy ſervant, Lord, I deſire to be, and no vaſſal, drudge, and ſlave to ſin; never then ſuffer it to have the dominion over me; This is that great offence which is inconſiſtent with grace, that turneth thée to be our enemy, that excludes from the Kingdom of Heaven, never, never O Lord, ſuffer me to be guilty of it. Ver. 13.

Thou that heareſt prayers, to thée ſhall all fleſh come; now with a proſtrate ſoul and a penitent heart I appear before thy Throne, and humbly beg audience: Let theſe words of my mouth, and the meditation of my heart be alwayes pleaſing and acceptable to thee: O Lord thou art my Rock, my Strength, hold me up, that through weakneſs I fall not from thée. Thou, O ſweet Jeſus, art my Redeemer, and haſt bought my ſoul with a dear price, that of thy precious blood; free me from the power of ſin, the ſorrows of death, the power of Satan, and pains of Hell, and bring me by thy merits and Paſſion to everlaſting life, that I may reign with thée for ever. Ver. 14.

PSAL. XX. *Is a Form of Prayer delivered by* David *to the People, to be uſed by them for the King, when he went out to Battle againſt his Enemies.*

THERE be three parts of it.

1. A Vote, or Benediction of the People for their King, from *ver.* 1. to 5.
2. A Congratulation, or Triumph of the People after the victory ſuppoſed to be obtained, from *ver.* 5. to 9.
3. A Petition, *ver.* 9.

1. The Vote and Congratulation is directed to *Davids* perſon, by form of Acclamation; the particulars are, that he may have, The firſt part. Ver. 1. The vote of the people for the King.
   1. Audience in his neceſſity: *The Lord hear thee in the day of trouble.* 1.
   2. Protection: *The Name of the God of Jacob defend thee.* 2.
   3. Help and Strength in the Battle: *Send thee help, ſtrengthen thee*; which is amplified by the place; *Out of the Sanctuary, out of Zion*; either from the Sanctuary where prayers were made for him, ſo that they deſire their prayers may be heard for him; or, *E Cœlo.* 3.
   4. Acceptance of his perſon, teſtified by the acceptance of his *offerings and ſacrifices*, as that of *Abel, Oderetur omnia munera tua, & holocauſtum tuum in cinerem redigat.* 3.
   5. Anſwer, conceſſion and grant of his Petitions: *Grant thee according to thy own heart, and fulfil all thy counſel*; which is plainly ſet down in the next *verſe, The Lord fulfil all thy Petitions.* 4.

   Which granted, they vow thanks.

The Vote being ended, they perſwade that it may be granted, becauſe it will redound to Gods glory; for then they would ſhew themſelves thankful, and honour him for the victory.

1. *We will rejoyce in thy ſalvation*; or as ſome read it, *In tua ſalute*, referring it to God, as the *Author*; or to the King, as *ſaved.* *We will rejoyce, that we may rejoyce.*
2. *And in the Name of our God will we ſet up our Banners*: Joyfully will we enter into the City, with diſplayed Enſigns, and erect them triumphantly, as *Trophies* of the victory, to the honour of our God.

2. Now follows the Congratulation and Triumph of their faith; for they give thanks, as for a victory already obtain'd, for to their faith it was certain. Before they The ſecond part.

Ver. 6. They comfort themſelves by faith, that God will grant what they ask of him,

they pray'd for Audience and Protection, here they teſtifie they were certain and ſecure of both: *Now know I.*

1. Of Protection: *Now know I that the Lord will ſave his Anointed.*
2. Of Audience: *He will hear him from his holy Heaven.*
3. Of Help: *Helping him with the ſaving ſtrength of his right hand.*

And the certainty of their victory proceeded ſolely from their confidence in God; to him they impute it wholly in the former *verſe*, ſuch was their gratitude; which that it might be the clearer, they illuſtrate it by an Argument drawn, *à diſſimili*; they were not as the common ſort of Souldiers, that truſt more to their Arms, than to their Prayers.

Amd the rather, becauſe they truſt not in their Ammunition: As moſt men do.

1. *Hi in curru & in equis. Some put their truſt in Chariots, and ſome in Horſes*, as the *Ammonites*, 2 Sam. 10. 6. 2. But we do not ſo, *We will remember the Name of the Lord our God.* The uſe of Arms is common and lawful to good and bad men, but the difference lies in the confidence: Here is an elegant *Antitheſis.*

8. The third part. A ſhort ejaculation.

2. And therefore the ſucceſs was according, their confidence in their Armour and Ammunition deſtroyed, our truſt in God hath ſaved us. *They are brought down and fallen, but we are riſen, and ſtand upright.*

The wholeſum of the *Pſalm*, is repeated in this *Epiphonema.*

9. 1. *Save Lord.*
2. *Let the King*, that is, *Chriſt, hear us when we call.*

The Prayer collected from the twentieth *Pſalm.*

O Lord, which art King of Kings, Lord of Lords, and yet haſt commanded us to make interceſſion for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty: Hear the prayers of thy Church which we ſend up unto thée for our King now in the day of his trouble; let the power of that God, who defended Jacob from the fury of his brother Eſau, protect him, and ſet him on high in a ſafe place: Send him help from thy Sanctuary, thy Throne in Heaven; ſtrengthen and ſupport him by thoſe prayers that are offered out of Zion for him: Remember, O Lord, thoſe fervent ſupplications and interceſſions that are daily offered at thy Throne of grace in his behalf, and accept the vowes and ſighs, and groans ſent up unto thée by thy afflicted people for his reſtitution. Grant unto him according to his own hearts deſire, and fulfil and give good ſucceſs to all his counſel; and whatſoever he, for the advance of thy glory, piety, juſtice, and the good of his people, ſhall requeſt, that be pleaſed to hear, and deny him not the requeſt of his lips.

Ver. 2.

3.

4.

5.

7.

5.

Our enemies put their truſt in their Arms and Ammunition, and ſuppoſe that their ſtrength of Horſe, and arm of fleſh ſhall hold them up, and kéep them ſafe, in that power which they have got by violence, blood, perjury, and hypocriſie: But we will remember the Name of the Lord our God, being aſſured, that a Horſe is but a vain thing to ſave a man, neither ſhall he deliver any man by his great ſtrength; it is not theſe humane helps we put our truſt in, but in thy Name alone: Truly when thou ſhalt perform this for us, as we truſt thou wilt, then will we rejoyce in thy ſalvation, and in the Name of our God will we ſet up our Trophies of victory.

Ver. 8.

Ver. 6.

O let his enemies be brought down, and fall flat before him, and let all thoſe who with a ſincere heart ſeek to advance his cauſe and right, thy Church, and thy ſincere worſhip, riſe and ſtand upright. Make it known, That the Lord will ſave his Anointed, that he hath heard him, and the prayers that have been offered for him from his holy heaven, and that he hath reſtored him by the ſaving ſtrength of his right hand.

10.

Save Lord, ſave the King, the Church, and thy People: Let the King of Heaven, thy Chriſt, our Jeſus, whom thou haſt exalted to be Lord and King, hear us when we call. Amen.

PSAL. XXI. *The Peoples ἐπινίκιον, or* Carmen Triumphale.

THIS *Pſalm* is the Peoples Thankſgiving after the Victory: In the former *Pſalm* they pray'd for *David* when he went out to War; in this they praiſe God for the Conqueſt God gave him over his enemies, and the ſingular mercies God beſtowed on him.

Three parts there are of it.

1. A general Propoſition in *ver.* 1.
2. A Narration, which is twofold, from *ver.* 1. to 4.
   1. An enumeration of the particular bleſſings beſtowed on *David*, from *ver.* 1. to 6.
   2. An account how God would deal with his enemies, from *ver.* 6. to 13.
3. A Vow or Acclamation, *ver.* 14.

The Sum of the *Pſalm* is contained in the firſt *verſe*: *The King ſhall joy, the King ſhall be exceeding glad*: Joy then is the affection that King and People were tranſported with; for all that follows, ſhew but the riſe and cauſes of it.

The firſt part. Ver. 1. The joy of the King in Gods ſalvation.

1. The riſe or object of it: *The ſtrength of God, the ſalvation of God.*
   1. *His ſtrength*, by which he did ſubdue his enemies, contemn dangers.
   2. *His ſalvation*, by which he eſcaped dangers, fell not in battle.

2. Then they make a large Narration of the goodneſs of God to *Davids* perſon in particular, of which the ſeverals are theſe following.

The ſecond part. Gods goodneſs to *David*.

1. God granted to the King what he ask'd with his heart and mouth: *Thou haſt given his hearts deſire, and haſt not withholden the requeſts of his lips.* Ver. 2.
2. He granted unto him more than he asked, was more ready to give, than *David* to pray: *Thou preventedſt him with the bleſſings of goodneſs.* Ver. 3.
3. He choſe him to be King: *Thou haſt ſet a Crown of pure gold upon his head*; in which God prevented him, choſe him, when he thought not of it.
4. When he went to War, *He asked his life, and thou gaveſt him even length of dayes for ever and ever*; which is moſt true in Chriſt, who was the Son of *David*, in him his life and Kingdom is immortal. Ver. 4.
5. A great acceſſion of Glory, Honour, Majeſty; he was no poor, obſcure King, now as at firſt; nor contemptible in the eyes of the people, but greater than *Saul*, or any King of *Iſrael* that followed; of which yet he was not to boaſt, not in his power, not in his riches, wiſdom, but in Gods goodneſs: *His glory is great, but in thy ſalvation, Honour and Majeſty haſt thou laid upon him.* Ver. 5.

All which are ſum'd up under the word *Bleſſing*, in the next *verſe*: *For thou haſt made him moſt bleſſed for ever*: And added this to the bleſſing, that thou haſt given him a heart to rejoyce in it: *Thou haſt made him exceeding glad with thy countenance.* Ver. 6.

6. The continuance of theſe bleſſings, which is another favour, with the cauſe of it, *Davids* confidence in God: *For the King truſteth in the Lord, and through the mercy of the moſt High he ſhall not be moved.* Ver. 7. The cauſe, his truſt in God.

2. Hitherto is the firſt part of the Narrative that concerned *Davids* perſon in particular; now follows the effects of Gods goodneſs to him, *ab extra*, and the whole Kingdom in the overthrow of his enemies; and neceſſary it was to add this, ſince no Kingdom, though abounding with good Laws, Wealth, Subjects, prudently governed, can be happy, except it be defended, and ſafe from enemies abroad. Now here their ruine and deſtruction is deſcribed, and the cauſe. The overthrow of his enemies by God.

1. God by *Davids* hand would do it: *Thine hand*, the Sword of God and *Gideon*.
2. He would certainly do it; for he ſhould find them out wherever they were: *Thy hand ſhall find out all thy enemies, and thy right hand ſhall find out all that hate thee.* Ver. 8.

Ver. 9. 3. This was eaſie to do; as eaſie as for fire to conſume the ſtubble: *Thou ſhalt make them as a fiery Oven in the time of thy wrath, the Lord ſhall ſwallow them, &c.*

Ver. 10. 4. This deſtruction ſhould be univerſal, it ſhould reach to them and their poſterity: *Their fruit ſhalt thou deſtroy from the Earth, and their ſeed from among the children of men.*

Ver. 12. 5. Their judgment fearful and unavoidable; God would ſet them up as a Mark to ſhoot at, that ſhould turn their back, and yet they ſhould not ſo eſcape, becauſe when they fled, God would overtake them with a bended Bow, and ſhoot his Arrows upon them: *Thou ſhalt make them turn their back, when thou ſhalt make ready thine Arrows upon the ſtring againſt the face of them.*

Ver. 11. The cauſe. And at laſt the cauſe is added of this ſeverity againſt them; of that ſuccour he will afford his afflicted, oppreſſed people, and the ſharp revenge he will take upon their enemies: *For they intended evil againſt, and imagin'd a miſchievous device, which they were not able to perform*: A great comfort this.

The third part. A Vote to Gods glory. Ver. 13. Their thankfulneſs. The Epilogue is an Acclamation, and it hath two parts. 1. A Petition. 2. A Profeſſion.

1. *Be thou exalted, Lord, in thy own ſtrength*: Shew thy ſelf more powerful than all Men or Devils in deſtroying the enemies of thy Church.
2. And we will be a thankful people; *So will we ſing, and praiſe thy power*: 1. *Serva Regem & Populum.* 2. *Nos agemus gratias.*

A Prayer for Kings, and all in Authority, collected out of the twenty firſt *Pſalm.*

O Lord, ſhew thy mercy to the King that is now in great diſtreſs, and caſt aſide by a ſtubborn, rebellious, and ſelf-ended people: Call for him again, and make him the Head-ſtone of the Corner, that he may unite theſe diſtracted and divided Kingdoms, give him occaſion to rejoyce in thy ſtrength, and to be exceeding glad of that ſalvation, which thou alone, now he is deſerted of all men, art able to ſend him againſt his malicious enemies. Thou art the Lord of Hoſts, and victory and ſucceſs proceed from thee; fight for him, O Lord, and fight with him, that he may be ſafe; and being ſaved, rejoyce; and rejoycing, ſing of thy Name all the day long. Ver. 1.

With inſtant and fervent prayers be, and with him his true-hearted people ſollicite thee to abertchy wrath, and ſhew tender compaſſion; grant him then, what he ſhall deſire with his heart, and deny him not the requeſt of his lips: With heart and tongue Petitions are preſented to thy Throne for him; hear, O Lord, and grant, and grant and do what is deſired: Nay, prevent his Petitions, give him more than he hath asked, or we can expect; let the bleſſings of thy goodneſs flow upon him unexpected, and ſet upon his head a Crown of the pureſt gold, which of right belongs to him, and which his ambitious and bloody enemy moſt injuriouſly hath ravith'd and detains from him: His enemies purſue him to take away his life, but do thou beſtow upon him length of dayes; let him live to a good old Age, ſafe, and obeyed in his Kingdom: He is now deſpiſed, but let his glory be again great and illuſtrious; he is now diſhonour'd, but do thou load him with honour; his Majeſty is laid low in the duſt, but do thou raiſe it; ſo he ſhall have juſt cauſe to make his boaſt, not of his wealth, not of his power, not of his wiſdom, but of thy ſalvation, goodneſs and deliverance only: Set him a bleſſing for ever to his people, and make him exceeding glad with thy favour and countenance. Ver. 2. Ver. 3. Ver. 4. 5. 6.

He hath had often experience, that the help of man is but vain, that they are all but weak and broken reeds, which run into the hand, wound and grieve thoſe that lean upon them, therefore ſetting aſide all humane confidences, he repoſeth 7.

his

his truſt only in thée; Thou art his God, and the God of his Father, whoſe blood was ſhed to maintain thy Truth, through the mercy then of thée the moſt High God; let him not be moved, much leſs removed, as he places his truſt in thée, ſo place him again in his Fathers Seat.

As thou haſt heretofore ſhewed thy Power againſt thy enemies, ſo declare thy Might now; let no lurking places hide them, no Fortreſſes ſecure them, find them out with thy hand, and make them feel thy juſt and ſevere revenge; purſue thoſe that hate thée and thy Truth, let thy right hand lay hold of them, and execute thy wrath upon them; never ſuffer them to eſcape, but make them as a fiery Oven in the day of thy anger, that preſently devoures thoſe that are caſt into it; ſwallow them up in thy hot indignation, and let the fire of thy juſt vengeance conſume them: Deſtroy the fruit of their loyns from the Earth, and root out their ſeed from among the children of men, make them to turn their backs, and flie in the day of Battle, and yet ſo let them not eſcape; for even then make thou ready the arrow upon the ſtring, and ſet them as a Butt to ſhot at; prepare thy Bow againſt the face of them, let them ſée with great grief the faces of thoſe thou haſt ſaved, and feel their arm. Ver. 8. Ver. 9. Ver. 10. Ver. 12.

For by their Treaſon and Rebellion againſt thy King, they have intended evil againſt thée, they have imagined to deſtroy thy Truth, to aboliſh thy Goſpel and Ordinances, which yet, as appears by their own factions and diviſions, they are not able to perform: Fruſtrate, O Lord, their counſels, and never let them be able to perform them. Ver. 11.

Raiſe up thy power, O Lord, and come amongſt us; Be thou exalted in thy own ſtrength, ſhew thy ſelf more potent than all Divels and Men, who reſiſted our Kings, and do eat up, and oppreſs thy people; ſo ſhall we ſing and praiſe thy power. Ver. 13.

PSAL. XXII. *De Meſſia, ejus Paſſione & Regno.*

THIS *Pſalm*, though in ſome ſenſe it may be applied to *David*, as a *Type*, yet *Chriſt* is the thing ſignified, and therefore it is primarily and principally verified of and in him; for he is brought in here ſpeaking: *Firſt*, complaining of his dereliction; then ſhewing his Paſſion, and the cruelty of his Enemies: *Thridly*, intreating eaſe and deliverance from them: *Laſtly*, Promiſing to his Father thanks, foretelling the preaching of the Goſpel, and the enlargement of his Kingdom, by the acceſſion of all Nations.

There be three chief parts of this *Pſalm*.

1. Our Saviours complaint, and the cauſes of it, lively and prophetically expreſſing his ſufferings, almoſt through the whole *Pſalm*.

2. His Petition and Prayer, that God would not abſent himſelf, but deliver and ſave him, *ver.* 3, 4, 5, 9, 10, 11, 19, 20, 21.

3. His Thankſgiving, from *ver.* 22. to the end.

Davids, and in him Chriſts complaint of dereliction. The firſt part.

1. He begins with a heavy complaint of Dereliction in his extremity, and that he could not be heard, though he roared and cried; which is thus pathetically expreſſed and ingemi nated; *My God, my God, why haſt thou forſaken me? why art thou ſo far from help ng me, and from the words of my roaring? O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.* Ver. 1. 2.

2. And that he might ſeem to have the more juſt reaſon to complain for this deſertion, God carried himſelf to him after an unuſual manner; when other his Saints called upon him, he heard them, he ſent them comfort, which in this diſtreſs he afforded not him. *Martyres ſi non eripuit tum non deſernit:* His caſe then was more grievous than any before: *Nunquam dolor ſicut*; and of this he puts God in mind in the three following *verſes*, and preſſeth him in effect to remember his Promiſe and Covenant: *Call on me in the time of trouble, and I will hear* Ver. 3. 4. 5.

thee. For of this they that went before had experience, and he was the ſame God ſtill, and why then ſhould not he be heard and eaſed, why only deſerted and caſt aſide.

God heard his other ſervants in extremity.

1. *Thou continueſt Holy*, i. e. propitious and benevolous, *O thou that inhabiteſt the praiſes of* Iſrael, dwellest among the *Iſraelites*, help'ſt them, and thence giveſt them an occaſion to praiſe thee.

2. *Our Fathers truſted in thee: they truſted in thee, and thou didſt deliver them.*

Chriſt deſerted. Verſ. 6.

3. *They cryed unto thee, and were delivered; they truſted in thee, and were not confounded.*

But it ſeems my caſe is worſe than any mans. *Vermis ego, non homo.* And then he expreſſeth the extremity of his miſeries by parcels.

Scoffed. 7.

1. The ſcoffs and ſcorns put upon him. *I am become the reproach of men, and the deſpiſed among the people.*

2. They expreſs their ſcorns by words and geſture. *All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, and ſhake their head, ſaying.*

8. Inſulted over.

3. They labour to take my God from me, inſulting over me with this Sarcaſm, *He truſted in the Lord, that he would deliver him: let him deliver him, ſince he delighted in him.*

The ſecond part. Yet truſts in God.

Now here he breaketh off the Narration of his ſufferings: and converts his ſpeech to God. Refutes their Irony, ſhews his confidence in God, and prayes aſſiſtance, by three Arguments drawn from Gods goodneſs to him:

9.

1. His generation and birth. *Thou art he that tookeſt me out of my mothers womb.*

10.

2. His ſuſtenance and nouriſhment ever ſince. *That didſt make me hope when I was upon my mothers breaſts. I was caſt upon thee from the womb, thou art my God from my mothers belly. My Saviour, Protectour, Preſerver.*

11.

3. *Trouble is near, and there is none to help:* Therefore, *Be not far from me.*

The ſecond part of the firſt part. Verſ. 12. The *Jews* rage toward him.

And now he returns to the Narration or Story of the paſſion again. In which he ſets forth the deſpite, cruelty, and rage of the *Jews* toward him, whom he compares to *Bulls, Lions, Doggs*, verſ. 16.

1. They apprehended him; to that end, as *many Bulls they compaſſed him, ſtrong Bulls of Baſan beſet him round.*

2. They long'd to condemn and devour him. *They gaped upon me with their mouths, as a ravening and roaring Lion.*

13. The Rulers. Verſ. 16. And people.

3. This was the cruelty and rage of the *Bulls* and *Lions*, the chief Rulers, towards him, and now follows the Ravin of the *Doggs* the multitude: the people, they were *cetus malignantium*, *the aſſembly of the wicked*; and being ſtirr'd up by the chief Prieſts and Rulers, *they compaſſed him, they encloſed him.*

They Crucifie him.

4. They Crucifie him. And this his paſſion is expreſſed by an ἐκθεσις, foretelling what Chriſt was to ſuſtain in his body, his ſoul.

14. The paſſion deſcribed.

1. *I am poured out like water*: No part of my body hath any conſiſtency, no more than water, that being poured on the ground, runs every way: Or elſe my blood is poured out freely, and no more accompt made of the effuſion, than of water.

2. *All my bones*, being rack'd on the Croſs, *are luxated, and out of joint.*

3. *My heart*, at the ſenſe of Gods wrath, *is diſſolv'd and melted like wax at the fire: It is melted in the midſt of my bowels.* He was in an Agony.

15.

4. *My ſtrength*, my radical humour, *is dried up like a baked pot.*

5. *My tongue*, for thirſt, *cleaves to my jaws.* Sitio.

6. *Thou haſt brought me to death.* 2. *To the duſt of death.* Dead. Buried.

7. And

7. And Crucified alſo. For he was to dye upon the Croſs. *They pierced my hands and my feet.* 16.
8. My bones are ſo diſjointed, that they may be all told. *I may tell all my bones.* 17.
9. And yet for all this they ſhew no pity, no compaſſion at all. For,
   1. *They look, and ſtare upon me.* With pleaſure they behold my miſery, which, ἐπιχαιρεκακία, is an affection fit for the Devil.
   2. *They part my garments among them, and caſt lots upon my veſture.* 18.

He prayes as Chriſt did on the Croſs.

And he falls to Prayer again. Which in effect is the ſame with that ejaculation with which Chriſt gave up the Ghoſt: *Into thy hands, O Lord, I commend my Spirit.*

The ſecond part of the ſecond part. Verſ. 19.

But, be not thou far from me, O Lord, O my ſtrength, haſt thee to help me. Deliver my ſoul from the Sword, my darling, that is, *my ſoul from the power of the dog. Save me from the Lions mouth, for thou haſt heard me from the horns of the Unicorn.* 20. 21.

The third part. The thankſgiving for deliverance.

The third part of the *Pſalm*, is the profeſſion of thanks for the delivery; and it contains a clear Prophecy of the Reſurrection of Chriſt, that having conquer'd *Death*, and the *Devil*, he was to reign, and gather a Church out of all Nations, which was to continue for ever. This is amplified

1. By a Publick Profeſſion of this benefit receiv'd from God. *I will declare thy Name to my brethren. In the midſt of the Congregation I will praiſe thee.* And again, *My praiſe ſhall be of thee in the great Congregation, and I will pay my vows before them that fear him.* In which we have Verſ. 22.
   1. The Propagation, Proclamation, or Preaching of the Goſpel. Which is amplified 25. Shew'd in the promulgation of the Goſpel.
      1. *Narrabo nomen:* by the notation of the Object to whom preached, honour'd here by the name of *Brethren. Vos vocavit fratres.* *Thoſe that fear the Lord, the ſeed of* Jacob, *the ſeed of* Iſrael. *The afflicted, the Meek. The fat of the earth, they that go down to the duſt.* 22. 23. 24. 26. 29. Verſ. 22. Verſ. 23.
      2. By the place, *In the midſt of the Congregation, in the great Congregation*, that is, in the Church, grown great by the Acceſſion of all Nations.
      3. By the Worſhip they were to exhibit. *Praiſe, paying of vows. Fear. I will praiſe thee. My praiſe ſhall be of thee. I will pay my vows, &c.* In the Church and Gods worſhip there obſerv'd.
   2. An Exhortation to his brethren, &c. to do this duty, and that they be fit to do it. For every one is not fit to take Gods name into his mouth. It is, *Ye that fear the Lord, the ſeed of* Jacob, *the ſeed of* Iſrael, *do ye praiſe him, glorifie him, fear him. Serve the Lord in fear, and rejoyce before him with reverence.* Exhibit external, internal worſhip. Verſ. 23. 2. To which he exhorts Gods people.
   3. And to perſwade to this, he gives two reaſons.
      1. Drawn from Gods goodneſs, his acceptance of the Worſhip, and hearing our prayers, and affording help when we call. *For the Lord hath not deſpiſed nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cryed to him, he heard him.* 1. Becauſe God will accept it. Verſ. 24.
      2. This is the firſt Reaſon: A ſecond there is at the 26. *verſe*, which is the great good that ſhould happen to thoſe that believe and accept of the Goſpel preach'd to them. Whom he calls here, *The Meek*; i. e. the humble, the broken-hearted, the penitent, the heavy-laden, thoſe who are oppreſſed with the burden of their ſins, and aſtoniſhed at the ſenſe of Gods wrath. Three promiſes of comfort are made unto them. 2. By the promiſes made to them. Verſ. 26.

1. *They*

1. They ſhall be ſatisfied with the Goſpel.
2. Celebrate the *Euchariſt.*

3. Their conſcience quieted.

These promiſes made to the *Gentiles*, as wel as the *Jews.*

Verſ. 27.

Who were to be converted.

And embrace a new form of Religion.
Verſ. 28.
For Chriſt is exalted to be King.

Verſ. 29.
1. To whom the rich ſhould be Subjects.

2. And the poor, penitents. Ezek. 27. 30.

2. And to be a perpetual King.
Verſ. 30.
Whom his ſeed ſhall ſerve.
Verſ. 31.
For ever.

This is Gods doing.

1. *They ſhall eat and be ſatisfied: i.e.* They ſhall be fed by the Word of the Goſpel, and the Sacrament, and they ſhall be ſatisfied with the glad tidings thereof.

2. *They ſhall praiſe the Lord for this mercy*, ſeeking his favour in his Ordinances, eſpecially the *Euchariſt.* The Sacrifices of the New Teſtament, are Sacrifices of praiſe.

3. *Their heart ſhall live for ever.* Their conſcience being quieted, and pacified, and freed from the ſenſe of Gods wrath.

And now the Prophet goes on, and ſets forth unto us the extenſion and amplitude of theſe benefits, that they belong'd not only to the *Jews*, but even to the *Gentiles*, by whoſe Converſion the Kingdom of Chriſt was to be enlarged.

All the ends of the World.

1. Being warn'd by the preaching of the Goſpel, and allured by theſe promiſes, ſhall remember themſelves, conſider of their lamentable condition in which they are, and deplore their former eſtate, impiety, idolatry, &c. and the mercy of God now manifeſted to them, being laid to heart.

2. They caſting away their gods, and forſaking their lewd courſes, ſhall turn unto the Lord, from whom they have been alienated.

3. And being converted, they ſhall embrace a new form of Religion under the Goſpel; *All the Kingdoms of the Nations ſhall worſhip before thee.*

Of which the reaſon is, Becauſe Chriſt is advanc'd to the Throne; *All power is given to him. For the Kingdom*, i.e. *of the Church, is the Lords, and he is the governour among the people.*

And then he inſtanceth in two ſorts of men that ſhould become ſubjects of this Kingdom. In effect all, *Rich*, and *poor.*

1. *The fat upon the earth:* that is, the wealthy, the mighty, Kings, Princes, Great Men, are not excluded from the ſociety of this Kingdom, and participation of Grace. *All they that be fat upon the earth, ſhall eat and worſhip.*

2. *They alſo that go down to the duſt*: that is, who are poor, neglected, draw out their life in miſery, and ſit, as it were, in the duſt. Thoſe that are perpetual Mourners, and have perpetual duſt and aſhes on their heads. *Theſe ſhall bow before him.*

And, *No man hath quickned his own ſoul*: Or, *None can keep alive his own ſoul.* This clauſe is diverſly read.

Moller. *Et qui animam ſuam non vivificat.* Vulgar. *Et anima mea illi vivet.* Jun. *Qui animam ſuam in vita non conſervaverit.* Muſculus. *Quorum nemo animam ſuam vivificabit.* Chald. *Et anima impii non vivet.* And therefore admits of ſeveral interpretations, which read in the Authours.

3. Laſtly, He doth amplifie the greatneſs of this benefit, by the perpetuity of Chriſts Kingdom. It was not a Feaſt of one hour, but it was to continue.

1. *A ſeed ſhall ſerve him. It ſhall be counted to the Lord for a generation, a holy Nation, a royal Prieſthood.*
2. And when one generation was paſt, another ſhould come up to perform this Duty, being inſtructed by their fathers. *They ſhall come, and declare his righteouſneſs to a people that ſhall be born.* Manebit ſemper Eccleſia.
3. Laſtly, He concludes with the cauſe of all, why we call'd, why juſtified, why ſanctified, why ſaved. *Quia ipſe fecit. Ipſe. God the Authour of all*: or if we read, *That he hath done it.* Then it is to be a part of the Declaration.

A Prayer collected out of the 22. *Pſalm*, to be uſed by a diſconſolate ſoul in a ſpiritual Deſertion.

O Heavenly Father, and moſt Merciful God, thou ſeeſt that at this time I am a man of ſorrows, and beſet with heavineſs, thy comforts I now moſt need, and yet thou ſeemeſt to turn thy face from me. My God, whom I have alwayes ſerved, my God, whom I have alwayes truſted, why haſt thou forſaken me? why art thou ſo farre from my help? why is it, that thou doeſt not hear the words of my complaint? O my God, I cry day and night to thée, to take away this bitter cup from me, but thou who art wont to hear thoſe who call upon thee, yet doeſt not regard the voice of my roaring. Verſ. 1. Verſ. 2.

As water that is poured out upon the ground, and hath no conſiſtence: as wax that melts at the heat of the fire, and loſeth its continuity: ſo is the heart in the midſt of my body, it flows every way, and is melted by the furnace of thy fierce wrath, I have not whereon to ſtay, I have not whereon to conſiſt, I pine with grief, I diſſolve with pain, I pine and languiſh, and faint, and dye. My bones are fill'd with torture, all the ſtrength of my limbs is waſted, my vital ſpirits fail, my moyſture is dryed up, my tongue cleaveth to my gums, and I am brought even to the very duſt of death. Verſ. 14. Verſ. 15.

I looked about to ſée if any would pity me, but I found them all miſerable comforters, they ſhew no pity, no compaſſion at all. For as if I were a worm and no man, they ſtare and look upon me, delighting themſelves in my miſery. They ſcoff and ſcorn me, ſo that I am become the reproach of men, and the deſpiſed of the people. Their words are bitter, their geſtures worſe. They laugh me to ſcorn, they ſhoot out their lips, they ſhake their heads. They thus inſult over me, nay blaſpheme thée. He truſted in God, that he would deliver him, let him deliver him now, if he hath any delight in him. They compaſs me as wild Bulls, they encloſe me as mad doggs, they gape upon me as roaring Lyons. They pierce my ſoul. They part my goods among them, and caſt lots upon mine inheritance. Verſ. 17. Verſ. 6. 8. Verſ. 12. 13. 16. 18.

But O thou God of Iſrael, thou continueſt propitious and benevolous, why then doeſt thou ſtop thine ears at my prayers? Thou haſt performed thine Oath to our fore-fathers, they truſted in thée in the depth of their calamities, and thou didſt comfort or deliver them. They cryed in their afflictions, and thou ſenteſt them help; they hoped in thée, and were not aſhamed, or fruſtrated of their hope. But me, who have alwayes call'd upon thée, who have alwayes hoped in thée, thou haſt deſerted and forſaken, expoſed as the vileſt and moſt contemptible worm to be trampled upon by every foot, and inſulted over by my cruel enemy. Verſ. 3. 4. 5. 6.

Yet, O Lord, I am thy creature, and thy hands have faſhioned me in my mothers womb, and being faſhioned, thou art he, that brought'ſt me into this light, upon thée have I fixed all my hope even from my infancy, even from that time to this very hour, thou haſt ſhew'd thy ſelf a merciful God in nourithing, governing, and preſerving me from all evil. Do not thou therefore, who hitherto haſt bén preſent with me, whom I have acknowledged, whom I have honour'd, in whom I have hoped, Do not, O do not thou depart, be not farre from me, for moſt grievous trouble is near, and there is none beſides to help me: none to mitigate the preſſure of my calamities with any comfort. But O thou Father of Mercies, deferre no longer, but haſte thee to help me; O Lord my ſtrength, deliver my ſoul from the Sword, my ſoul, I ſay, which is only dear to me, from the power of the Dogg. Save me from the Lyons mouth, from my Adverſary the Devil, that goes about like a roaring Lyon ſeeking whom he may devour, and hear me, and free me from the hands of Tyrants. 9. 10. 11. 19. 20. 21.

This

Verſ. 22. This if thou ſhalt do for me, as I certainly believe thou wilt, then I will appear before thee in the great Congregation, then I will declare thy Name, thy Power, thy Goodneſs, to all my brethren, to thoſe who are bone of my bone, and fleſh of my fleſh, to all thoſe who are partakers of the ſame Covenant, 25. and of the ſame ſpirit with me, I will freely and openly profeſs and praiſe thee. Before thee, and of thee ſhall I make my boaſt in the moſt frequent Aſſemblies of thy Servants. Thy praiſe ſhall ever be in my mouth, and thoſe ſacrifices of thankſgiving, which I have vowed, theſe I will pay in the preſence of all thy people.

23. And I will call to my brethren to joyn with me, ſaying, O ye of the ſeed of *Jacob*, that fear the Lord; and, O all ye of the ſeed of *Iſrael*, that imitate his faith and piety, praiſe the Lord, glorifie my and your God; fall low before him, 24. adore and worſhip him, for he hath not deſpiſed nor abhorred the affliction of me a poor afflicted, deſpiſed wretch, neither hath he hid his face from me, but when I cryed unto him, he heard me.

Verſ. 16. O Lord, thou heardſt thy Son when he pray'd for himſelf, hear him, we beſeech thee, when he prayes for us. And look not upon us as we are in our 14. ſelves wretched, polluted creatures, but look upon the face of thine anointed, behold his hands and his feet digg'd through with nayls for our ſake, behold his blood poured out like water, and all his ſinews ſtretched upon the Croſs, and his bones put out of joint, conſider his bitter Agony, in which, as if he had been near ſome furnace, he fell into a ſweat, and melted into drops of blood, when thou hidſt thy face, afforded him no comfort, when in bitterneſs of ſoul being forſaken by thee, he complain'd and cryed, My God, my God:

Verſ. 1. Remember how for us he became the reproach of men, and the out-caſt of the
Verſ. 7. people, how they laugh'd him to ſcorn, and ſhak'd their heads at him, forget not
12. thoſe Bulls, thoſe Lyons, thoſe Doggs, that came about him to devour him,
13. and when they had brought him to the duſt of death, they parted his garments a-
15. mong them, and caſt lots upon his veſture. O let not this blood be ſpilt in vain,
18. but for theſe ſufferings unknown to us, but felt by him, have pity upon us, and ſave us.

Iſa. 53. Since he hath given his ſoul a Sacrifice for ſin, divide him a portion with the great, and let him divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul to death, and was numbred with the tranſgreſſours, and bare the ſins of many, let him ſee his ſeed, let him prolong his dayes, and let the pleaſure of the Lord proſper in his hand: Since he hath borne our iniquities, and made interceſſion for the tranſgreſſours, let him ſee of the travail of his ſoul, and be ſatisfied, and let this thy righteous Servant juſtifie many.

Verſ. 27. Let all the ends of the world remember themſelves, mourn and deplore their former eſtate, lament for their impiety, and forſaking their lewd converſation, be turned unto the Lord, and let all the kindreds of the Nations, inſtead of the creature, worſhip the Creatour. For thine, O Chriſt, is the Kingdom, and Power, and Glory, and thou by the meritorious Death and
Verſ. 28. Paſſion, haſt merited to be the governour among the Nations. A ſeed even
Verſ. 26. of the *Gentiles* ſhall ſerve thee, they ſhall be counted to the Lord for a generation. These are the meek upon earth, theſe are the poor in ſpirit, theſe are the contrite and broken-hearted. To theſe thou haſt ſent the glad tidings of the Goſpel, for theſe thou haſt prepared a banquet of thine own fleſh and blood. Oh give us grace ſo to eat thy fleſh, and drink thy blood, that we may eat and be ſatisfied, and being fill'd, with joy of heart, we may praiſe thee, that we ſeek to thee, and pleaſe thee, and our conſciences being quieted, and ſecured by this repaſt, we may acquieſce and live in the perſwaſion of thy peace and reconciliation for ever.

29. O let the fat on earth, the greateſt, the richeſt, the mightyeſt Princes and Potentates on earth, long after this food, and in teſtimony of their faith and Religion, eat, adore, and worſhip. Theſe, even theſe muſt go down to

the

the duſt, for no man can keep alive his own ſoul. Let theſe then, together with all other Mortals, bow their knées at the Name of Jeſus, and come and eat this ſpiritual meat, that they may live for ever.

Thou, O Jehovah, art our righteouſneſs, this will we declare to a people that ſhall be born, our childrens children ſhall know, that thou alone haſt done this for us, that thou haſt redéemed us, that thou alone art the Authour and Finiſher of our juſtice and ſalvation, that thou doeſt juſtifie, thou doeſt ſanctifie thy people, and wilt ſave them by the meritorious Death and Paſſion of our Lord Jeſus Chriſt. And therefore for this we will declare thy Name unto our brethren, we will praiſe thee, we will glorifie thee, we will fear, adore, and worſhip thee. Our praiſe ſhall be of thee in the great Congregation, and we will pay our vows before them that fear thee for ever and ever. *Amen.* 31.

PSAL. XXIII. *The Scope is, to ſhew the Felicity of that man who hath God for his Protector, and is under his Care and Tuition.*

FOR this Protection *David* in this *Pſalm* congratulates, and expreſſeth his thoughts under two *Allegories*, the one of a *Shepherd*, the other of a *Free-hearted man*, given to hoſpitality, and bountifully entertaining his gueſts.

Two parts then there be of it.

The firſt ſets forth Gods 1. Care of him, in providing him with all neceſſaries, in the four firſt *verſes*. 2. And then his Liberality, in ſupplying him abundantly with more than he needed, *verſ.* 5.

The ſecond is his confidence in Gods Grace, and his profeſſion of thankfulneſs, *verſ.* 6.

Davids poſition or inference, what God would do for him, being his Shepherd.

He begins the firſt part with this Poſition, or Aſſertion: *God is my Shepherd*; and upon it infers, *Therefore I ſhall not want.* He will do for me, what a good Shepherd will do for his ſheep.

The firſt part. Verſ. 1. Verſ. 2. He will feed, provide, &c. Verſ. 2. 3.

1. *He will feed me in green paſtures*, verſ. 2.
2. He will there provide for my ſafety. *He makes me there lie down.*
3. He will provide waters of comfort for me. 2. And theſe waters ſhall be gentle flowing ſtreams, *ſtill waters*, not turbulent and violent.
4. He will have a care to preſerve me in health, if ſick, *he will reſtore me.*
5. He, *ducit*, he goes before and leads me, that I miſtake not my way. *He leads me in the path of righteouſneſs.* Which is his love. *For 'tis for his Name-ſake.*
6. Nay *Reducit*, which is my Security. *If I erre, and go aſtray, and walk through the valley of the ſhadow of death* (as 'tis poſſible, for a ſheep is a ſtragling creature) *yet I will fear no evil*: for he hath a Rod of the Law to chaſtiſe me, and a Staff of Evangelical promiſes to ſuſtain me, and in both, *Thou art with me, thy rod, and thy ſtaff comfort me.* 4.

2. But as a bountiful Lord

2. Thus as a good Shepherd he ſupplies me of Neceſſaries, that I want nothing, but over and above, as a bountiful-minded Lord, he hath furniſh'd me copiouſly with varieties, which may be for Ornament, and my Honour.

He provides him abundance. Verſ. 5.

1. *He hath prepared a Table before me, and that in the preſence of my enemies.*
2. *He hath anointed my head with oyle.* To refreſh my ſpirits, and chear my countenance.
3. *And my cup runneth over with the choiſeſt wine.* He glads my heart.

The ſecond part. For this *David* expreſſes 1. His confidence. 2. Thankfulneſs.

The laſt *Verſe*, 1. Sets out *Davids* confidence, that it ſhall be no worſe with him: *Surely goodneſs and mercy ſhall follow me all the dayes of my life.*

2. Then expreſſeth his thankfulneſs: *And I will dwell in the houſe of the Lord for ever. In thy houſe among the faithfull I will praiſe thee for ever.*

The Prayer collected out of the twenty third *Pſalm.*

O Lord, I am that loſt ſheep, that ſtray'd into the Wilderneſs, but thou in mercy haſt gone after me, lay'd me on thy own ſhoulders, and brought me back to the fold. Ever ſince thou haſt been my Shepherd, and not ſuffer'd me to want any thing that ſhould be neceſſary for me. Thou makeſt me lie
Verſ. 1. down in green Paſtures, among the Congregation of thy Saints, feeding and
Verſ. 2. cloathing my body, but refreſhing more my ſoul with the ſweet, and rich, and wholeſome Doctrine and promiſes made unto me in the Goſpel. Thou haſt alſo led me from the turbulent ſtreams of a troubled ſoul, to the ſtill waters of comfort, confirming and raiſing my heart by the conſolations of thy Holy Spirit. Thou haſt refreſhed and reſtored my fainting ſoul; thou haſt recall'd
3. me from my erroneous wayes, and led me in the paths of righteouſneſs, thoſe plain, eaſie, ſtrait paths of thy Commandments, not for any merit of mine, but only for the glory of thy Holy Name.

I acknowledge mine own condition; that in this valley of tears I am ſub-
4. ject to many dangers, many errours: a cloud there is upon my underſtanding, and a dark diſorder upon the faculties of my ſoul, though then I walk through the valley of the ſhadow of death, uphold me, that I fear no evil, be thou with me in all my tentations, chaſtiſe me when I go aſtray with the rod of thy Fatherly correction, and when I am ready to fall ſuſtain me with the ſtaff of thy Goſpel-promiſes, let me be ſenſible of thy arm whipping me, and thy hand embracing me, that from both I may receive comfort.

Thoſe that envy my happineſs are many, they murmur at my proſperity,
5. and emulate my plenty, but let it be thy goodneſs to continue thy bleſſings to me, prepare a Table for me, anoint my head, and let my Cup run over, even in the preſence of my enemies, and let them eat their own hearts for envy, to ſee, that with ſo liberal and plentiful a hand thou haſt imparted thy outward bleſſings to me. But theſe I weigh little in compariſon of thy Spiritual favours: O Lord, I beſeech thee ever ſupply me copiouſly with theſe. Thy Holy Word is a well-furniſh'd Table of all various dainties, let that be alwayes prepared to my hand, and by meditation and ruminating alwayes ready provided, that I may have whereon to feed my ſelf, and ſufficient to nouriſh thoſe that need it. There is the oyle of thy Holy Spirit, thoſe Graces that flow from thee the God of Grace, O Lord, anoint my head with this oyle of Grace, and not my head alone, but my heart alſo, fortifie my underſtanding with truth, infuſe goodneſs into my will, chear up my affections with charity, that chearfully I may run the way of thy Commandments. Thou haſt alſo prepared a Cup for me, the Cup of bleſſing fill'd with the blood of thy Son, in which runs over a Sea of mercies to mankind, prepare me to receive this cup, let me be a worthy gueſt at thy Table, that ſo ſome of the overflowings of this cup, may ſtream alſo to me, and refreſh my fainting and dying ſoul. This wine can alone make glad the heart of man, ever, ever let me drink it to my comfort.

6. To this day I have had experience of thy bounty and preventing Mercy, and I begg of thee, that thy goodneſs and favour may never leave nor forſake me, let it accompany, and keep me all the dayes of my life, through all thoſe

dangerous

dangerous wayes I am to paſs, till it bring me, and ſet me ſafe in a place of reſt and happineſs. In the mean time, I ſhall think my ſelf happy, if I may dwell in thy Houſe, thy Church, among the company of thy faithful people here, and with them ſing praiſes unto thée; for that will put me in good hope, when I ſhall paſs from hence, I ſhall dwell with thée in that celeſtial houſe above, and with them ſing Honour and Glory to thee who ſits upon the Throne, and to the Lamb for evermore. Amen.

PSAL. XXIV. *Of Chriſts Dominion, and the Church: and his Aſcenſion.*

THE Subject of this *Pſalm* is *Chriſt*, calld, *The King of Glory*, *verſ.*7. And it hath two parts.

1. The firſt that concerns Chriſts Lordſhip, which is in general over the whole world, *verſ.*1,2. But in particular, the Church, from *verſ.*3. to *verſ.*7.
2. An Exhortation to all men, to receive Chriſt for their King.

The firſt part of this *Pſalm* ſhews, that God is King of all the world, but in his Kingdom he hath two kind of Subjects. — The firſt part. Chriſts Dominion. Verſ.1.

1. Either all men in general, *For the earth is the Lords, and all that therein is; the compaſs of the world, and they that dwell therein.* And of it he gives a reaſon, from the Creation of it. He ought to have the dominion of it, and all in it; *For he hath founded it upon the Seas, and eſtabliſh'd it upon the floods.* — 1. Over all. Verſ.2.

2. But all are not his Subjects in the ſame way. There are a people, whom he hath call'd to be his Subjects in another manner. A Mountain there is, which he hath ſanctified, and choſen above all other Hills, to make the Seat of his Kingdom, 'tis the *Church*, and over them that live in it he is in a more peculiar manner ſaid to be a *Lord*, than of the whole earth. And theſe are more properly call'd his Servants and Subjects. And yet among theſe there is a difference too. For ſome only profeſs to be his Servants, and call him *Lord*, as Hypocrites; ſome other there are, that are his Servants really and truly. And that this difference be taken notice of, the Prophet asks, *Quis? Who ſhall aſcend into the hill of the Lord?* And, *Who ſhall ſtand in his holy place?* As if he ſhould ſay, Not *Quiſquis*. 'Tis not every one; for Infidels are not ſo much as in the Church. Hypocrites, howſoever in the Church, are no true Members of the Myſtical Church, and ſome which come to the Hill of the Lord, yet ſtand not in his Holy place; *For many believe only for a ſeaſon, and few continue faithful to death.* — 2. Over the Church. Verſ.3. In which ſome of his Subject. are hypocrites

3. That then it be truly known, who they are over whom he is truly *Rex gloriæ*, *The King of glory*. The Prophet gives us their Character, and ſets down three diſtinctive Notes by which they may be known. — 2. Others true Subjects. Their Characters. Verſ.4.

1. *Cleanneſs of hands. He that hath clean hands: à cade furto, &c.* is free from all external wicked actions. For the hand is ὄργανον ὀργάνων. — 1. Clean hands
2. *Purity of heart.* For external purity is not enough, except the heart, the Fountain of our actions, be clean. *Hypocriſis eſt in cor conſentiat.* — 2. A pure heart.
3. *Truth of the tongue*, is not guilty of lyes and perjuries. *He that hath clean hands, and a pure heart, who hath not lift up his ſoul unto vanity: nor ſworne deceitfully.* After that the Prophet had given the Character by which you may know the man, he then aſſigns his reward, and ends with an acclamation. — 3. A true tongue.

Their reward a bleſſing. Verſ. 5.

1. *This is he that ſhall receive the bleſſing from the Lord, and righteouſneſs*, i. e. be juſtified, *from the God of his Salvation.*

Verſ. 6. Becauſe theſe are alone the people of God.

2. *This is the generation of them that ſeek thee: i. e.* Theſe are the people of God: let other boaſt themſelves, and pleaſe themſelves as they liſt, yet theſe are the godly party, *theſe they that ſeek thy face, O* Jacob, i. e. *O God of* Jacob.

The ſecond part. He exhorts all to receive Chriſt. Verſ. 7.

This part is an Exhortation to all men in the whole world, eſpecially Princes, Nobles, Magiſtrates, that they receive, acknowledge, and worſhip Chriſt as King.

1. *Lift up your heads, O ye gates*, i. e. *O you Princes that ſit in the gates, lift up your heads and hearts, be ye lift up you everlaſting doors*, portæ mundi, *and the King of glory ſhall come in.*

Verſ. 8. Which they deride,

2. To which good counſel, the Prophet brings in the Princes asking this Queſtion in ſcorn and contempt, *Who is the King of glory?* To which he anſwers, *The Lord, ſtrong and mighty, the Lord, mighty in Battle.* I tell you who he is, one able to deſtroy you, and will deſtroy you if you reject him: For he is far beyond all the ſtrength and power of men. *He is the Lord, mighty in Battle, Dominus excercituum.* And that his Exhortation pierce the deeper, he ingeminates it with the anſwer, *verſ.* 9, 10. I know this laſt part is otherwiſe interpreted, and I diſlike it not. See *Bellarmine.*

To their ruine.

The Prayer out of *Pſalm* 24. which was compoſed to be Sung on the Sabbath.

Verſ. 1. O Omnipotent God the Creatour and preſerver of the whole Univerſe, who art Lord of the whole earth, of whoſe fulneſs all partake, and to whom all that dwell in the world owe homage and ſubjection. For thou haſt created the Globe of this earth upon which we tread, and ſo immoveably founded and fixed it upon the floods, that the violence of the Sea doth not overwhelm it, nor the waves thereof aſcend above it: We acknowledge that the whole ſtock of men, that walk upon this earth, and are ſuſtain'd from it, as they are thy creatures, ſo they are thy vaſſals, and that thou haſt a juſt dominion over them. This is an Argument of thy Power and Majeſty. But thy love to mankind hath far more abounded, in that out of all Nations thou haſt caſt thy eye upon a ſelect company, vouchſafed to call them into thy Church, in which thou haſt ſet thy Seat, as ſometime in Mount Zion, that thou wilt dwell among theſe, be adored by theſe, and give a favourable anſwer to the petitions that theſe ſhall make unto thee.

Verſ. 2.

Verſ. 3.

Verſ. 4. 5. 6. Of theſe thou requireſt integrity, purity, fidelity. Clean hands, a pure heart, and a faithful tongue. Theſe are the generation that ſeek thee, and to theſe thou haſt promiſed thy bleſſing, thy mercy. Grant therefore, O Lord, that we may have hands cleanſed from all impure actions, a heart free from all hypocriſie, and baſe affections: a tongue, that will never take thy Name in vain, either raſhly, deceitfully, or maliciouſly, but that in heart, word, and deed, we may be ſo ſincere, that we may be accompted by thee of that number, who are worthy to aſcend into the Hill of the Lord, and dwell, remain, and continue in thy Holy place. O Lord, afford us thy grace thus to ſeek thee, and then we ſhall never deſpair of thy bleſſings, and notwithſtanding our failings, we ſhall have good hope to have thy righteouſneſs imputed to us for our juſtification, when we ſhall appear before the God of our Salvation.

O Lord, who art the Saviour of all thoſe that ſeek and open to thee, I lift up my heart to thee, being deſirous to approach thy preſence in the right place, where thou may'ſt be found, and the right time, whileſt thou may'ſt be found: Open my dull ears, and hard heart, that thy Son, my Saviour, that King

of

of Glory may come in and dwell with me. Grant me grace, that I may ſtill hear while he calls, open while he knocks, and keep him with me after he is entred, that I may aſcend thy Hill, and ſtand in thy holy place, that I may not only ſojourn in thy Tabernacle, but alſo reſt and dwell upon the Mountain of thy holineſs. Ver. 7.

And, O Lord, give this Grace unto all Princes, that they ſhut not the gates, nor of their Cities, nor hearts, againſt thy Son, when he would enter, and bring the glorious light of the Goſpel; rather let them ſet them wide open, that there may be a free paſſage for the King of Glory to enter; for then thou, who art the Lord of Hoſts, and Mighty in Battle, wilt go forth with their Armies, and ſubdue before them their enemies. Ver. 8.

O thou, who art the King of Glory, the Lord ſtrong and mighty, remember thy dwelling place that now lies waſte, and thoſe doors in which we do hope everlaſtingly to praiſe thee: By theſe we entred to offer unto thee our ſupplications before thee, in theſe houſes we were wont to praiſe thee: But now they are thrown down, deſolate, and forſaken: Ariſe therefore, O Lord, thou and the Ark of thy ſtrength; build again the walls of Jeruſalem, and ſet up the gates of Zion, that thy people may enter in, and magnifie thy Name, ſinging with joyful lips, Thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

PSAL. XXV. *This* Pſalm *is a continued and earneſt Prayer of a man preſſed with enemies, danger, and ſenſible of Gods heavy diſpleaſure for his ſin.*

AND the ſeveral Petitions which he makes, may make the Partition.

1. His firſt Petition is, that his enemies triumph not over him, *ver.* 2, 3.
2. His ſecond is for inſtruction, *ver.* 4, 5. which he urgeth, *ver.* 8, 9, 10, 12, 13, 14.
3. His third for mercy and forgiveneſs, *ver.* 6, 7, 11.
4. He inforceth and renews his firſt Petition, *ver.* 15, 16, 17, *&c.* with many Arguments.
5. He prayes for Gods people, the Church, *ver.* 22.

1. He prefaceth with the profeſſion of his faith and confidence in God, which is the chief wing of all prayer: *Unto thee O Lord do I lift up my ſoul, O my God I truſt in thee*: He relies not on, nor ſeeks not after any humane helps; and upon this living hope he prayes. The firſt part. Ver. 1. & 2. *David* relies on *God*, and prayes.

1. For his hope, that it ſhame him not, as it doth, when a man hopes, and is fruſtrated: *Let me not be aſhamed*; make it appear, that I hope not in thee in vain. 1. That his hope be not fruſtrate. Ver. 3.
2. *Let not my enemies triumph over me*, glorying that I am deſerted; and this Petition he perſwades by this Argument; the conſequens may prove dangerous, if thou ſend me no help; but it will be to thy glory, if I be relieved; for if he were delivered, the faith and hope of others would be confirmed; if deſerted, the good would faint and fail, the wicked triumph; and therefore he prayes, *O let none that wait on thee, be aſhamed; but let them be aſhamed, which tranſgreſs*; that is, do me wrong maliciouſly, without any cauſe given them by me.

2. Then he petitions for inſtruction, that he may be ſo alwayes governed and confirmed by the Word of God, that he ſink not under the Croſs, but relie on Gods Promiſes. The ſecond part for inſtruction. Ver. 4.

1. *Shew me thy ways, and teach me thy paths*; that thou dealeſt harſhly with thy beſt ſervants, bringeſt down before thou exalteſt; mortifieſt, before thou quickneſt;

quickneſt; ſetteſt the Croſs before the Crown: *Teach me, ſhew me, that this is thy way.*

Ver. 5. 2. *Direct me in thy Truth, and teach me*: Make me remember that thy promiſes are firm and true; yea, and *Amen* to thoſe that truſt in thee; this makes me hope ſtill, *Thou art the God of my ſalvation, on thee do I wait all the day.*

The third for mercy. Ver. 6. 3. He prayes for mercy, and a remove of his ſin that might obſtruct it.

1. *Remember, O Lord, thy tender mercies, and thy loving kindneſſes, which have been ever of old*; i.e. Deal mercifully with me, as thou haſt ever done to thoſe that flie to thee in their extremities

Ver. 7. And remiſſion. 2. Remiſſion of ſin, eſpecially of the rebellious concupiſcence, which in youth moſt domineers: *Remember not the ſins of my youth, nor my tranſgreſſions; according to thy mercy remember me, for thy goodneſs ſake, O Lord*: This Petition he repeats, *ver.* 11. *For thy Names ſake, O Lord, pardon my iniquity*, and upon this my confeſſion; for it is *multa* or *magna*, great.

Ver. 11. Of which, that he may be the more aſſured, he calls to mind Gods goodneſs.

David here breaks off his prayer, and to confirm his confidence diſcourſeth of the Nature and Perſon of God; even in the greateſt fervency of our prayers, the greatneſs of our ſins, the unworthineſs of our perſons, the anger of God againſt ſin come into our minds, ſtagger our hope, and tell us we ſhall not be heard; no better way than to confirm us, than to call to mind the nature and the wayes of God with his people, and this courſe *David* here takes; he ſaith:

1. That he is good. 8. 1. *Good and upright is the Lord.* 1. *Good*; for he receives ſinners *gratis*.

2. Favourable. 9. 10. 2. *Upright*; conſtant and true in his promiſes, therefore *inſtruet, He will grant me my requeſt*, ver. 4. He will teach ſinners, and me, though a great ſinner in the way.

2. *The meek he will guide in judgment*; He will not ſuffer them to be tempted above their ſtrength, but will teach them what to anſwer, and will not proceed *ſecundum rigorem juris*, but will interpret all in the moſt favourable ſenſe.

3. All his wayes mercy and truth. 3. In a word; *All the wayes of the Lord are Mercy and Truth*: *Mercy*, in that he freely offers remiſſion of ſins, the graces of his Spirit, government in this life; mitigation of our calamities, and at laſt a diſcharge from them, and eternal life: *Truth*, in that he will perform what he hath promiſed: *Non eſt mendax ſed verax*: But with this caution, that men perform with him; for it is unto ſuch as keep his Covenant and Teſtimonies; *i.e.* in faith and a good conſcience walk before him; the Covenant being this, *I will be thy God, and the God of thy ſeed*; upon which follows, *Walk before me, and be thou perfect.*

To thoſe that keep his Teſtimonies. 4. Upon the confidence of which Promiſe and Covenant, *David* repeats his prayer: *For thy Name ſake, O Lord, pardon my iniquity, for it is great*; Multa & magna.

11. Upon which he repeats his prayer. And admires the happineſs of him that truſts in God. Ver. 12. And yet *David* proceeds in the conſideration of Gods Nature, his Goodneſs, his Truth and Mercy to thoſe that keep his Covenant; and by way of admiration asks, *Quis*, i.e. *Quantus & qualis*: *O how happy, how bleſſed is the man that fears the Lord*, worſhips God, loves his Word, and caſts not away his hope and faith in the day of trouble and tentation, which happineſs he ſets forth by the fruits that follow his piety.

12. For God ſhall direct him. Ver. 13. 2. He ſhall dwell at eaſe. 3. Happy in his ſeed. 1. The firſt fruit and benefit that he ſhall reap, is, inſtruction and direction in his Vocation and private life: *Him ſhall he teach in the way that he ſhall chooſe.*

2. The ſecond is, that his happineſs ſhall not be momentary, but firm and laſting; not moleſted, but quiet: *His ſoul ſhall dwell at eaſe.*

3. A third is, that he ſhall be happy in his children and poſterity: *His ſeed ſhall inherit the land.*

4. The fourth is, that Redemption of Mankind by the blood of Chriſt, and all the effects of it, Remiſſion, Reconciliation, &c. which is a ſecret unknown

known to fleſh and blood, ſhall be revealed and applied to him: *The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.* Ver. 14. 4. Gods Covenant applied to him.

Being confirmed with theſe promiſes, and cheered with theſe fruits, he,

1. Teſtifies his acquieſcence and faith in God for deliverance: *My eyes are ever towards the Lord; he ſhall pluck my feet out of the Net.* The fourth part. In this he acquieſceth. 15.
2. And then returns to his Prayer again, being in effect the very ſelf-ſame that he began with; which he offereth in ſeveral Clauſes. He renews his former prayer.
   1. *Turn thee unto me.* 16.
   2. *Have mercy upon me.* 17.
   3. *O bring thou me out of my diſtreſſes.*
   4. *Look upon my affliction and trouble, and forgive me all my ſins.* 18.
   5. *Conſider mine enemies.*
   6. *O keep my ſoul, and deliver me.* 19,20.
   7. *Let me not be aſhamed.*
   8. *Let integrity and uprightneſs wait upon me.* 21.

Petitioners and men in miſery think that they can never ſay enough; this makes him ſo earneſt, and ſo often repeat the ſame thing; in which longing, there is yet an *incrementum:* The ſum is, That God would hear, and grant him defence and deliverance in his dangers, remiſſion of ſins, which cauſed them, and protect, direct, and govern him in his troubles.

Now that he might prevail in his Suit, as an excellent Orator, he uſeth many Arguments to induce God to be propitious to him. And uſeth many Arguments that God be propitious to him.

1. His faith and truſt in his promiſes: *Mine eyes are ever towards the Lord.*
2. The danger he was now in: *His feet were in the Net.* Ver. 15.
3. He was oppreſſed and alone, had none to help him: *I am deſolate, and afflicted.* 22. 20.
4. His inward afflictions and pain was grievous: *The troubles of my heart are enlarged;* by which he was diſtreſſed, in pain, in ſorrow. Ver. 16. Ver. 17. & 18.
5. And without his enemies, powerful, many, mercileſs, cruel, *My enemies are many, and they hate me with cruel hatred.* Ver. 19.
6. And yet I am an Innocent, and deſire to be ſo, thy ſervant: *Let integrity and uprightneſs preſerve me, for I wait upon thee.* Ver. 21.

And thus *David* having through the whole *Pſalm* pray'd for himſelf, at laſt in the cloſe, he offers up a ſhort, but earneſt Petition for all the People, and for the whole Church; which proceeded from that *κοινωνία*, which ought to be among the Saints. He prayes for the Church. The fifth part. Ver. 22.

Redeem Iſrael, O God, out of all their troubles.

The Prayer collected out of the twenty fifth *Pſalm.*

UNTO thee, O Lord, I do lift up not only my eyes and hands, but my very ſoul and heart; early in the Morning will I direct my prayer unto thee, and will look up. O Lord, I am not ignorant, how uncapable I have made my ſelf of thy favour by my tranſgreſſions multiplied againſt thee; but, O Lord, declare thy ſelf mindful of thy pity and mercy which thou haſt ſhewed to Mankind from the beginning of the World, and according to the multitude of thy mercies deal with me; My ſin is very great, more in number than the ſand, heavier in weight than the greateſt burden; O pardon my iniquity for thy Name ſake. The offences of my younger years are over-many, into which the bopling of concupiſcence, inconſideration, and my youthful heat and impudence, hath caſt me head-long; but, O good God, I beſeech thee, Remember not the ſins of my youth, nor the tranſgreſſions of my unruly and unbridled Age; but according to thy mercy think thou upon me, blot out of thy remembrance my abominations, and remit my crying exorbitances, for thy goodneſs ſake, O Lord. Ver. 1. Ver. 6. Ver. 11. 7.

Ver. 8. 10. O Lord, Thou art good and upright, all thy paths are Mercy and Truth: **Thy Goodneſs and Mercy is ſhewed, in admitting ſinners to Repentance; and thy Uprightneſs and Truth, in pardoning them, and making good thy Promiſes; admit me then among the number of thy Penitents, and ſeal my pardon as thou haſt promiſed to penitent and believing ſinners:** Thou art the God of my ſalvation, on thee do I wait all my life long; Ver. 5. **from thy Mercy I look for my Inſtruction, from thée my Direction;** Ver. 4. Shew me thy wayes, and teach me thy paths, and lead me in thy Truth: **I am a man of a broken and contrite ſpirit, guide me in the day of Judgment, and ſuffer me not to be tempted above my** 9. **ſtrength; and whatever way I chooſe, be thou my Teacher and Monitor, that** 10. **I ſlip not, and fall not in it. I deſire, O Lord, to kéep thy Covenant and Teſtimonies, let therefore that great ſecret of Mans Redemption, by the** 13. **blood of thy dear Son, be made known to me, and the mercies of thy Cove-nant aſſur'd to my ſoul, by which alone my heart ſhall dwell at eaſe, and** 14. **my Conſcience be quieted from the guilt of ſinne, and ſenſe of thy wrath.**

Theſe my ſins have procured me many enemies, and thou haſt juſtly raiſed up theſe Rebels, to revenge my Rebellions againſt thée; with theſe I am ſo compaſſed, that I know not what to do: But mine eyes are toward thee, O Lord; 15. **and except thou pluck my féet out of the Net, I muſt néeds periſh in the ſnares** 16. **that they have privily laid for me:** Turn thee then unto me, and have mercy upon me, for I am deſtitute **of all humane help, left alone by my friends, and afflicted by my enemies:** The ſorrows of my heart are multiplied, **my ſins are repreſented to me in the largeſt manner, my diſtreſſes are inſtant, my pain grie-** 17. 18. **vous,** O look upon my affliction, bring me out of my troubles, and forgive me all my ſin; **for which I openly confeſs, I have juſtly deſerved to ſuffer what I now féel and complain of.**

19. **Make it known, gracious God, that thou doſt** ſee and conſider the multitude of my enemies, who hate me with cruel hatred, **and perſecute me without any juſt cauſe; for though I have juſtly deſerved at thy hand thoſe things which I ſuffer, yet to them I have done no wrong, neither do they purſue me in revenge of my ſin, but méerly out of malice and envy, ſerving and gratifying their own luſts, not any way intending thy Glory.**

20. 2, 3. O keep then my ſoul, **which they ſéek to deſtroy,** and deliver me from their multitude and injuſtice; I wait on, and put my truſt in thee, let me not, nor any that truſt in thee, be aſhamed of their hope: **For it will derogate from thy glo-ry, that any that truſt in thée, be fruſtrated of their expectation; but fruſtrate their counſels, and let them be aſhamed of their undertakings, who without** Ver. 21. **any juſt cauſe given them, do plot the ruine of thy people, who endeavour to ſerve thée with an entire and upright heart.**

22. Redeem Iſrael, O God, out of all his troubles: **Iſrael is thy people that thou haſt choſen; Iſrael the people that thou haſt bought and pur-chaſed with thy own blood; many troubles and enemies they have, for them I pray, and not for my ſelf alone: O Lord, deliver them for thy Names ſake, and for thy Sons ſake, out of all their afflictions and preſſures.** Amen.

PSAL. XXVI. Davids *Appeal to God to vindicate his Innocence.*

THE parts of the *Pſalm* are,

1. An Appeal of *David* to God, to be his Judge, *ver.* 1, 2.
2. The cauſes that induced him to it, *his integrity eſpecially.*
3. A Petition, *ver.* 9, 11.
4. His Gratitude, *ver.* 12.

He begins with his Appeal to God, whom he knew to be a juſt Judge, and therefore deſires to be dealt withal, *in forma juris*; *Judge me O Lord, examine me, O Lord, and prove me, try out my reins, and my heart.*

David appeals to God to be his Judge. Ver. 1. Ver. 2.

2. Then he aſſigns two cauſes of it; *his integrity and his faith.*

Upon his, 1. Faith. Ver. 1. 2. Integrity. Ver. 1. Ver. 3.

1. *His faith* and confidence was ſuch in God, that he knew that the Judge of all the World would do him right: *I have truſted in the Lord, therefore I ſhall not ſlide*; I change not my Religion, to which I am tempted.

2. *His integrity*; *for I have walked in my integrity*; of which he aſſigns the cauſe; *for thy loving-kindneſs is before mine eyes, and I have walked in thy Truth*; I follow thy Word, and the Truth therein.

The ſecond part. This he demonſtrates, 1. By his carriage to man. Ver. 4. Ver. 5.

Next he ſets down *his integrity*, by an injunction of parts, which were two, How he carried himſelf to men: 2. How to God.

1. He abſtained from all ſociety, confederacy, counſels, and intimacy with wicked men; nay, he did abominate and hate their wayes.

I have not ſate; viz. *in counſel with vain perſons, neither will I go in with diſſemblers*; *I have hated the Congregation of wicked doers, and will not ſit with the wicked.*

2. To God. Ver. 6. 1. To his worſhip. Ver. 7.

2. The other degree of *his integrity*, was, *his piety*, which he here profeſſeth; *I will waſh my hands in innocency, and ſo will compaſs thine Altar, O Lord*; i. e. *I will worſhip thee*; for that end in the next *verſe*, he would keep his hands from blood, oppreſſion, innocent, pure; it was, *Ut, That I may publiſh with the voyce of Thanksgiving, and tell of all thy wondrous works. Non eſt ſpecioſa laus in ore precatoris*; therefore he would be innocent.

Ver. 8. 2. To his houſe. The third part. Therefore he prayes. Ver. 9. Ver. 10. And deſcribes wicked men with whom he would not converſe.

And then he profeſſeth a ſecond act of *his piety*, his love to Gods houſe, and the Service done in it: *O Lord, I have loved the habitation of thy Houſe, and the place where thine honour dwelleth.*

Upon which conſcientiouſneſs of *his integrity*, he falls to prayer, That God would not ſuffer him to be polluted with the converſation of wicked men, nor involved in their puniſhments: *Gather not my ſoul with ſinners, nor my life with the blood-thirſty*; *in whoſe hands is miſchief, and their right hand is full of bribes.*

But by the way, obſerve the many Titles he gives here to wicked men.

1. They are vain perſons, void and empty of the fear of God, irreligious.
2. Deep men; *occulti, abſconditi, verſuti*, diſſemblers, *aliud ore, aliud corde.* 5.
3. *Cœtus Malignorum*, Malignants, doing all for their own ends.
4. Impious, *Turbones*, πονηρευόμενοι, σαλεύοντες τὴν ψυχήν. 9.
5. *Peccatores*, ſinners, καὶ ἐξοχὴν, Workers of iniquity.
6. Blood-thirſty men, cruel and revengeful. 10.
7. Miſchievous, ready to execute with their hands what they plotted in heart.
8. Δωροφάγοι, That will do any thing for a bribe.

Now from ſome ſuch kind *David* bleſſeth himſelf, he will have nothing to do with them: *As for me, I will walk in my integrity*; *Redeem me Lord from ſuch people, and be merciful to me.* 11.

The fourth part. His gratitude.

Laſtly, He ſhewes his gratitude: *My foot ſtandeth right*; hitherto I am ſure I am in a good way; *I will therefore praiſe the Lord in the Congregations*; not only privately, but publickly.

The Prayer collected out of the twenty ſixth *Pſalm*.

MANY, O Lord, very many are thoſe temptations to allurements, which the World, the Divel and Men have laid before me, to withdraw me from the profeſſion of thy Truth, and a religious courſe of life; but becauſe I have continued conſtant in my integrity, they load me with ſlanders, and purſue me with violence, ſeeking to take away my life, as they have already taken my inheritance: But Lord, I commit my cauſe to thee, by whoſe power I have hitherto perſiſted in my uprightneſs.

Ver. 1. Judge, and diſcern my Cauſe, O Lord: They impute folly, errour, and ſtubbornes to me; but my heart tells me, That I have walked innocently: They lay to my charge things that I knew not; but thou art the ſearcher of all hearts; Examine me therefore, and prove me, try out therefore, as gold in thy fire,

Ver. 2. the ſecrets of my reins, and the inmoſt cogitations of my heart, explore what they are, and whether they be worthy of that deſpite and ill uſage which I have received from theſe men of blood.

Thou knoweſt, Lord, that I have gone on in that right way of piety, which thou haſt propoſed and preſcribed in thy Word; nor profit hath allured me, nor threats have affrighted me, nor flattery won upon me to turn to the right hand,

3. or unto the left: But I have put my truſt in thee, thy loving kindneſs hath been before my eyes, and I have been pleaſed in the way of Truth: Be merciful therefore to me, O Lord, that I may go on, as I have begun; and ſuffer not my

Ver. 1. feet to ſlip in this way, nor to fall out of the way.

By the way ſide, there be two many tempters and temptations; the moſt are deſtitute of thy fear, having one thing in their heart, another upon their

10. tongue; in whoſe hands is miſchief, and their right hand is full of bribes: But

4. thou knoweſt, O Lord, That I have not ſate in counſel with theſe vain perſons, neither will I go in and converſe with theſe diſſemblers; for I have hated, with a

5. perfect hatred, the Congregation, the Aſſembly, the Society of theſe Malignants, and with my whole heart have deteſted their Covenants and Engagements: I have not, I will not ſit with theſe wicked and evil doers, leſt I ſhould be infected by them, or countenance and confirm them in miſchief, and draw on others by my example.

They, Lord, have demoliſhed and polluted thy dwelling place, but I love the habitation of thy houſe; by their irreverence in that place, they diſhonour

8. thee; but I will come and fall low before thy Foot-ſtool, well knowing that there thine honour dwelleth: And when thou ſhalt again open thoſe doors unto

6. me, if I contracted any ſoil, I will waſh it off with a flood of tears; and being an innocent among thy innocent people, and about thy Altar I will adore, and with

7. the Quire of thoſe that ſing to thy Name, I will praiſe and exalt thy Mercy and Majeſty: There will I publiſh with Thankſgiving, and tell abroad all thy wondrous works: There with Hymns and Pſalms compoſed to that end, I will declare to all men that are there preſent, how wonderfully and mercifully thou haſt wrought for me, and for thy people, in delivering us from the hands of our blood-thirſty enemies.

Since then, O Lord, I have always deteſted and declined the counſels and confederacies of evil-doers; ſince I have been ever ſtudious of Religion,

9. and loved the communion of Saints, Take not away my ſoul with ſinners, and involve not my life in that perdition, which here and hereafter, is due to theſe men of blood, and oppreſſors of the innocent: As for me, I have walked inno-

cently,

cently, wronging none, nor desirous to wrong any: though I have seen the wicked prosper in their wickedness, and some have judged them happy men, yet I am not moved with their multitudes, success, or example; I will yet walk in my integrity; therefore, good God, destroy me not with these evil doers, be merciful unto me, and redeem my soul from the evils with which I am encompassed, and from those evils that hang over their heads. 11.

My foot hath hitherto been kept right by thy grace and mercy; therefore when thou shalt bring me back again to thy Temple, I will not be unthankful, but I will sing praises to thy Name in and with the great Congregation. Amen. 12.

PSAL. XXVII. *To comfort one in Danger and Adversity against Despair.*

THERE be four general parts of it. *David* shews,

1. How free he is in danger from fear, and the causes *ver.* 1, 2, 3.
2. He expresses his love to Gods House and Religion, *ver.* 4, 5, 6.
3. He prayes, *ver.* 7, *&c.*
4. He exhorts to depend on God, *ver.* 14.

Possible it is, that some Man, Friend or Foe, might ask *David*, what heart he had in his miseries and persecutions all the time of *Saul*? To whom *David* might return this Answer, That he was never disheartned, he never did despair; and the Reason was, because God was his Light to guide him, his Rock to save him, his Strength to sustain and uphold him. The first part, *David* fears not, because God is with him.

The Lord is my Light, and my Salvation, of whom then should I fear? Ver. 1.
The Lord is the Strength of my life, of whom then should I be afraid?

And this he amplifies in the next two *verses*; first by experience, he had already found this true: *When the wicked, even mine enemies came upon me to eat up my flesh, they stumbled, and fell*: Of which he had experience. Ver. 2.

secondly, he puts a case, *Say that an Host of men should encamp against me, my heart shall not fear; though War should rise against me, in this will I be confident.* Ver. 3.

The Arguments of his confidence, were Gods goodness, *ver.* 1. and his own experience, *ver.* 2. to which he adds three more, in the 5, 10, 13, *verses.* And was therefore confident.

1. *That God would hide him in his Tabernacle*, ver. 5. Ver. 5.
2. *That when his father and mother forsook him, God took him up*, ver. 10. 10.
3. *That he should see the goodness of the Lord in the land of the living*, ver. 13. 13.

He expresseth his great love and desire to the Tabernacle and House of God: *One thing I have desired, this one before all other things*; and he was constant in it, *That*, emphatically, *I will seek after, that I may dwell in the House of the Lord all the dayes of my life*; and that for three ends. The second part. His love to Gods house. Ver. 4.

1. *To behold the beauty of the Lord*; to taste how good and gracious the Lord is.
2. *To enquire in his Temple*; there to search the mind of God.
3. *To offer in his Tabernacle sacrifices of joy, and to sing praises to the Lord.* Ver. 6.

And this was another Argument of his security: *For in the time of trouble he shall hide me in his pavilion, in the secret of his Tabernacle shall he hide me, he shall set me upon a Rock; and now shall mine head be lifted up above all my enemies round about me.* 5.

In the last part he falls to prayer. The third part.

He prayes. Ver. 7. 1. The ground of his prayer, obedience. Ver. 8. Ver. 9. 2. The matter of his prayer in general, that God deſert him not. Ver. 10. In particular, to be taught a way to eſcape his enemies; Ver. 11. Who are, Ver. 12. 1. Perjured men. 2. Cruel men. Ver. 13. The fourth part He takes heart, and perſwades others to it. 14.

1. For Audience, and an Anſwer: *Hear O Lord when I cry with my voyce; have mercy upon me, and anſwer me.*
2. The ground of his prayer, his obedience to Gods Command: *Thou haſt ſaid, ſeek ye my face; Thy face Lord will I ſeek.*
3. The matter of his prayer in general: *Hide not thy face from me, put not thy ſervant away in anger*; in which he hath good hope to ſpeed, even upon former experience: *Thou haſt been my help*, be not now worſe to me than thou haſt been; *therefore leave me not now, nor forſake me, O God of my ſalvation; when father and mother forſake me, then the Lord will take me up.*
4. The matter of his prayer in particular: *Teach me thy way, O Lord, and lead me in a plain path*: i. e. *Teach me what to do*, that I may pleaſe thee; *and lead me in a plain path*, that I may eſcape the ambuſhes and ſnares of my enemies; *deliver me not over to their will*; for they ſeek my ruine.
   1. They are perjured men; *falſe witneſſes are riſe up againſt me.*
   2. They are miſchievouſly bent; *They breath out cruelty.*
5. And their cruelty and falſhood is ſo great, that I had fainted, were it not for my hope in thee: *I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living.*

At laſt he concludes with an Exhortation, that all others would take out his example, and in their greateſt extremities be couragious, and put truſt in God as he did: *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart: Wait I ſay, on the Lord*: Be an expectant; for he that ſhall come, will come in his good time.

The Prayer collected out of the twenty ſeventh *Pſalm.*

O Heavenly Father, whatſoever the World plots, the Devil endeavours, and wicked men conſpire againſt us, that we are fully perſwaded ſhall come to nought, and be utterly fruſtrate: For thou, O Lord, art our delight, **to direct and comfort us**; our ſalvation **to deliver us**; **the ſtrength of our life to ſupport us**; whom then ſhould we fear? **of whom then ſhould we be afraid, when we have ſo powerful a Saviour to defend us?** Though an Hoſt of armed men ſhould encamp againſt us, our heart ſhould not fear, though War ſhould riſe againſt us, in this we would be confident, that in the time of trouble he will hide us in the ſecret of his Tabernacle, he ſhall ſet us upon a Rock, **to which the malicious hand of our enemies ſhall never be able to reach.**

Ver. 1. 3. Ver. 5. Ver. 3.

How often have our enemies, no otherwiſe than ravening Dogs, ſet upon us to tear and eat up our fleſh: and how often have they been defeated, and fruſtrated of their purpoſes, and fallen before us? This, O Lord, is thy doing, this the work of thy hand; Thou only haſt lift up our heads above our enemies round about us. Ver. 6.

For which great mercy, One thing I have deſired of thee, this One before all other things, and this I will ever ſeek; **deny me not, that in peace and quietneſs**, I may dwell all the reſt of my life, in that place, where the Houſe of my God is; **that I may have experience of the beauty of holineſs, and taſte of that delight with which thou doſt affect thy ſervants by the manifeſtation of thy preſence; that I may there inquire and learn my Duty, and make a progreſs in the knowledge of ſpiritual things**; **that I may there** compaſs thy Altar, and offer the Sacrifices of Joy, and ſing Pſalms of Praiſe, and Hymns of Thanks to thee my God. Ver. 4. Ver. 6.

O my God hear my voyce, for I have long cried and called unto thee; **deliver me from mine enemies that purſue me, and bring me back, and give me a quiet Manſion in the place thine Honour dwelleth**; **being moved by my unjuſt perſecution, have mercy upon me, and return me a favourable anſwer: My care-** Ver. 7.

ful

ful heart hath alwayes thought upon thée, and bèn revived with thy commaund, Seek ye my face, call upon me in the day of trouble; and therefore with elevated eyes and hands, and with an intent heart, I have ſought thy face, thy preſence, thy favour, thy protection, and I will never ceaſe to ſeek it, till I ſhall ſée thée face to face: And ſince from my heart I ſéek it, O do not turn, and hide thy face from me, and deny me not thy favour. Conceive not ſo great anger and diſpleaſure againſt thy ſervant (who yet have deſerved it for his ſins) as to caſt me away, and deny me that help which thou haſt hitherto graciouſly afforded me: My father, my mother, my friends, my acquaintance, my neighbours have all ſtood afar, and forſaken me in my trouble; and will thou alſo leave me at this time? This hath not bèn thy cuſtom; for when I have bèn deſtitute, Thou haſt been my help; when I have bèn expoſed, Thou haſt taken me up: Forſake me not then now, O God of my ſalvation; be my Helper, who without thée am nothing; be my Saviour, who except thou ſave, am like to periſh. 9. 10.

Teach me thy Law, and ſet me in the way in which I am to walk, make it plain to me, that I miſtake it not; leſt by the errour in thy way, and tranſgreſſion of thy Law, being forſaken of thée, I fall into thoſe ſnares and ambuſhes, which my enemies have ſet for me: O, never deliver me over to their will: Conſider, O Lord, their inſuſtice, who have ſuborned falſe witneſs againſt me, and ſuch as breath out cruel words to take away my life: So great is their malice, That I had utterly fainted, but that I believe verily to receive that happineſs which thou haſt promiſed in this life, and after to enjoy thoſe good things which thou haſt engaged to give in Heaven, which is truly, the Land of the living: For theſe thy word is paſt, and therefore I will wait on thee, this ſhall make me of good courage, and ſtrengthen my heart; I will wait, I ſay, on the Lord, with patience; and though he defer me, I will not faint; but I will be inſtant with him in prayer, and beg his aid, being aſſured, that at the laſt he will hear me, for the merits of Jeſus Chriſt my Saviour. Amen. 11. 12. 13. 14.

PSAL. XXVIII. *A Prayer for Help, and a Thankſgiving.*

THREE parts there are of this *Pſalm*.

1. A Prayer, from *ver.* 1. to 6.
2. A Thankſgiving, from *ver.* 6. to 9.
3. A Prayer for the Church, *ver.* 9.

The firſt part, is a Prayer to God, and he firſt prayes for Audience, *ver.* 2. *Hear me*: And his prayer is ſo deſcribed, that it ſets forth moſt of the conditions requiſite in one that prayes. The firſt part. He prayes for Audience. Ver. 2. Ver. 1. The conditions required in a ſuppliant.

1. The object, *God*: *Unto thee O Lord I cry.*
2. His faith: *To thee I cry, who art my Rock.*
3. His fervour; it was an ardent and vehement prayer, *I cry.*
4. Humility; it was a ſupplication: *Hear the voyce of my ſupplication.*
5. His outward geſture: *I lift up my hands.*
6. According to Gods order: *Towards thy holy Temple.*

Ver. 2. His Argument to perſwade Audience.

The Argument he uſeth to perſwade Audience, is drawn *ab incommodo*; *Leſt if thou make as though thou heareſt not, I become like them that go down into the Pit*, have no hope of life in me, no comfort, no heart at all; *Suaſiones dehortandi.*

Ver. 1. That he prayes for, is, that he might not partake with hypocrites.

2. Then he expreſſes what he prayes for, which is, that either:

Firſt, He might not be corrupted by the fair perſwaſions of hypocrites.

Secondly, Or that he might not be partaker of their puniſhments: *Draw me not away with the wicked, and workers of iniquity*; upon whom he ſets this mark, *Who ſpeak peace with their Neighbours, but miſchief in their hearts.*

Ver. 3. Againſt whom he imprecates.

3. Againſt whom he uſeth this imprecation, which is the ſecond part of his prayer:

Ver. 4. prayer: *Give them according to their deeds, and according to the wickedneſs of their endeavours, give them after the work of their hands, render unto them their deſert.* He doth not ſimply pray that puniſhment may overtake them, but that it may be proportionable to their deſert; and he prayes earneſtly for it, as appears by the often repetition of words importing the ſame thing; which that it ſeem not ſtrange, in the next *verſe* he gives the Reaſon, that they were enemies to Piety, and contemners of God; far from repentance, and any hope of amendment.

Becauſe they were enemies to piety. Ver. 5. Do this unto them, *Becauſe they regard not the works of the Lord, nor the operation of his hands:* And then intimates, that this their puniſhment was juſt, and that it ſhould come from above: *Therefore he ſhall deſtroy them, and not build them up.*

The ſecond part. His thankfulneſs. Ver. 6. Then there follows an excellent form of giving Thanks, into which he falls by an admirable Acclamation: *Bleſſed be the Lord*; of which bleſſing he aſſigns the Reaſons, which excellently expreſſeth the chief parts of Thankſgiving.

The Reaſons of it. Ver. 7.

1. That God heard him: *He hath heard the voyce of my ſupplications.*
2. That he would be his Protector: *The Lord is my ſtrength and my ſhield.*
3. For his grace of confidence: *My heart truſted in him.*
4. That from him he had relief: *I am helped.*
5. The teſtification and annuntiation of his Gratitude: *Therefore my heart greatly rejoyceth, and in my ſong will I praiſe him.* He remembers the Indenture, *I will deliver thee, and thou ſhalt praiſe me*; and therefore with heart and tongue he gives thanks.

Ver. 8. 6. And that God ſhould be ſure to have all the Honour, he repeats what he ſaid before; *The Lord is not my ſtrength, but their ſtrength*; *i. e.* of all thoſe that are with me, and he is my ſtrength alſo; *the ſtrength of ſalvation* (for there were a plurality of them) *of his Anointed.*

The third part. He commends the Church to Gods care and tuition. He concludes the *Pſalm* with a Prayer, in which he commends the whole Church to Gods Care and Tuition.

1. *Save thy People* in the midſt of theſe Tumults and Diſtractions.
2. *Bleſs thine Inheritance*, that they may increaſe in knowledge, piety, wealth.
3. *Feed them*, and give them a better Shepheard than *Saul.*
4. *Lift them up for ever:* Make their name famous among the *Gentiles*, give them dominion over them, that it may be known they are thy peculiar people.

The Prayer collected out of the twenty eighth *Pſalm.*

Ver. 1. **UNTO thee, O Lord, with all intention of heart, and fervour of ſpirit, I cry, forſake me not, and withdraw not thy help from me; be not deaf, and ſtill ſilent to anſwer my prayers, leſt I become as heartleſs and hopeleſs, as they that deſcend into the grave:** Hear the voyce of my ſupplications when I call unto thee, when with affectionate deſire and heat I lift up my hands to thy Mercy-ſeat, **Suffer me not to be corrupted with the fair perſwaſions of hypocrites, nor** to be drawn away and deceived by the flattering lips of the workers of iniquity; **leſt I be partaker of their ſin and puniſhment, who give good words, and** ſpeak peace to their Neighbours, when yet they imagine miſchief in their hearts.

Ver. 2.

Ver. 3.

Ver. 4. **I know, O Lord, that thy juſtice will overtake their ſin, and therefore,** as **thou haſt decréed,** Reward them according to their deeds, and according to the wickedneſs of their endeavours; give them after the work of their hands, pay them what they have deſerved: **I know they are malicious ſinners, that break thy Commands, not upon ignorance and infirmity, but preſumptuouſly, and with a high hand: Shew thy great works in the Earth,** they regard it not; let

Ver. 5.

thy

thy power of thy hand work wonders, they paſs it by, without the leaſt obſervance; therefore, O Lord, deſtroy them with an irreparable ruine, and never permit them to be raiſed and built again.

Bleſſed, and thrice bleſſed be the Lord, to whoſe ears this my ſupplication is come, and who I am certain will grant what I have asked of him: The Lord is my ſtrength to confirm me, my ſhield to defend me, in him my heart truſted, and I am helped; therefore my heart greatly rejoyceth, my mouth I will open to his honour, my ſong ſhall be of him all the day long, and with a chearful mind, and a grateful tongue, I will praiſe him. Ver. 6. 7.

Lor, ſave thy people, and bleſs thine inheritance, ſave them with thy hand; bleſs them, that they may increaſe in knowledge, piety and wealth; feed them with thy Word, and lift up their heads above thoſe that hate them, that it may be known they are thy choſen Iſrael, the people of thy love. Be unto them a Tower of ſtrength againſt the face of their enemy, and ſend them ſalvation by the hand of thy Anointed, and at laſt bring them to eternal life, through Jeſus Chriſt our Lord. 9. 3.

Another out of the ſame *Pſalm.*

O Heavenly Father, we humbly beſeech thy goodneſs, when we cry unto thee, to hear our ſupplications; for if thou turn away thine ear, and neglect to give us Audience, in theſe our preſſures and afflictions, the men of thy hand will prevail againſt us, and bring down our life unto the pit.

We do acknowledge before thee, that our wayes have been perverſe, our works wicked, and the imagination of our hearts only vain, and evil continually; yet, O Lord, we deſire to be holy, render therefore not unto us, not according to our deſerts, but according to thy great mercies: Of thy infinite goodneſs reckon us not with the workers of iniquity, ſuffer us not to be ſeduced by, and puniſhed with wicked men, as we have deſerved; return unto them, O Lord, ſeven-fold into their boſome, but to us thy people be propitious.

Be unto us, O Lord, ſtrength, and a buckler; ſave us in our dangers, feed us in our neceſſities, favour us in our enterpriſes, and give us ſucceſs in our actions. O Lord, we are thine inheritance, the people that thou haſt adopted to be thy children and heirs, heap upon us here thy mercies, and hereafter bring us to an everlaſting inheritance in Heaven, by the precious merits of Jeſus Chriſt our Lord. Amen.

PSAL. XXIX. *An Exhortation to praiſe God.*

THERE be two parts of this *Pſalm.*

1. The Exhortation it ſelf, *ver.* 1, 2.
2. The Reaſons to perſwade, drawn,
   1. From his Power, from *ver.* 3. to 11.
   2. From the Protection of his people, *ver.* 11.

The Exhortation, which is rare, proceeds from a King, and not from a common man; a Prince, a great Prince; minds Princes and great men, that there is one greater than they, and that therefore they yield unto him his due honour and worſhip. 1. He exhorts Princes to praiſe God.

1. That they withold it not from him, but freely yield it up, and give it; for which he is very earneſt, as appears by the *Anaphora*, *Give, give, give.* Ver. 1.
2. That in giving this, they yield him no more than his due: *Give him the honour due unto his Name.* 2.

3. What

3. What they are to give, *Glory and ſtrength*: They muſt make his name to be glorious, give him ſuch glory as is fit for his name: 2. Then again, attribute their ſtrength to him.
4. That they bow before him, and adore him: *Incurvate, Junius.*
5. That they exhibit this honour in that place they ought, *in atrii ſancto ejus*: Vulg. *In decoro ſanctitatis*: Jun. *In decore ſplendore, ornatu ſanctitatis*: Moller. *In the beauty of holineſs, his Temple.*

To perſwade this, he propoſeth two Reaſons.

And that they may the eaſilier be perſwaded to give the Lord this honour due unto him, he propoſeth two Reaſons to be conſidered.

1. His Power, a Power (though they be *Filii fortium*, high and mighty Potentates, far beyond theirs, which is ſeen in his Works of Nature; but paſſing by many other, he makes choice of the *Thunder*, and thoſe impreſſions that follow it; this he deſcribes,

1. His power ſhewn.

1. From the nature of it; for however men of it do conceive natural cauſes, yet religious men will look higher, and when they hear thoſe fearful Murmures in the Aire, will confeſs with *David*, it is *Vox Jehovæ, Vox Jehovæ*, here ſeven times repeated; and this voyce hath affrighted the proudeſt, the mightieſt Tyrants.

In the thunder, which is, *Vox Jehovæ.*

2. From the place whence this voyce is given, the watery Clouds: *The voyce of the Lord is above the waters, upon many waters.*

Ver. 3.

3. From the force and power: They are not vain and empty noiſes, but ſtrike a terrour; *Humanas motura tonitrua mentes*: *The voyce of the Lord is powerful, the voyce of the Lord full of Majeſty.*

Ver. 4.

4. From the effects, which he explains by an induction.

The effects of it.

1. Upon the ſtrongeſt Trees, the Cedars; *the Cedars of Lebanon: The voyce of the Lord breaks the Cedars, &c.*

Ver. 5.

2. Upon the firmeſt Mountains, even *Lebanus* and *Sirion*; for ſometimes the Thunder is accompanied with an Earth-quake, and the Mountains dance, and *skip as a Calf.*

Ver. 6.

3. Upon the Aire, which is no ſmall wonder; for when nothing is more contrary to fire, than water, it is miraculous, that out of a watery Cloud, ſuch Balls of fire ſhould be darted: *The voyce of the Lord divideth the flames of fire.*

Ver. 7.

4. In the Creatures of all kinds, eſpecially the wild; for it makes them fear, and leave their Caves, and the Woods; yea, makes the Dear for fear abortive: *The voyce of the Lord ſhaketh the Wilderneſs, &c. The voyce of the Lord maketh the Hindes to calve.*

Ver. 8.

9.

5. In the mighty Rains that follow upon it: When the Cataracts of Heaven are opened, and ſuch floods of water follow, that a man may juſtly fear a ſecond inundation would drown the World; out of all which he draws this concluſion, *The Lord ſits King for ever.*

Ver. 10.

2. His ſecond Reaſon, is drawn from his Works of Grace, when he moveth the hearts of his people to acknowledge his voyce, and to give him glory in his Temple; *in his Temple doth every man ſpeak of his honour*: Secondly, by the ſecurity he gives in people, even in that time he utters his voyce, and ſpeaks in Thunder; whereas the wicked then tremble and quake: *The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace*: *i. e.* ſecurity, and peace of conſcience.

2. His works of grace.

Ver. 10.

Ver. 11.

THE

The Meditation collected out of the twenty ninth *Pſalm.*

O Omnipotent God, whereſoever we caſt our eyes, we have occaſion to fall low before thy Foot-ſtool, to adore, worſhip, and praiſe thée, ſo admirable and illuſtrious is thy dignity and glory, which is apparent in all thy Creatures. Thy voyce, O Lord, is heard in the Clouds above, whence thou roareſt to us in Thunder, and whence being reſolv'd into Rain, thou ſendeſt many and mighty waters. In this murmur of the Aire, thy voyce is heard with ſo much power and Majeſty, that the greateſt Atheiſts have trembled at it, and hid themſelves; thy voyce hath bèn ſo terrible to their ears, thy preſence in that voyce ſo full of horrour to their guilty conſciences: This thy voyce is of ſo great ſtrength, that it breaks the Cedars, and ſplits to pieces the ſtrongeſt Oaks: Thoſe mighty Trées have bèn torn by the voyce of thy Thunder, and rent aſunder by thy hot Thunder-bolts: The earth was alſo moved, and ſhook withall; and the rocky mountains, and ſtrong hills of Lebanon did tremble and quiver, and leap too and fro at thy voyce. At thy voyce it is, that thoſe bottles of Heaven at the ſame inſtant ſend down Rain, and dart flames of fiery lightnings mix'd with that water: Thy voyce it is, that makes all the Beaſts of the Deſert to tremble and ſhake, and to leave for fear their Dens and Thickets, and to diſcover themſelves to purſuit and danger; yea, to abortion. The breath of thy mouth makes bare the Trées, and thy blaſts rend off the branches: The Rain ſometimes deſcends in ſuch Spouts and violence, as if it threaten to drown the World; but it is thy hand that preſerves the earth: For thou ſitteſt upon the flood, and kèpeſt in the waters, that they overflow not, nor paſs farther than thou haſt decrèd. O Lord our God, thou remaineſt a King for ever.

Ver. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

O then all ye, who are mighty upon earth, give unto the Lord, give unto the Lord glory and ſtrength, acknowledge that you have your power and glory from him: Give unto the Lord the glory due to his Name, worſhip the Lord in the beauty of holineſs, adore him in his holy Temple, where his ſervice hath beauty in it, and in which every one doth ſpeak of his glory. O Lord, while the wicked do tremble at thy voyce, thy people are thereby confirmed againſt dangers and calamities: For thou, Lord, wilt give ſtrength unto thy people: Bleſs, O Lord, thy people with the bleſſing of peace.

1. 2. 9. 11.

A Prayer out of the ſame *Pſalm.*

O Almighty God, great hath bèn thy mercy unto us, that by the voyce of thy Son, thou haſt made known unto us the great myſteries of our ſalvation: O let this thunder never ſound in our ears, but let it ſtrike a terrour into our hearts, that we deſpiſe not ſo great Redemption, and let it raiſe in our eyes a ſhowre of penitent tears, that our ſins ſhould crucifie the Son of God.

O let this thy voyce be full of Power and Majeſty; powerful, for the converſion of many people, and ſo full of Majeſty, that all the Potentates and wiſe men of the World fall low, and worſhip thée; make it of that ſtrength, that they be never able to reſiſt it; and of that efficacy, that they be willing to yield to it: As for thoſe tall and proud Cedars, which obſtinately and maliciouſly refuſe to give thée the Honour due to thy Name, break them in pieces, and let them feel thy hand.

But for thoſe who are moved by this thy voyce, divide unto them the flames of thy ſpiritual fire, that may illuminate and melt, and purifie their blind, hard, and polluted cold hearts; diſtribute and divide unto them the gifts of thy Spirit, ſubdue their vices by thy Grace: Let

them meet in thy Temple, and alwayes praiſe thee in the beauty of holineſs: Bleſs them with peace of conſcience while they are in this valley of tears and trouble, and receive them at laſt to an eternal peace in the life to come. Amen.

PSAL. XXX. *The occaſion of this* Pſalm, *was ſome grievous ſickneſs or danger from which* David *was delivered.*

TWO parts there are of it.

1. The Rendition of praiſe and thanks, *ver.* 1, 2, 3.
2. An Exhortation to others to do it by his example, and Gods dealing with him, from *ver.* 4. to the laſt.

The firſt part. He praiſeth God. Ver. 1. And adds the cauſes.

He begins with his profeſſion of praiſe; *I will extoll thee O Lord*; and adds the cauſes.

1. *For thou haſt lifted me up*; as a man out of a dark deep pit.
2. *Thou haſt not made my Foes to rejoyce over me*; but turned their mirth to ſadneſs.
3. *Thou haſt healed me*, in body and mind.
4. *Brought my ſoul from the Grave, &c.* Lent me life, when I was dying.

2.

3.

Ver. 2.

Of all which effects, he conceals not the means by which he procured them: *O Lord my God I cryed unto thee*, and thou didſt all I have mentioned for me.

The ſecond part: And exhorts the Church to praiſe him. Ver. 4. Leſt they have experience of Gods anger as he had. 5.

2. After he had given Thanks, he ſpeaks to the whole Church, and exhorts by his example, to acknowledge and celebrate the goodneſs of God, in defending, and delivering thoſe which are his.

Sing unto the Lord (O ye his Saints) and give thanks at the remembrance of his holineſs. And to perſwade them, he gives the inſtance in himſelf; in which he declares, That God was juſtly angry with him, but ſoon appeaſed.

1. Angry he was; *but his anger endureth but for a moment*; but life, and continuance of life, is from his favour: *There may be heavineſs for a night, but joy cometh in the morning.*
2. And juſtly angry he was, for my ſin, my carnal ſecurity: *In proſperity I was, and in my proſperity I ſaid, I ſhall never be moved*; *Lord, by thy favour, thou haſt made my Mountain to ſtand ſtrong.*
3. And the effect of his anger, was, *my Trouble*: *Thou didſt turn away thy face, and I was troubled.*

6.

7.

This is the example he ſets the Saints, that they be not ſecure, when the World goes well with them; leſt they have experience of Gods anger, as he had: Next, he ſhewes how he behaved himſelf to avert Gods wrath, which alſo he propoſeth, as a pattern for them to follow in the like cauſe.

How he averted Gods anger.

1. He betook himſelf to prayer.
2. And ſets down the Form he uſed.

Viz. By prayer. 8.

1. He that is ill, calls for the Phyſitian, ſo did I; this was the fruit of my chaſtiſement; *I cryed to thee, O Lord, and unto the Lord I made my ſupplication.*
2. And the Form I uſed, was this; thus pathetically I pleaded with God.
   1. *What profit is there in my blood, when I go down to the pit?*
   2. *Shall the duſt praiſe thee? ſhall it declare thy Truth?* Can a dead man praiſe thee? or canſt thou make good thy promiſes to the dead?
   3. To which I added; *Hear, O Lord, and have mercy upon me*; *O Lord, be thou my Helper.*

The Form he uſed. 9.

10.

3. And

3. And then ſhewes the effect of his prayer, that it was turned. *Thou haſt turned my mourning into dancing; Thou haſt put off my ſack-cloth, and girded me with gladneſs.* And the conſequent of it, was, he was relieved.

4. This God did for me, and he did it for this end, *That my glory may ſing praiſe to thee, and not be ſilent: O Lord my God, I will give thanks to thee for ever.* Now O ye Saints, ye ſee my caſe, you ſee what courſe I took, you ſee the effect, and the end, why God was ſo good to me, it was, *That I ſhould praiſe him*; and therefore I propoſe my example to you to imitate: Betake you to God in your neceſſities, and having obtained deliverance by your prayers, remember to ſing praiſes to God. 11. 12. For which he gives thanks.

The Prayer collected out of the thirtieth *Pſalm.*

INTO thy hands, O Lord, I commend my body, my ſoul, my thoughts, my affections, my goods; whatſoever is mine, I dedicate to thee, beſeeching thee to dwell with me; for then no uncleanſpirits ſhall have power over me, nor heinous tranſgreſſions ſhall pollute and profane what thou haſt beſtowed upon me; ſanctifie to my uſe, and to thy honour, all thy Creatures.

Thou, Lord, haſt been a bountiful God unto me, and beſtowed upon me many bleſſings, which thou haſt denied to many of thy better ſervants, but I have been an ungrateful wretch, and in my proſperity forgot thee my God; I forgot mine own condition, and was ſo ſecure of thy favour, that I began to be proud, and puff'd up upon the conceit of mine own wiſdom and ſtrength: I ſaid in my proſperity, I ſhall never be moved: I thought thou hadſt made my hill ſo ſtrong, that I could not be ſhaken or overthrown by the force or practiſe of any enemy: But now this ſottiſh pride and preſumption is ſhaked off from me, experience I have, that it is thy favour and goodneſs alone, that muſt keep me ſafe; for thou didſt only hide thy face from me, and I was troubled: Troubled in my body, troubled in my houſe, troubled in my eſtate; I ſaw my ſelf fruſtrate in my expectation. Great trouble, Lord, is now upon me, and thy wrathful diſpleaſure both now for my ſecurity and pride go over me: But now, O Lord, take away thy hand from me, for I am even conſumed by thy heavy hand. Ver. 6. 7. 7.

What profit is there in my blood, when I go down to the pit? How ſhall my life be beneficial to thy honour, or to men, if being taken away by an untimely death, I be laid up in the Grave, and my body rot in the Earth; Shall the duſt praiſe thee, or ſhall it declare thy Truth? Shall a dead man reſolved into aſhes, ſing praiſes to thy honour among men? or make boaſt of thy faithfulneſs in performing what thou haſt promiſed? 'Tis for thine honour then to prorogue my life, and for thine honour ſake I entreat, that thou reſpite me, that thy ſervants may ſee that thou haſt made good thy Word unto me, and thy enemies may not have occaſion to deride the Truth of thy promiſes, and blaſpheme: For this reaſon eſpecially unto thee, O Lord, I cry in my diſtreſs, and unto the Lord do I make my ſupplication; Hear, O Lord, and have mercy upon me; Lord, be thou my Helper. 9. 8.

And when I thus prayed, Thou O Lord, in mercy haſt heard me: I cryed, and thou haſt healed me; I called in the pit, and thou ſtaſt lifted me up: Thou haſt brought my ſoul from the Grave, Thou haſt kept me alive, that my enemies ſhould not rejoyce over me: Thou haſt turned for me my heavineſs into joy; Thou haſt put off my ſack-cloth with which I am cloathed, as became a Mourner, and girded and compaſſed me on every ſide with gladneſs. 2. 11.

For thine anger, in which thou didſt juſtly chaſtiſe me, though ſharp, was but for 5.

for a moment, and in thy favour I have found life; weeping hath endured with me for a night, but joy came to me in the morning.

12. Therefore my tongue ſhall ſing and praiſe thee, I will not be ſilent of thee, O Lord my God, I will extoll thy Name, and give thee thanks for ever.

4. And all you, who are his Saints, joyn your voyces with me, and give thanks to him; **remember that he is a good and merciful God; remember that he is a holy God,** and will viſit the iniquities of the fathers upon the children, to the third and fourth Generation: **Remember that he is a gracious God, and will not alway be chiding, nor keeps his anger for ever. Appear then before him, and where he is pleaſed to be preſent,** ſing praiſes to him. **O Lord, we will alwayes ſend forth thy honour through the Name of Jeſus Chriſt our Lord.** Amen.

PSAL. XXXI. *For one in anxiety of ſpirit.*

THIS *Pſalm* is compoſed, and mixt of diverſe affections; for *David* ſometimes prayes, ſometimes he gives thanks; now he complains, now he hopes; one while he fears, another while he exults.

This viciſſitude of affections is ſixfold, and it may very well divide the *Pſalm*.

1. With great confidence he prayes to God, from *ver.* 1. to 6.
2. He exults for mercy and help received, *ver.* 7, 8.
3. He grievouſly complains of the miſery he was in, from *ver.* 9. to 14.
4. He prayes again, upon the ſtrength of Gods goodneſs, from *ver.* 15. to 18.
5. He admires and exults, and proclaims Gods goodneſs, from *ver.* 19. to 22.
6. Laſtly, He exhorts others to love God, and be conragious, *ver.* 23, 24.

He prayes.

In the ſix firſt *verſes*, he prayes to God, and ſhews his Reaſons.

The firſt part.

1. That he be never ſhamed in his hope: *Let me never be aſhamed.* Ver. 1.
2. That he be delivered, *ſpeedily delivered.* 1, 2.
3. That God would *be his Rock, and Houſe of defence to ſave him.* Ver. 3.
4. That God would lead him and guide him: *Lead me, guide me.* 4.
5. That God would *pull his feet out of the Net that they privily laid for him.*

His Reaſons.

In effect his Petition is the ſame, *viz.* to be delivered from his danger; and his Reaſons to perſwade God to do this for him, are:

Ver. 1. 1. His faith and confidence: *In thee, O Lord, I put my truſt.*
3. 2. The reaſon of his faith, *God a Rock; Thou art my Rock and Fortreſs.*
3. 3. That this would redound to Gods honour: *For thy Names ſake lead me.*
4. *Thou art my ſtrength.*
5. 5. I rely upon thee: *Into thy hands I commit my ſpirit.*
6. 6. Do to me, as thou haſt ever: *Thou haſt redeemed me heretofore.*
7. I do not as other men, truſt to vain helps, but on thee only: *I have hated them that regard lying Vanities, but I truſt in the Lord.*

And in effect as his Petition was the ſame, ſo are his Reaſons alſo: *His confidence in God to be his Deliverer, his Fortreſs, Rock, Redeemer, &c.*

In which we have an example of a man in miſery, that thinks he can never ſay enough for himſelf, and that makes him deſcant on the ſame thing, which is no flat Tautology, but an elegant ἐξεργασία, or Expolition, Then again, we have a pattern for a pious ſoul in trouble to imitate, that be the preſſure never ſo great, yet he ſayes to his God, *Thou art my Rock, my Fortreſs, my Strength: Thou haſt redeemed me, I know I ſhall not be aſhamed of my hope; therefore I will truſt in thee:* So he begins, ſo he concludes this firſt part of his prayer. Ver. 1. 6.

2. Next

2. Next he exults and gives thanks for ſome former deliverance, and by the experience of that, doubts the leſs in this. Perhaps the *Chorus* ſang this.

1. *I will be glad and rejoice in thy mercy.* And his reaſon follows from his experience.
2. *For thou haſt conſider'd my trouble.* 2. *Thou haſt known*, i. e. *ſeen my ſoul in adverſity. I have ſeen, I have ſeen the afflictions of my people, &c.* 3. *And haſt not ſhut me up into the hand of the enemy.* 4. *But haſt ſet my feet in a large room.*

3. And now he prayes again. 2. And complains of what he ſuffer'd within, and without.

1. He prayes. *Have mercy upon me, O Lord.*
2. Then he complains, and in his complaint ſhews the reaſon of his prayer for mercy.
1. Within, at home he was in a ſad caſe: *For I am in trouble, my eye is conſumed with grief, yea my ſoul and my belly.* Totus marceſco. *My life is ſpent with grief, and my years with ſighing, my ſtrength faileth, becauſe of my iniquity, and my bones are conſumed.*
2. Without, I have little comfort either from friends or enemies.
1. *I was a reproach among all my enemies.*
2. Then for my friends, they ſtood afar off. They eſpecially; *but eſpecially among my neighbours, and I became a fear to my acquaintance. They that ſee me without, fled from me.*
3. And then he aggravates the greatneſs of his grief, and ſcorn, and contempt. *I am forgotten as a dead man out of mind,* u muertos y ydos no ſon amigos. *I am become as a broken veſſel.* What more vile, what more uſeleſs?
3. And which is yet more, the people they mock me. *I have heard the ſlaunder of the many.*
4. And the Conſequent was miſchievous. *Fear is on every ſide.* 2. *While they conſpire, or took counſel together againſt me.* 3. And their counſel was, *they deviſed to take away my life.* What could enemies do more, or friends permit?

And after his Complaint, he comforts himſelf with his firſt and chief reaſon again. *But I have truſted in thee, O Lord, and ſaid, Thou art my God.* Let them conſpire, take counſel, and deviſe what they can, yet I know, except thou permit them, they are not able to do it. *Thou art my God, in thee I truſt. For my time is in thy hand*, not in theirs, *i. e. My life.*

And then he falls to prayer again, which conſiſts of three parts.

1. A Deprecation. 2. A Supplication. 3. And an Imprecation.

1. A Deprecation, for he prayes that he come not into their power. *Deliver me from the hand of my enemies, and from them that perſecute me.*

2. A Supplication. *Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake: Let me not be aſham'd, for I have call'd upon thee, O Lord.*

3. An Imprecation. *Let the wicked be aſhamed, and be ſilent in the grave:* as we uſually ſay, ſilent, *leges inter arma*, when they are of no force. So let the wicked dye, be ſilent, and have no power. 2. *Let the lying lips be put to ſilence: which ſpeak grievous things proudly and contemptuouſly againſt the righteous.*

In which there be ſo many Arguments to quicken the grant of his Imprecation.

1. The quality of their perſons. They are wicked, impious men.
2. There is no truth in them; they have *lying lips.* Their words are falſe.
3. And their actions worſe, *they ſpeak grievous things*, and that *againſt the righteous.*
4. Then their intention is worſt of all, for they do it proudly, contemptuouſly, diſdainfully, deſpitefully. It proceeds *ex malo habitu.*

In the fifth part, he ſets out the abundant goodneſs of the Lord to his people, and,

The ſecond part. He exults and gives thanks. *Moller.* Verſ. 7. Upon his deliverance. 8.

The third part. He prayes again. Verſ. 9. Complains. 10. Of the ſad caſe he was in. 11. 11. This he aggravates. 12. 13.

The fourth part. Verſ. 14. He comforts himſelf in God. 15. He prayes yet again. 1. He deprecates. 15. 2. Supplicates. 16. 17. 3. Imprecates againſt the wicked. 17. 18. Whoſe qualities he ſets forth.

The fifth part.

He admires Gods goodneſs to his people. Verſ. 19.

and, as it were a little carried beyond himſelf by a divine rapture or extaſie, in a holy admiration he exclaims, *O how great is thy goodneſs, which thou haſt laid up, which thou haſt wrought for them that truſt in thee before the ſons of men!* This goodneſs of God is often laid up and hid, as it was to the *Iſraelites* in *Egypt*, not ſeen for many years, but after a long time it was brought forth and wrought, *even before the ſons of men.*

But then obſerve, this goodneſs is laid up for none, nor wrought for none, but ſuch as *fear him.* 2. *Put their truſt in him*, expect and believe his promiſes. And the Acts and Works of his goodneſs are here ſpecified.

Verſ. 20. The ſpecialties of it.

1. *Thou ſhalt hide them in the ſecret of thy preſence from the pride of man.*

2. *Thou ſhalt keep them ſecretly in a Pavilion from the ſtrife of tongues.*

Upon which conſideration in gratitude he breaks out into a *Benedictus.*

21. For which he bleſſeth God.

1. *Bleſſed be the Lord, for he hath ſhew'd me his marvellous kindneſs, &c.*

22. And corrects his errour.

2. And corrects his errour and former miſtake. *I ſaid in my haſte*, raſhly, imprudently, *I am cut off from before thine eyes.* Such was his raſh judgement. But he confeſſeth and amends this his folly: *Nevertheleſs, thou heardſt the voice of my ſupplication, when I cryed unto thee.*

The ſixth part. He exhorts the Saints to 23.

6. And ſo he falls upon the laſt part, which is an Exhortation to the Saints. 1. *That they love God.* 2. *That they be of good courage*, for it was the ſame God ſtill, and he would be as good to others, as he was to him.

1. Love God.

1. That they love for two reaſons. 1. *For that the Lord preſerveth the faithful.* 2. *That he plentifully rewardeth the proud doer:* That was his Mercy, this his Juſtice.

2. That they be courageous.

2. *That they be of good courage. For then he ſhall ſtrengthen your heart, all ye that hope in the Lord.* They deſpair not, but keep their heart fix'd and firm to the profeſſion of truth; which would be a ſeal of their hope.

The Prayer collected out of the 31. *Pſalm.*

Verſ. 9. O Merciful Father, who art wont to take pity on thoſe who are diſtreſſed, have mercy on me a poor wretch, who am in trouble and great miſery: So many and ſo great are the ſorrows of my heart, that my eye is grown dim, and conſumed with grief, my ſoul pines away, and the activeſt parts of my whole body are dryed up, and become unſerviceable. The beſt part of my life is ſpent in heavineſs, and my years are unpleaſant for mourning, my iniquity and tranſgreſſion againſt thee is ſo great, that when I ſadly think thereupon, my vital ſpirits and ſtrength fails me, and the ſolidity and firmneſs of my bones is waſted with a conſumption.

Verſ. 10.

11. Yea, though my affliction be ſo great and urgent, yet among men I found not any to comfort me. To my enemies I am become a proverb of reproach, and to the many a ſcorn and deriſion, they load me ſo thick with ſlanderous reports, that fear is on every ſide, they take counſel together to take away my life.

13.

11. But theſe were enemies, and I expected no other from them, that which moſt deeply pierceth my heart, is, that all my friends ſhould become miſerable comforters; theſe, even theſe when they ſaw me deſtitute of thy help, have forſaken me, conveyed themſelves away, and fled from me; there's not a Neighbour that doth not ſcorn me, not any of my acquaintance who is not afraid to own me: I am forgotten as a dead man, of whom, being laid in the grave, there is no remembrance, I am of no more accompt than a broken veſſel, of which there is no eſteem, becauſe of no uſe, but is caſt to the Dunghill.

12.

Verſ. 14. Yet though I am brought to this pitiful condition, I do not deſpair, in thee, O Lord, I do put my truſt. I have ſaid, Thou art my God, Suffer me not

to

to be aſhamed of my hope and expectation; Bow down thine ear to my complaint, and deliver me for thy righteouſneſs ſake, ſave me ſpeedily from the hands of my enemies, and from them that perſecute me. Make thy gracious countenance to ſhine upon thy ſervant, and ſave me for thy meer Mercy. **It is only to thy hands, to thy power and care, I commend my ſpirit and life, which they go about to take from me. This, at other times, thou haſt redeem'd from their fury, be then a good God now unto me, and truſt in thy promiſes, and deliver me now.** They have laid a net and ſnare to take me at unawares, but do thou pull me out of it. Be my houſe and defence to ſave me, my ſtrength to confirm me, my Rock to uphold me, my light to lead and guide me. **They lie in wait for my blood, but my time is in thy hand, who art the Lord of life and death, thou giveſt, thou takeſt away, O then ſhut me not up in the hand of the enemy, ſet my feet in a large room, and let me enjoy my liberty.**

Verſ. 2. 16. Verſ. 5. 4. 2. 3. 15. 8.

O how great is thy goodneſs which thou haſt laid up for them that fear thee? **It paſſeth mans underſtanding to conceive, and the eye of humane reaſon ſees it not, which judgeth of all things by the preſent ſucceſs: This thou haſt reſerv'd in ſecret for thoſe which ſerve thee with a ſincere heart, and in thy good time, thou by great works, which thou wilt do for thoſe who truſt in thee, wilt manifeſt it, even before the ſons of men.**

19.

The pride of man is great, and in their pride they attempt to throw down thoſe who in ſincerity worſhip thee, their tongues are ſharp and contentious, and in their malice they invent many lyes and ſcandals againſt them, but thou O Lord, wilt hide thoſe thou loveſt in the ſecret of thy preſence from the pride of man, and wilt keep them ſecretly, as in a Pavilion, from the ſtrife of tongues.

20.

And yet I preſſed with the conſideration of many evils, in which I thought my ſelf forſaken, ſaid raſhly in my haſt, Surely I am cut off from before thine eyes, **thou wilt never certainly caſt any favourable look toward me. Such was my infirmity, ſo great my inconſideration. But thy mercy paſſed by even then my weakneſs, and ſetled my ſtaggering ſoul. Notwithſtanding my imperfections,** thou heardſt the voice of my Supplications, when I cryed unto thee.

22.

Hear me then now, O Lord, conſider my troubles, know that my ſoul is in adverſity, have mercy upon me, for I call unto thee for help, and let me not be aſhamed. But as for the wicked, let them be put to confuſion, and let them be cut off for the grave, that they be able to do no more miſchief. Let thoſe that invent and ſpeak lyes be put to ſilence, that with pride, diſdain, and cruelty ſpeak againſt the righteous.

7. 17. 18.

Bleſſed be the Lord, and praiſed be his name, who hath not only delivered me out of danger, but hath ſhewed unto me, in a ſuperabundant manner, his marvellous great kindneſs, and loaded me with happineſs, glory, and ſuperfluity of all things, yea and ſet me in a ſafe and defenced place.

21.

O love ye the Lord, all ye his Saints, all ye that ſerve the Lord in holineſs, murmure not againſt his providence, but when ye ſee me a man deſtitute of all humane help, delivered, hope for the ſame labour from his hands, be of good courage, and ſtrengthen your hearts.

23.

O Lord, preſerve the faithful, **and though the wicked flouriſh, and pride it in their ſucceſs, yet look upon our affliction,** and plentifully reward the proud doer. **As for thoſe, who with an honeſt heart ſerve thee, give them conſtancy and perſeverance in thy love, fear, and Truth, and let their hope in thee be well rooted and confirmed through the Son of thy love, Jeſus Chriſt our only Lord and Saviour.** Amen.

PSAL. XXXII. *Is Doctrinal; and ſets forth the happineſs of one whoſe ſins are remitted.*

THE Title of the *Pſalm* is *Maſchil*, and at the eighth *verſe* the reaſon is given, *I will inſtruct thee, and teach thee.* In this then there is an inſtruction given, eſpecially about theſe three points, which divide the *Pſalm.*

1. The Happy eſtate of a juſtified perſon, *verſ.* 1,2.
2. The unhappy condition of that man, who is not aſſured that he is juſtified and reconciled to God, *verſ.* 3, 4. and the way preſcribed, how to gain that aſſurance, *verſ.* 5.
3. A Leſſon given for obedience after a man is brought into that ſtate, *v.* 8,9.

A juſtified perſon is happy.

1. The Prophet firſt inſtructs us in what juſtification conſiſts: It is a free remiſſion, a covering of ſin, a non-imputation of iniquities. 2. How the man muſt be qualified that obtains it. He muſt have an *honeſt, ſincere, and upright heart, be far from guile, doubling, hypocriſie*, verſ. 3. Now ſuch a one he pronounceth, *A Happy man. Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered: Bleſſed is the man, unto whom the Lord imputes not iniquity, and in whoſe ſpirit there is no guile:* who doth not excuſe, palliate, extenuate his ſin, but confeſſeth it.

The firſt part.

How he muſt be qualified.

Verſ. 1.

Verſ. 2.

He muſt confeſs his ſin, not excuſe or hide it.

2. And this he makes good by his own experience, he hid his ſin, he doubled with God, he confeſſed not, and he was in an unhappy, and unquiet condition all the while.

The ſecond part.

This *David* did, he hid it,

1. I held my peace, I confeſſed not, I did not ask pardon, and, *When I held my peace, and kept ſilence, diſſembled my ſin.*
2. I was wounded with the ſting of a guilty conſcience, fears, horrours, troubles of ſoul, *&c. My bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me, my moyſture is turn'd into the drought of Summer.*

3.

And he was unquiet in his ſoul.

3. And then he ſhews you the way he took to recover his happineſs, which was a clear contrary courſe. He would conceal his ſin no longer, from which he had ſo much unreſt, but he was reſolv'd to open and diſplay it before his God.
   1. *I acknowledg'd my ſin unto thee, and mine iniquity have I not hid.*
   2. *I ſaid, I will confeſs my tranſgreſſions to the Lord.*

4.

But when he confeſſed it,

Of which the effects are divers.

1. The firſt upon himſelf. He recover'd his happineſs, conſiſting in *Remiſſion: And thou forgaveſt the iniquity of my ſin.*

1. He obtained remiſſion.

2. The ſecond upon the whole Church, upon every good man, that took out and follow'd his example. *For this, i. e.* that thou haſt been ſo merciful to me, and pardoned me, a penitent confeſſor, *ſhall every one that is godly, pray unto thee for pardon, in a time, when thou may'ſt be found, in the day while grace is offered.*

2. By his example others ſeek for grace.

Verſ. 5.

Verſ. 6.

3. Comfort in extremities, and ſafety in the greateſt dangers. *Surely in the floods of great waters*, in an inundation of calamities, *the troubles ſhall not come nigh him*, that depends upon Gods goodneſs and mercy, and is reconcil'd unto him by repentance. And he ſhews the reaſon from his own experience, God was his Protector.
   1. *Thou art my hiding place, thou ſhalt preſerve me from trouble.*
   2. *Thou ſhalt compaſs me about with Songs of deliverance; deliver me, and make me ſing for joy, and give thanks.*

Verſ. 6.

3. And are ſecure in extremities.

3. And

3. And now *David* ſets down the Duty of a juſtified perſon, that he be after his pardon obedient to his God, and that not out of compulſion, but freely and willingly. About which that he be not to ſeek, either God from Heaven, or *David* in his perſon becomes his Doctor; *I will inſtruct thee, and teach thee in the way that thou ſhalt go; I will guide thee with my eye.* And a good ſervant needs no ſtripes, he will obſerve *nutum*, or *nictum heri*. As my eye is alwayes over you, carefully to inſtruct, ſo be you as ready to obſerve it.

The third part. *David* inſtructs a juſtified perſon in his way. Verſ. 8.

2. *Ne ſitis. Be not like beaſts, like horſe and mule, which have no underſtanding: whoſe mouths muſt be held in by force with bit and bridle, leſt they come near unto thee,* ſting thee, hurt thee, kick thee, kill thee. Conſtrain'd obedience is for a beaſt; free and voluntary for a man.

Verſ. 9. To obey freely.

3. Beſides, to quicken your obedience, I will teach you two reaſons.

Which he perſwades by two reaſons. Verſ. 10.

1. *Ab incommodo. Many ſorrows ſhall be to the wicked*, their griefs, their troubles, their puniſhments many and grievous. Be not then diſobedient like the wicked. Rebellious as they are.

1. That the troubles of the rebellious are grievous.

2. *A commodo.* Your obedience ſhall be rewarded, and that amply: *But he that truſteth in the Lord, mercy ſhall compaſs him about.* It ſhall be like the girdle, that he is girded withal. God will be preſent with him in his troubles, he ſhall perceive he is in favour with God, that his ſins are covered, and that he is an heir of eternal life.

2. The willing obedience of the good rewarded. Verſ. 11.

Upon which he concludes with this Exhortation, *Be glad in the Lord, and rejoice ye Righteous: and ſhout for joy all ye that are upright in heart.* As there is great reaſon; for this Doctrine of the *Free Remiſſion of ſin*, can alone quiet the Conſcience.

These he exhorts to rejoice in God.

The Prayer collected out of the 32. *Pſalm.*

O Merciful Father, Lord of Men and Angels, to whoſe Will and Command all Creatures ought to be obedient, I have been through my whole life a rebellious wretch, and with a high hand ſinn'd againſt Heaven, and againſt thee, neither am I worthy to be call'd thy Son; I have ſerv'd thee with a double heart, and after the commiſſion of many a grievous ſin, I have ſought for fig-leaves to cover my nakedneſs, either extenuated, and ſought to conceal it from thy eyes. I have done wickedly, and have not open'd my mouth in confeſſion, and therefore now that my ſins preſent themſelves to my conſcience out of the ſenſe of thy wrath, I roar all the day long, my bones are dryed: Night and day thy hand is ſo heavy upon me, that my moyſture is become like the drought in Summer. Verſ. 3. 4.

But, O my God, I humbly acknowledge that the ſtate of my ſoul is ſad and deplorable, and by my own fault I am in an ill condition, and how to recover I know no other way, but to fall at thy feet, and confeſs my errour. I do therefore now acknowledge my ſin unto thee, and my iniquity do I not hide. A time there is when thou may'ſt be found, and in this time I do confeſs my tranſgreſſions unto thee, forgive, O Lord, the iniquity of my ſin. O let not the ſtreams of great waters come ſo near my ſoul, that they drown me in deſpair. Be thou to me a hiding place, till thy anger is overpaſt, deliver me, and let me rejoice in thy ſalvation. Cover my ſins, forgive my tranſgreſſions, impute not unto me mine iniquities, but impute unto me thy Sons righteouſneſs for my juſtification, when I ſhall appear before thy great Tribunal. For this alone can make me Bleſſed and Happy. 5. 6. 7. 1. 2.

And for the future. Inſtruct me and teach me in the way that I am to go, guide me with thy eye, let the leaſt intimation of thy Will, be a powerful motive to my ſoul, and win it to obedience. Suffer me not to be like a brute beaſt, like the head-ſtrong horſe, or the ſottiſh mule, whoſe mouths muſt be held in with bit and bridle, kept in their way by force and violence, rather Verſ. 8. 9.

out of love give me Grace to do my duty, than out of fear and compulſion.

10. If, O Lord, thou will proceed in wrath and anger, let it be againſt the rebellious, ſtiff-necked ſinners, let the ſorrows of the wicked, ſtubborn, and perverſe men be many: But let all thoſe that truſt in thée, be compaſſed and defended by thy mercy.

11. And let all thoſe, who labour to ſerve thée with an upright and in an honeſt heart, though in great imperfection and weakneſs, rejoice in thée, and ſhout for joy, knowing that they ſerve a good Lord, who will remit their ſin, hide their tranſgreſſions, and not impute their iniquities. Amen.

PSAL. XXXIII. *Is* Εὐχαριστικὸς. *The Contents are,*

1. AN Exhortation to the juſt to praiſe God, *verſ.* 1,2,3.
2. The Arguments he uſeth to perſwade to it, from *verſ.* 3. to 20.
3. The Confidence of Gods people in his Name. Their joy in him, and petition to him, *verſ.* 20, 21,22.

David exhorts the righteous to praiſe God. The firſt part.

1. In the three firſt *verſes* he exhorts to praiſe God. But whom?
   1. The righteous, not all. *For praiſe is comely for the upright.*
   2. That it be given with all zeal and affection, with exultation, with *ſinging*, with *voice*, with *inſtruments*. Some new Song compoſed for ſome new mercy; and that it be *skilfully* expreſſed.

Verſ. 1.
Verſ. 2.
3.

His reaſons. The ſecond part.

2. To this he perſwades upon divers good grounds.
   1. The firſt in general, fetcht from the truth, the faithfulneſs, the juſtice, the goodneſs of God. 1. *For the Word of the Lord is right.* 2. *And all his works are done in Truth.* 3. *He loveth righteouſneſs and judgement.* 4. *The earth is full of the goodneſs of the Lord.*

Verſ. 4.
1. From Gods goodneſs, &c.

   2. His ſecond Argument is fetcht from Gods power in the Creation of all things: and that by his Word alone, *verſ.* 6, 7, 9. and upon it interſerts, *Let all the earth fear the Lord, let all the inhabitants of the world ſtand in awe of him.*

Verſ. 5.
2. From his power.
6, 7.
9.

   3. His third Argument is fetcht from Gods providence in governing the world, which may eaſily be diſcerned by thoſe who will diligently conſider his wayes and proceedings both to other people, and to his Church.

Verſ. 8.
3. His providence.

      1. He makes void all ſtratagems undertaken againſt his Will, not of ſingle men, but whole Nations: *The Lord bringeth the counſel of the heathen to nought: He maketh the devices of the people to be of none effect.*

1. In defeating his enemies.
Verſ. 10.

      2. Whereas on the contrary, what he hath decreed ſhall be done, 'tis not poſſible to infringe it. *The counſel of the Lord ſtands for ever: the thoughts of his heart to all generations.*

Verſ. 11.
2. In bringing to paſs his counſels.

Upon the conſideration of which, he breaks out into this *Epiphonema*, *Bleſſed is the Nation, whoſe God is the Lord; and the people, whom he hath choſen for his inheritance.*

Verſ. 12.
For which he accompts his people bleſſed.

After which he returns to his diſcourſe of Gods providence, and by an elegant *hypotypoſis*, amplifies his former Argument. For he ſets God before us, as ſome great King in his Throne, providing for all the parts of his Empire, examining all Cauſes, and doing juſtice to every one.

He amplifies Gods providence; and illuſtrates it, Verſ. 13.

   1. *The Lord looks from heaven, and beholds all the ſons of men.*

That he ſees all.
Verſ. 14.

   2. *From the place of his habitation, he looks upon all the inhabitants of the earth.*

3. And

3. And he is not *ocioſus ſpectator* neither. *He ſees and conſiders their hearts, their works.*

Verſ. 15. Conſiders in what men put their truſt.

And he ſees in what they put their confidence, in their Armies, in thei ſtrength, in their Horſe, not in him; But all in vain. *For there is no King that can be ſaved by the multitude of an Hoaſt: A mighty man is not delivered by much ſtrength: An horſe is a vain thing for ſafety, neither ſhall he deliver any man by his great ſtrength.* Multitude, ſtrength, &c. without God are uſeleſs.

Verſ. 16. Evacuates their deſigns.

17.

2. Hitherto he hath given a proof of Gods providence toward all men, but now he deſcends to a particular proof of it, by his care over his Church, which he wonderfully guides, defends, protects in all dangers and aſſaults: And that notice be taken of it, he begins with an *Ecce.*

2. But defends his Church.

Behold the eye of the Lord, his tender'ſt care is over them that fear him, upon them that hope in his mercy.

Verſ. 18.

To deliver their ſoul from death, and to keep them alive in famine.

19.

The three laſt *verſes* contain the Acclamation of Gods people, who believe and place all their hope and truſt in God. For being excited, as it were, by the former Arguments. They do three things.

Upon this Gods people The third part. Verſ. 20.

1. They expreſs and profeſs their faith and dependance on God, *Our ſoul waiteth on God, he is our help, and our ſhield.*

1. Wait on him.

Verſ. 21.

2. They publiſh upon what hope they are held up, and how comforted, *For our heart ſhall rejoice in him, becauſe we have truſted in his Holy Name.*

2. Publiſh his name, and rejoice in it.

Verſ. 22.

3. Upon this hope, they commend themſelves by prayer to God, *Let thy mercy, O Lord, be upon us, according as we hope in thee.*

3. Commend themſelves to Gods mercy.

The Prayer collected out of the thirty third *Pſalm.*

O God, thy goodneſs is ſo great, thy faithfulneſs ſo conſtant, thy power ſo wonderful, thy providence ſo univerſal, but thy care ſo Fatherly toward thy people, that we were unworthy of the leaſt of thy mercies, ſhould we not acknowledge them, and return thee due honour and thanks. For there is nothing in the whole world, which doth not witneſs thee to be a bountiful God, and a moſt Merciful Father. Verſ. 4.

Thy Word, O Lord, thy Decree, for the Creation and Government of the World, is right and equal, and all thy works are done in true wiſdom, righteouſneſs, and judgement. For there is nothing that thou haſt commanded which is not juſt: Nothing that thou haſt promiſed, which thou wilt not make good, and bring to paſs. Out of that love thou beareſt to righteouſneſs and judgement, the earth is full of thy goodneſs, there being in it nothing ſo minute and vile, which one way or other doth not partake of thy bounty, and commend thy goodneſs and mercy to us. Verſ. 5.

By thy Word alone, and ſole Command, were thoſe incorruptible Orbs of the Heavens made and confirm'd, and all the hoaſt of them, that multitude of ſtarres ſo orderly and beautifully diſpoſed by the breath, the word, the Fiat of thy mouth. Verſ. 6.

Thou haſt gather'd together thoſe unruly waters of the Sea, into one place, and ſhut them up with bounds and limits, that they return not again to cover the earth. 7.

And thou haſt hidden and laid up great ſtreams of waters in the bowels of the earth, as in a Treaſure-houſe, which at thy pleaſure thou bring'ſt forth to water a thirſty Land. He ſpake and all this was done, he commanded, and it ſtood faſt. For ſo great is thy power, that without any labour, without any delay, without any help, all this was done, and that by thy Will and Word only, and by thy Word and Will it is that it doth ſo now continue, and remain without diſſolution. 9.

Therefore, O ye righteous, rejoice in the Lord; Praiſe is not comely in 1.

Verſ. 2. the mouth of a ſinner, praiſe therefore a righteous God with an upright heart. **Neither with your mouth only expreſs his praiſe, but ſet it forth with muſical inſtruments.** Praiſe the Lord with the Harp, ſing unto him with the Pſaltery,
3. and an inſtrument of ten ſtrings. **And you who have ſo often ſung of his honour, now ſince he hath renew'd his mercies**, ſet forth your joy with a New Song, play skilfully with a loud voice. **So ſet forth his praiſe, his power, his wiſdom, his goodneſs, his mercy**, that all the earth may fear the Lord, and the
8. inhabitants of the world ſtand in awe of him. For what he hath ordained by his
11. eternal counſel, ſhall be fulfill'd, and ſtand faſt for ever, and the thoughts of his heart to all generations. **Since then thou, O Jehovah, art moſt juſt, moſt**
12. **merciful, moſt Mighty**, bleſſed is that Nation, who have choſen and worſhipped thee, O Lord, for their God, and happy is the people, whom thou haſt choſen for thine inheritance. **O make us, Lord, alwayes of this people, that we may be happy under thy protection: Dwell in the midſt of us, and bleſs us.**

But, O Lord, bring the counſels of wicked men, againſt this thy people, to
10. nought, and make the devices of the people of none effect. Look down from
13. heaven, and behold all the ſons of men, from the place of thy habitation
14. look upon the inhabitants of the earth. **Thou ſearcheſt the very hearts and**
15. **reins, and knoweſt all their plots and ſecret counſels they take againſt thy**
16. **people, thou ſeeſt their preparations and proviſions. O Lord, make them know, and ſo faſhion their hearts, that they may perceive, that all hope and confidence is in vain which is not in thee. Becauſe there is no other can ſave beſides thy ſelf.** For there is no King that can be ſaved by the multitude of an
17. hoaſt, neither is a mighty man deliver'd by much ſtrength. An Horſe, whether in battle or flight, is a vain deceitful thing to ſave a man, neither ſhall he deliver his rider by his great ſtrength. **It is not in theſe vain helps we put our confidence, our hope is in thee alone, on thee we relie, to thee we truſt, from thee**
18. **we look for help.** Let thy eye, therefore, O Lord, be upon us that fear thee,
19. **who relie not upon any merits and creatures, but on thy meer mercy, let thy everlaſting mercy then follow us, and deliver our ſouls from temporal and eternal death, and ſuſtain us with a ſufficient livelihood in the time of famine.**

Upon thee, O Lord, our ſoul doth wait, be our ſhield to protect us, our
20. help to deliver us. So ſhall our heart rejoice in thee, **and we ſhall have juſt oc-**
21. **caſion to triumph**, that we have truſted in thy Holy Name. O Lord, let thy
22. infinite Mercy be upon us, according as we hope in thee. **For thy Sons ſake we hope for mercy, and for his ſake let it deſcend upon us.** Amen.

PSAL. XXXIV. Ἐπινικιὸς καὶ διδασκαλικός.

THIS *Pſalm* is compoſed with great art: which muſt be obſerv'd by him who will rightly Analyſe it. The Scope of it is to praiſe God, and inſtruct in his fear. The parts in General are,

1. He praiſeth God himſelf, and calls upon others by his example, to do ſo, from *verſ.* 1. to 8.

2. He ſets himſelf in the place of a Maſter, inſtructs and teacheth in the fear of God, from *verſ.* 8. to the laſt.

1. He praiſeth God himſelf, which he profeſſeth thus,

David praiſeth God. The firſt part. Verſ. 1.

1. *I will bleſs the Lord.* 2. *His praiſe ſhall be.* 3. *He would boaſt in it.*

2. He would not ceaſe in it, it ſhould be done all his dayes. *Continually.*

3. Ex-

3. Expreſſed it ſhould be *by his mouth*, but by a tongue affected by the heart; *My ſoul ſhall make her boaſt in the Lord.* Verſ. 2.
4. And ſo long he would continue in it, till others were moved to do the like; *The humble ſhall hear thereof, and will be glad.*

2. Upon which he provokes others to join with him to praiſe God alſo, *O magnifie the Lord with me, and let us exalt his Name together:* And that he may the eaſilier encourage them unto it, he propoſeth his own example of Gods dealing to him, *I ſought the Lord, and he heard me, and deliver'd me from all my fears.* And incites others to it. Verſ. 3. In that God heard his prayer, and will hear others alſo.

Yea, but perhaps it may be ſaid, This was a ſingular mercy exhibited to *David*. To which he replies in effect, No, a Mercy it is, that belongs to all that ſeek God. Verſ. 4.

They looked unto him and were lightned, and their faces were not aſhamed. Verſ. 5. Verſ. 6. And by his Angel deliver them.

But it ſeems this did not ſatisfie neither. For they rejoin, *This poor man cryed, and the Lord heard him*, that is, *David*, but he was in favour, *and ſaved him out of all his troubles.* To which he replies by this general and undeniable Maxime, *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* Be they who they will. And for this cauſe he perſwades them to join with him in the praiſe of God. Verſ. 7.

The ſecond part.

2. And thence he falls to his inſtructions. Now the Leſſons are two. He gives them counſel. Verſ. 8.

1. That they make a trial of Gods goodneſs: *O taſte and ſee that the Lord is good: bleſſed is the man that truſteth in him.* 1. To relie on God. Verſ. 9.
2. That they become his Servants: *O fear the Lord, ye his Saints, for there is no want to thoſe that fear him.* Which he illuſtrates by a compariſon, *The lyons lack, &c. But they that ſeek the Lord, ſhall not.* 2. To fear him, for they ſhall not want. Verſ. 10.

Theſe promiſes, and this bleſſing, belongs to none but ſuch as fear God. That then no man deceive himſelf, conceiving that he ſhall have a ſhare in the bleſſing, when it belongs not to him, he enters upon, and diſcourſes of the common place, *The Fear of God*; and calls his Auditours to be attentive, *Come you Children, hearken unto me, I will teach you the fear of the Lord.* 3. This fear he teacheth. Verſ. 11. That fear of the Lord, which, if a man be deſirous of life, and to ſee many dayes, ſhall ſatisfie him; And if he be ambitious to ſee good, the peace of a quiet ſoul and good conſcience ſhall lodge it with him. Verſ. 12.

4. And ſhews the qualities of the man in whom this fear is.

1. Let him be ſure to have a Lock upon his tongue: *Keep thy tongue from evil, and thy lips that they ſpeak no guile.* Verſ. 13.
2. Let him bear no affection to injuſtice: *Decline and depart from evil.*
3. Let him be charitable, ready to do good works: *Do good.* Verſ. 14.
4. Let him be a Peace-maker: *Seek peace, and enſue it.* Elſe, he fears not God.

Theſe be the Characters of thoſe that *ſeek the Lord, and fear him*, and theſe ſhall want no manner of thing that good is. Nothing that God ſees good for them.

Object. *Yea, but are not the righteous expoſed to obloquies, ſcorn, injuries? &c. and do not the wicked flouriſh in wealth, power, and authority? &c.*

Reſp. Yes indeed, but they, the godly, are neither unhappy for this, nor the ungodly happy. For though the world deride them, and tread them under foot, yet they are dear to God. To theſe God is propitious.

1. *For the eyes of the Lord are upon the righteous, and his ears are open to their cry.* Verſ. 15.
2. *But the face of the Lord is againſt thoſe that do evil, to cut off the remembrance of them from off the earth.* Verſ. 16.

And upon this point *David* makes his ἐπιφώνημα, and comes over it in the reſt of the *Pſalm*. Which largely he declares.

1. *The righteous cry, and the Lord heareth him, and delivereth him out of all his troubles*, he hears him *ad voluntatem*, or *ad ſalutem*; and delivers him, either by taking them from him, or him from them. Verſ. 17.

2. *The*

Verſ. 18. 2. *The Lord is nigh unto them that are of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.* Conſolatur, confirmat, roborat.

19. 3. I confeſs that *many are the afflictions of the righteous.* But deſerted they are not. *But the Lord delivers him out of them all*, becauſe he makes him patient, conſtant, able, cheerful in all, Superiour to all.

20. 4. *He keeps all his bones, ſo that not one of them is broken:* Perhaps it refers to Chriſt, whoſe bones were not broken; or to the bones of the Saints in their graves, which ſhall come again together. *Capilli capitis numerantur.*

But the wicked ſhall periſh for their malice. But as for the ungodly, it is not ſo with them. *Occidet impios malicia.* The very root of their perdition is their malice. The firſt ſhew'd to God, the ſecond to good men.

Verſ. 21. 1. *Evil ſhall ſlay the wicked.*

2. *And they that hate the righteous ſhall be deſolate.*

And then *David* concludes this *Pſalm* with this excellent γνωμη. Though God ſuffers his Servants to come into trouble, yet he delivers them from thence. For that is the nature of Redemption, to free one from miſery; for Redeem'd one cannot be, who is not under ſome hardſhip. This ſhall be done, ſaith *David.*

The godly delivered. Verſ. 22. *The Lord redeemeth the ſouls of his ſervants, and none of them that truſt in him ſhall be deſolate.*

The Prayer collected out of the thirty fourth *Pſalm.*

Verſ. 1. MAny, O Lord, are the troubles from which thou haſt delivered thy ſervant, therefore I will praiſe thy name at all times, and thy honour ſhall

2. be continually in my mouth. It ſhall be the boaſt of my ſoul, and the joy

4. of my heart, that when I ſought thee, thou haſt heard me, and deliver'd me

6. from thoſe fears with which I was ſurpriſed. For behold I a poor afflicted wretch forſaken by all, contemn'd by all in the midſt of my miſeries, have implored thy help, and thou didſt hear me out of thy Holy Heaven, and cameſt down, and ſaveds me from my troubles.

O let this thy mercy ſhew'd to me, raiſe the hearts of thy afflicted people; let all thoſe who are of a meek and patient ſpirit under the croſs, hear there-

3. of, and be glad. Let them magnifie the Lord with me, and let us exalt his

9. name together, being fully perſwaded, that that God who ſent his Angel and

7. deliver'd me, will alſo ſend his Angel to encamp round about them, and will deliver them. When their eyes are dejected, even then let them look up to

5. thee; when their faces are clouded with ſorrow, then enlighten them with thy favourable countenance: Refreſh them with thy aſpect, as with a pleaſing light, and never ſuffer them to be aſhamed that they have relied, and put their truſt in thee. Though thoſe bruitiſh men, who prey and tear like Lions,

10. may want and ſuffer hunger, yet let not thoſe, who ſeek thy name, want any manner of thing that is good, ſupply them with neceſſaries for this life, and in their penury teach them to be content, becauſe thou haſt made them to abound with the ſpiritual and true riches. O teach them to taſte and confeſs that

8. the Lord is good, and that the man is bleſſed that truſts in him,

15. O Lord, let thy eyes be upon the righteous, and thy ears open to their cry;

18. They are of broken hearts, be nigh unto them; they are of contrite ſpirits, O

17. ſave them; they in their afflictions cry to thee, O hear them, and deliver them

19. out of all their troubles. Thou haſt ſaid it, O make thy word good, That many are the troubles of the righteous, but do thou deliver him out of all.

And that we may be alwayes in thy favour, and under thy care, good God

11. inſtruct us ever in thy fear. Keep, O Lord, our tongue from evil, and our lips

13. from ſpeaking guile. Teach us to depart from evil, and to do good. And be-

cauſe

cauſe it is a hard matter to haue peace with all men, make us to liue without offence, and to ſeek peace ſo much as in us lies, and to purſue it: So ſhall we haue our deſires, and obtain what we loue, long life, ſee many dayes, and much good. 14. 12.

O Lord, let thy face be againſt thoſe that do evil, and cut off the remembrance of them from off the earth. Let their own malice, if they perſiſt in it, ſlay the wicked, and their death be miſerable. And let them which hate the righteous, becauſe his life is not like theirs, but of another faſhion, be deſolate, adding ſin unto ſin to their deſtruction, being deſtitute of thy grace, deſtitute of thy favour, for which they are ſubject to thy anger in this world, and obnorious to eternal puniſhment. 16. 21.

But as for thoſe who ſerue thée with a ſingle heart, though they are expoſed to many troubles, and ever-weakly yield to many temptations, yet, O Lord, redéem their ſouls from death, deliuer them from the craft and violence of Satan, free them from the dominion of ſin, and ſuffer them not to commit that great offence, for which thou in thy juſt diſpleaſure ſhouldſt caſt them off. Paſs by their weakneſſes, pardon their infirmities and negligences, renew them daily by the power of thy Spirit, increaſe their hope, confirm their faith, and becauſe they put their truſt only in thy mercy, forſake them not, leaue them not, but let the riches of thy mercy guide and conduct them through the many afflictions and troubles of this ſinful world, to that place of everlaſting habitations, that they may liue with thée, and reſt with thée in glory and perpetual felicity for ever and ever. And, O Lord, grant, that I, with thy Saints, may haue this for my portion through the merits of my only Redéemer Jeſus Chriſt my Lord. Amen. 22.

PSAL. XXXV. *Is συντηκὸς.*

THE parts of it are,

1. A prayer for defence againſt his enemies. In which he prayes, firſt for protection, *verſ.* 1, 2, 3, 17, 19, 22, 23, 24, 25. Then imprecates evil to fall on them, *verſ.* 4, 5, 6, 8, & 26.

2. A bitter complaint againſt the malice of his enemies, which he pours out into the ears of God, as motives to plead his cauſe, *verſ.* 7, 11, 12, 13, 14, 15, 16, 19, 20, 21.

3. A proposal of his truſt and confidence in God for help and deliverance, his joy in it, *verſ.* 9, 10. His thanks for it, *verſ.* 18, 28. and a motive to others to do the like, *verſ.* 27.

1. In the Courts of men and Princes innocents are often oppreſſed by falſe accuſations and calumnies, perſecuted, and over-borne by power. He then, The firſt part. He prayes God to be his Advocate. Verſ. 1.

Firſt, Prayes to God to be his Advocate, his Patron and Protector.

1. *Litiga: Plead my cauſe, O Lord, with them that ſtrive with me.* 2.
2. *Fight againſt them that fight againſt me. Take hold of the ſhield and buckler, and ſtand up for my help. Draw out alſo the ſpear, and ſtop the way againſt them that perſecute me.* 3.
3. *Say unto my ſoul. Aſſure me, I am thy ſalvation.*

Secondly, He falls to an Imprecation againſt his enemies. 2. He imprecates againſt his enemies. Verſ. 4.

1. *Let them be confounded and put to ſhame, &c.* verſ. 4. 5.
2. *Let them be as chaff before the wind, &c.* verſ. 5. 6.
3. *Let their way be dark and ſlippery, &c.* verſ. 6. 8.
4. *Let deſtruction come upon him at unawares*, verſ. 8.

And here he interſerts ſome reaſons of his Petition and Imprecation. 3. The reaſons of both. Verſ. 7.

1. From the juſtice of his cauſe, and their unjuſtice: *Without cauſe they have hid a net, &c.* verſ. 7. 2. From

2. From his gratitude, that being delivered he would be thankful: *And my soul shall be joyful in the* Lord, *&c.* verſ. 9, 10.

Verſ. 9, 10.

3. From his enemies dealing with him, from *verſ.* 11. to 17.

And ſo enters upon his Complaint, which is the ſecond part of the *Pſalm*, and upon this he ſtayes long. And he layes to their charge,

The ſecond part. His complaint of his enemies.

1. Perfidiouſneſs and extream malice, and perjury: *False witneſſes did riſe up, they laid to my charge things that I knew not.* Verſ. 11.

2. Ingratitude: *They rewarded me evil for good.* Good he did to them, he, when they were, faſted, and pray'd for them: But they were cruel to him. Verſ. 12.

3. Ἐπιχαιρεκακία. *In my adverſity they rejoiced, &c.* 13.

4. Mocking, jeſting, jeering: *The abjects gather'd themſelves againſt me, they rent me, and ceaſed not, with hypocritical mockers in feaſts, they gnaſhed upon me with their teeth.* 14.

5. And a Conſpiracy in all, to *verſ.* 20, 21. 15. 16.

Then he returns to his Prayer again, and expoſtulates his cauſe with God, wondering that he ſhould be ſo patient: Lord, *how long wilt thou look on? reſcue my ſoul from their deſtruction, and my Darling from the lions.* And to move God the ſooner to do it, he repeats his former reaſon, *verſ.* 9. engaging himſelf to be thankful, *I will give thee thanks in the great Congregation, I will praiſe thee among much people.* And then prayes again to be delivered from them. 17. 18. Vowing thanks

And yet ſo he gives not over, but continues his ſuit even unto the end of the *Pſalm*, ſometimes praying, ſometimes imprecating. He continues his prayer. 19.

1. He deprecates, *Let not them which are mine enemies, wrongfully rejoice over me, neither let them in ſcorn wink with their eyes at me, without a cauſe.* And that God be the readier to hear him, and ſtay this their joy and triumph, he ſubnects this reaſon; *For they ſpeak not peace, but they deviſe deceitful matters againſt them that are quiet in the land.* Again, they are impudent, lying people: *Yea, they opened their mouth wide againſt me, and ſaid, Aha, aha, our eye hath ſeen it.* 1. Deprecating. 20. 21.

This is a Truth, this not hid from thee. *This thou haſt ſeen*, and from them to thee I turn my eyes, and thus make again my prayer. 22. 2. And praying God to protect him.

1. *Keep not ſtill ſilence.* Neglect not alwayes my cauſe, or grant them impunity. 23.

2. *Stir up thy ſelf, and awake to my judgement, even unto my cauſe, my God, and my Lord:* defend me, and puniſh their impudence. 24.

3. *Judge me according to thy righteouſneſs*: which ſuffers not the juſt to be oppreſſed alway.

4. *Let them not rejoice over me.* And in me over the Truth, and a juſt cauſe.

5. *Let them not ſay in their hearts, So would we have it; let them not ſay, We have ſwallowed him up.* 25.

6. But rather, let that befall them, which I have before pray'd for, *Let them be aſhamed, and brought to confuſion, that rejoice at my hurt, let them be cloathed with ſhame and diſhonour, that magnifie themſelves againſt me.* 26. 3. And bring them to ſhame.

The conclusion is drawn from the conſequent of *Davids* prayer, if heard, then he, and the whole Church, all good men would rejoice with him. The third part. He moves the Church to give thanks.

1. To them he firſt turns his ſpeech, *Let them ſhout for joy that favour my righteous dealing; yea, let them ſay continually, The* Lord *be magnified which hath pleaſure in the proſperity of his ſervant.*

2. Then he profeſſeth for his own particular as he had done before, *verſ.* 9, 10. & 18. *My tongue ſhall ſpeak of thy righteouſneſs, and of thy praiſe all the day long.* Which he would be ready to do.

The

The Prayer collected out of the thirty fifth *Pſalm.*

O Lord, thou ſeeſt with how many enemies I am beſet, and how maliciouſly they are bent againſt me, they ſet their ſnares, and hide their nets as in a deep pit, that I may unawares fall into the miſchief that they imagined. And that their injuſtice and ingratitude may the ſooner move thee to have pity on me: Behold, they have ſuborn'd againſt me falſe witneſſes, who laid to my charge things of which I was no way conſcious. When they were afflicted, I humbled my ſoul with faſting; when they were in trouble, I poured out my prayer for them, I behaved my ſelf, as though they had been my friend or my brother; I went heavily, as one that mourneth for his mother. But they have rewarded me evil for good, to the great diſcomfort of my ſoul. Their words are not the words of peace, but they deviſe deceitful matters againſt thoſe that are quiet in the Land. Even they who had nothing but ſweet words of peace in their mouths, took their opportunity to open their mouths wide againſt me, to inſult and boaſt, Ah, ah, we have now ſeen what we deſired with our eyes. Thus have they rejoiced in my adverſity, and gather'd themſelves together for my ruine; yea, the very abjects gathered themſelves together, who did daily tear my good name, and never gave over. In their feaſts I was their mirth, and the drunkards and ſcurrilous perſons made their Songs of me. Yea, ſo much they were enraged againſt me, that for very anger and indignation they gnaſhed on me with their teeth, being ready and very deſirous to devour me.

Lord, how long wilt thou look upon this? how long wilt thou leave me in the hands of theſe ungrateful and cruel men? Up, Lord, reſcue my ſoul at laſt from deſtructions, and my darling from theſe lions.

O thou the Lord of the whole world, although thou hitherto ſeemeſt not to ſee what I have unworthily ſuffered, yet I know thou haſt ſeen it, becauſe thou ſeeſt all things: Keep not then ſtill ſilence in my cauſe, but thou, who haſt been always preſent with me, and ſhewed me thy favour, withdraw not now thy help, and be not farre from me. Thou, who to my prevalent enemies, haſt ſeemed to ſleep, now rouſe up thy ſelf, awake, and ſhew, that my judgement and cauſe is dear unto thee, O Lord my God, to whom I have always committed my ſelf, and on whom I do wholly depend. Plead thou my cauſe, O Lord, with them that ſtrive with me. Do me juſtice according to thy righteouſneſs, and ſuffer not mine enemies to have their deſire, and to rejoice over me. Never let them ſay in their hearts, 'Tis well, So would we have it, neither let them have occaſion to boaſt, We have ſwallowed him up. Wrongfully they purſue me, without a cauſe they hate me, let them not then exult at my ruine, nor in ſcorn wink at me with their envious and bloody eyes.

That this happen not, fight thou againſt them that fight againſt me, lay hold on the ſhield and buckler, and ſtand up for my help. Draw out alſo the ſpear, and ſtop the way againſt them that perſecute me, and aſſure my ſoul, that thou wilt be my ſalvation.

Let them be aſhamed and confounded that ſeek after my ſoul, let them be turned back, and brought to confuſion, that deviſe my hurt. And as the lighteſt chaff is blown hither and thither by the wind: ſo let them (the Angel of the Lord ſcattering them) be carried up and down by the paſſions and impulſes of their own luſts, and knowing not what counſels to follow, be driven headlong from one evil to another, till they come into ſuch dark and ſlippery ways, that they know not what to refuſe, and what to chooſe, and ſo at laſt be taken and fall by the darkneſs and lubricity of their own counſels and imaginations. In which let deſtruction come upon them unawares, and let the net, that they hid privily, catch themſelves, into that very deſtruction let them fall. Let them be aſhamed, and brought to confuſion together, that take pleaſure at my hurt,

26. and let them be cloathed with ſhame and diſhonour, that magnifie themſelves againſt me.

So ſhall my ſoul be joyful in thee, O Lord, it ſhall rejoyce in thy ſalvation: **I**

9. **will not be unthankful, nor ſtupid upon the ſenſe of thy mercy; my heart ſhall**

10. **exult, and all my bones, ſinews, ſtrength ſhall join in thy praiſe, and ſay, O Lord, Who is like unto thée, in goodneſs, power, mercy and juſtice? Who I ſay, is like unto thée, who by thy immenſe power and goodneſs, deliverеſt the poor man who is deſtitute of all help, from the violent hands of thoſe who are too ſtrong for him, the indigent and afflicted from him that ſpoileth him.**

18. **As for me,** I will give thee thanks in the great Congregation, I will praiſe thee among much people, and my tongue ſhall ſpeak of thy righteouſneſs, and of thy

28. praiſe all the day long.

O Lord, be merciful to thy poor afflicted and perſecuted Church, and in thy

27. **good time deliver thy people from the hand of the Oppreſſor:** Let them ſhout and be glad, that favour, and ſtand up in the defence of a righteous cauſe; yea, let them ſay continually, let the Lord be magnified, who hath pleaſure in the proſperity of his ſervants. **Amen.**

PSAL. XXXVI. Διδασκαλικὸς ϗ ἐυκτικὸς.

THE end of this *Pſalm*, is to implore God, that out of his goodneſs, he would deliver *David*, and all good men from the pride and malice of the wicked: To this purpoſe,

1. He ſets down a Character of a wicked man, and his grievous eſtate, from *ver.* 1. to *ver.* 5.
2. He makes a Narrative in the commendation of Gods mercy, from *ver.* 1. to *ver.* 10.
3. He prayeth for the continuance of Gods goodneſs to his people, petitions againſt his proud enemy, and exults at his fall, *ver.* 10, 11, 12.

The firſt part. Ver. 1. A character of a wicked man.

1. Howſoever other men may judge of wicked men, bleſs them while they proſper, and ſpeak well of them, yet my cenſure and judgment of them, is this: *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes: Sic apud me ſtatuo, ſic decerno.* This is *Davids poſtulatum*, and he firſt ſets it down, as the bitter root from which all the ill fruit following doth grow; and ſo he enters upon an induction of particulars, and by them deſcribes a wicked man.

Ver. 2. 1. He calls evil good.

1. His firſt note is, the pleaſure, the glory, the boaſting he takes in wickedneſs, *He flattereth himſelf in his own eyes*: His φιλαυτία, love to himſelf is ſo great, that a great ſin in his ſight is no ſin; vice is vertue; falſhood, truth.

2. He continues in it.

2. The ſecond, that in this he continues, and will not be perſwaded out of it, *untill his iniquity be found to be hateful*; till God by ſome heavy judgment, hath paſt his ſentence, and diſlike againſt it.

Ver. 3. 3. He is an hypocrite.

3. The third is, his hypocriſie, *aliud corde, aliud ore*; *The words of his mouth are iniqnity and deceit:* He gives goodly words, but hath war in his heart.

4. He is obſtinate.

4. The fourth is, his pertinacy in evil, and his abrenunciation of good: *Deſinit adhibere intelligentiam, he hath left off to behave himſelf wiſely*; or he will not underſtand, *that he may do good.*

Ver. 4. 5. He is ſtudious in wickedneſs.

5. And in the fifth *verſe*, he bundles up as it were his ſins. 1. *He plots evil, and deviſeth miſchief upon his bed.* 2. *He ſets himſelf in the way that is not good.* 3. *He abhors no evil.* He invents wickedneſs, he ſets about it to perfect it; yea, though it be of the higheſt ſtrain; he ſwallows it, and nauſeates it not.

This

This is the deſcription of a wicked man, which ſome men beholding, begin to wonder at Gods patience, that he will endure this a buſe and affront, and are apt upon it to queſtion his providence; to whom, that *David* may return an anſwer, he enlargeth himſelf upon Gods mercy and goodneſs, from which this his long-ſuffering doth proceed: And two ſtreins there are of it; the firſt abſolute and general, extended to all: 2. The other particular, which is exhibited to the faithful only.

Gods patience and mercy.

The ſecond part.

Firſt, In general: God is good to all, which is ſeen in his bountifulneſs, his fidelity, and his juſtice, and his preſervation of all things.

1. To all, even all creatures.

1. *Thy mercy, O Lord, is in the Heavens:* Thou preſerveſt them.
2. *Thy faithfulneſs reacheth unto the Clouds:* They water the Earth, as its promiſed. 5.
3. *Thy righteouſneſs is like the great Mountains*, immoveable.
4. *Thy judgments are a great deep*; unſearchable, paſt finding out. 6.
5. *Thou Lord preſerveſt man and beaſt; in thee, we live, move, and have our being.*

Secondly, But of his ſpecial care and providence, as it ſtands in relation to the faithful, he gives another account; 'tis a precious thing, he ſets a price upon it, and admires it; *O how excellent is thy loving kindneſs, O Lord; Quam preciosa*: Of which the conſequent is in the faithful, hope, confidence, comfort in diſtreſs.

2. But particularly to his people, which he admires. Ver. 7.

Upon which the faithful, 8.

1. Truſt.
2. Are ſatisfied.

1. *Therefore the children of men ſhall put their truſt under the ſhadow of thy wings.*
2. The effects of it, the plenty of all good things prepared for the faithful.
   1. *They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe.* 9.
   2. *Thou ſhalt make them drink of the Rivers of thy pleaſure.*
3. To which he adds the cauſe: *For in thee is the Fountaine of life, and in thy light we ſhall ſee light.*

He concludes with a Prayer. 1. For all Gods faithful people. 2. For himſelf.

The third part. He prayes, that this effect may light, Ver. 10.

1. On Gods people.
2. On himſelf. Ver. 1.

1. He prayes that this peculiar and precious mercy might light upon the heads of all thoſe that ſerve God in ſincerity: *O continue thy loving kindneſs to them that know thee, and thy righteouſneſs to the upright of heart.*
2. He prayes for himſelf, that he may be defended from the pride and violence of wicked men: *Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.*
3. Laſtly, He cloſes all with this exulting *Epiphonema*, *There are the workers of iniquity fallen:* There, when they promiſed to themſelves peace and ſecurity, and ſaid, tuſh, no harm ſhall happen to us; there, and then are they fallen: *They are caſt down, and ſhall not be able to riſe.*

3. His acclamation upon it. 12.

The Prayer collected out of the thirty ſixth *Pſalm.*

O Omnipotent God, ſuch is the amplitude of thy mercy, that it extends it ſelf far and wide, ſo that from the loweſt Earth to the higheſt Heaven, there is not any thing which is not partaker of thy goodneſs: Thoſe bottles of Heaven, that continually reſolve, and water the Earth, are expreſſes of thy Conſtancy and Truth. Thy way of juſtice is incomprehenſible, and thy judgments, by which thou diſpenſeſt all things in the Earth, a great deep, which no man can ſearch, an abyſſe which no humane underſtanding can find out: Man and Beaſt have their being, life, motion from thee; to man and beaſt thou ſuppliеſt whatſoever is neceſſary for food or exiſtence; they are ſuſtained by thy goodneſs, and preſerved by thy mercy. Ver. 5. Ver. 6.

But thy care, O Lord, and providence over thy people, is far more gracious;

Who can, as it ought, eſtéem it? Who can ſet a ſufficient price upon it? O how excellent is thy loving-kindneſs toward them thou lovest, and them that love thée? These thou wilt protect, as a Hen doth her Chickens, under the ſhadow of thy wings. These ſhall enjoy, not only temporary good things, common to man and beaſt; but in this preſent life thou wilt give them a taſte of thy heavenly treaſures, by the Holy Ghoſt diffuſed in their hearts, which, as Rivers of pleaſure, will refreſh their thirſty ſouls, and after receive them into a celeſtial manſion, where they ſhall be ſatisfied with the abundance of thy Houſe; that is, with the beatifical viſion, and full fruition of thy ſelf; for thou art the fountain of that life which is true life indéed, and perpetual: Thou art the ſpring of light, and when we come to enjoy that light, all darkneſs being diſpelled, we ſhall ſée light indéed.

Ver. 7.

8.

9.

Till we come thither, we paſs through a vally of darkneſs, and live a life that may rather be called a death, 'tis ſo full of cares, ſo full of miſeries, ſo full of ſin; howſoever in this, let us have a taſte of thy mercies, protect us under thy wings, let us dwell in thy houſe, ſatisfie us with the graces of thy Spirit, let us drink of the Rivers of thy pleaſure, make our life comfortable, and let us enjoy the light of thy countenance. This will be life to us, even when we ſit in this ſhadow of death; this will be light to us, even while we remain in this darkneſs.

Here we are ſubject to many temptations, and the ungodly thruſt ſore at us, that we might fall: But O never let the foot of pride come and prevail againſt us, let not the hand of the wicked remove us: We know, O Lord, that their malice is ſo great againſt thy Truth, that they are not moved with any fear or reverence of thy Name; reſolved they are to pleaſe, and flatter themſelves in their own eyes, till their iniqity be found out, and made appear to be odious before God and man; whatſoever they ſpeak, is full of iniquity and fraud; they are not only ignorant, but they will not be taught to be wiſe; whoſoever ſhall adviſe them to do good, is accounted their enemy, and hateful in their ſight: In the night-ſeaſon, when the mind is retired, and ſhould meditate on the beſt things, then they faſten it upon the worſt, in their Bed they deviſe miſchief; and ſo hardned in their ſin, that they will not ſet themſelves in any good way, nor abhor even the fouleſt evil.

11.

2.

3.

4.

Therefore, O Lord, for thy mercy and faithfulneſs, for thy loving-kindneſs and righteouſneſs ſake, we beſéech thée, ſuffer not our ſouls to be delivered over as a prey into their hands; and ſince they will not deſiſt from their miſchievous and bloody enterpriſe, let theſe workers of iniquity fall together; for peace, let them find war; for ſecurity, trouble; let them be caſt down from their fancied ſtate of dignity and felicity, and never be able to riſe again, by the power of our Lord Jeſus Chriſt. Amen.

12.

PSAL. XXXVII. Διδασκαλικὸς.

THE intent of this *Pſalm* is, that good men be not over-much troubled at the proſperity of wicked men; and what is here delivered, may be reduced to theſe two general Heads.

1. He ſets down the Duty of a good man, which is to be patient, and put his confidence in God, when he ſees the wicked proſper and flouriſh.

The firſt part. That we fret not at wicked mens proſperity.

2. He gives many Reaſons to perſwade unto it.

1. He begins with an Interdict, and then deſcends to give forth ſome Commands.

2.

1. His Interdict is, *Fret not thy ſelf becauſe of evil doers, neither be thou envious*

envious againſt the workers of iniquity. Be not angry, nor envious; to which he adds this Reaſon, That their proſperity is but ſhort; *for they ſhall be cut down as the graſs, and wither as the green herb*: This interdict is repeated, *ver.* 7, 8. and the reaſon, *ver.* 9, 10, 35, 36, 38. 7, 8, 35, 36, 38.

2. Then he ſets down ſome commands or rules to keep from fretting and anger. He ſets down ſome Rules to keep from envy.
   1. The firſt, is a perpetual rule for our whole life, *Truſt in the Lord*; rely not on humane helps, riches, friends, &c. *truſt to God.*
   2. *Do good*, increaſe not thy ſtate by ill arts and means.
   3. *Dwell in the land*, deſert not thy ſtation; *for verily thou ſhalt be fed.*
   4. And therefore enjoy quietly what thou haſt at preſent. 4.
   5. *Delight thou in the Lord*, be pleaſed with his way: *Ratio*; *Dabit petitiones cordis.* 5.
   6. *Commit thy way unto the Lord*; labour in an honeſt vocation, leave the reſt to him; *for he ſhall bring it to paſs*; *he ſhall bring forth thy righteouſneſs, &c.* 6.
   7. *Reſt and acquieſce in the Lord, and wait patiently for him*; his time is the beſt, and then he repeats his Interdict, *Fret not thy ſelf.* 7, 8.

Then he reſumes his former Reaſon mentioned at the ſecond *verſe*, and amplifies it by an *Antitheſis*, viz. that *bonis benè, malis malè erit*, ver. 9, 10, 11. and ſo it falls out *plerumq;*, but not *ſemper*, which is enough for temporal bleſſings. The firſt Reaſon. The ſecond part. Evil doers cut off.

1. *Evil doers ſhall be cut off*; *but thoſe that wait on the Lord, ſhall inherit the Earth.*
2. *Yet a little while*, *and the wicked ſhall not be*; *yea, and thou ſhalt diligently conſider his place, and it ſhall not be*: *But the meek ſhall inherit the Earth, and ſhall delight themſelves in the abundance of peace.*

To this he adds a ſecond Reaſon, taken from the Providence of God: 1. In protecting the righteous, and confounding their enemies: 2. In bleſſing the little they have, in which he ſeems to remove a double objection: The firſt, about the tyranny of the wicked over juſt men; The ſecond, that they were commonly in want and poverty. The ſecond Reaſon. Gods Providence. Object. 1. Bad men hate good men.

The firſt Tentation that much troubles pious ſouls, is the power, the cruelty, the implacable hatred of wicked men; *The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth*: To which *David* anſwereth: 12.

The Lord ſhall laugh at him; *for he ſeeth that his day*, dies ultionis, *is coming.* Reſp. God ſhall revenge it. 13.

Yea, *But the wicked have drawn out their Sword, and have bent their Bowe* (which is beyond plotting and deriſion) *to caſt down the poor and needy, and ſlay ſuch as are of an upright Converſation.* *David* anſwers: Reply; yea, they kill them. 14.

Be it ſo, *Their Sword ſhall enter into their own heart, and their Bowe ſhall be broken.* Reſp. They kill'd for it. 15.

The other Tentation, is beggery and poverty; ὅτι πολλοὶ βαρύτεροι. The ungodly ſwim in wealth, but the godly are commonly poor, and therefore expoſed to contempt; πολλὰ ἀτιμῶν καὶ τὸν ἐγγανῆ πολεῖ. Object. 2. Good men poor. Reſp. Their little better, than great Riches. 16.

To this *David* anſwers, *A little that the righteous hath, is better than the riches of many wicked*; better, becauſe uſed better; better, becauſe poſſeſſed with content; better, becauſe it hath Gods bleſſing upon it: And this *David* proves by many Reaſons. 17. His Reaſons for it, his Riches durable.

1. *For the arms of the wicked*: i. e. Their arm and ſtrength of riches, *ſhall be broken*; *but God ſuſtains* with his bleſſing, *that little of the righteous.* 18.
2. *The Lord knows the dayes*, good or bad, *of the upright*; he loves them, and they are his care; *and their inheritance ſhall be for ever*, firm, ſtable.
3. *They ſhall not be aſhamed in the evil time*, nor deſtitute, nor forſaken of neceſſaries, *and in the dayes of famine they ſhall be ſatisfied.* 19. Not ſo with wicked rich men.

But with rich wicked men it is not ſo; though they abound in wealth, yet they ſhall 20.

ſhall inſenſibly conſume, periſh, *as the fat of Lambs, that burnt upon the Altar, vaniſheth into ſmoke, and paſſeth away.*

2. Out of his little he hath to give.

4. And yet another bleſſing there is upon the good mans little, that he hath over and above, and ſomething to ſpare, to give; whereas *the wicked*, notwithſtanding his ample fortune, *is a borrower*, and hath this ill quality, *that he payeth not again; the righteous ſheweth mercy, and giveth.*

21. But the wicked a borrower, and payes not.

Of which he gives this Reaſon: *For ſuch as God bleſſeth, ſhall poſſeſs the earth; and they that be curſed of him, ſhall be cut off*: i. e. They ſhall have, but not enjoy the goods of this life.

26. 22. 29. 38. 25. 26. The third Reaſon. God upholds him.

And thus much *David* proves by his own experience; *I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging their bread*; his liberality was the cauſe of it, *He is ever merciful, and lendeth, and his ſeed is bleſſed.*

23. 24. Another Argument of Gods protection, is, that God upholds him: *The ſteps of a good man are ordred by the Lord, and he delights in his way*; and be it that by infirmity, he erre, ſlip, fall; yet *though he fall, yet he ſhall not utterly be caſt down, for the Lord upholdeth him with his hand.*

1. He repeats his Rule, to flie evil, and do good. 27. His Reaſons.

In the reſt of the *Pſalm*, *David* makes a repetition of all that went before, he ingeminates his chief rule, his promiſes, his comforts, his comminations.

And he begins with his Rule, *ver.* 3. *Depart from evil, and do good, and dwell for evermore*: In which he exhorts to obedience, and inſtanceth in both parts of Repentance, Mortification, Vivification; which he fortifieth with a double Reaſon, the ſame before.

1. A promiſe to the godly: *For the Lord loveth righteouſneſs, he forſaketh not his Saints, they are preſerved for ever.*

1. A promiſe to the godly. Ver. 28.

2. A commination to the wicked; *but the ſeed of the wicked ſhall be cut off.*

2. A commination to the wicked. 29.

Theſe two Reaſons he reſumes, amplifies, and illuſtrates.

1. He illuſtrates the firſt.

Firſt, That of the righteous: *The righteous ſhall inherit the land, and dwell therein for ever*; and that you may know who he means by his righteous man, he further ſets down his Character; he it is,

The character of the righteous. 30.

1. *Whoſe mouth ſpeaks wiſdom*; he ſpeaks honourably and reverently of Gods Juſtice, and denies not his Providence.

31.

2. *Whoſe mouth talks of judgment*; *i. e.* that only which is juſt and right.

3. *The Law of God is in his heart*; not in his tongue alone, or his brain.

32. And him God protects.

4. *None of his ſteps ſhall ſlide*; he keeps on his right way, and will not be ſeduced: This is the righteous man I mean; but this righteous man, as I ſaid before, *ver.* 12, 13, 14, 15. hath his enemies; *for the wicked watcheth the righteous, and ſeeks to ſlay him.*

33. 34. Well, be it ſo, that this righteous man hath his Protector alſo; *The Lord will not leave him in his hand, nor condemn him when he is judged*: And therefore do what I have formerly adviſed, *ver.* 3, 7. *Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the Land; when the wicked are cut off, thou ſhalt ſee it.*

2. He illuſtrates the ſecond; *viz.* his commination. 35. 36.

Secondly, For *they ſhall be cut off*, as I ſaid, *ver.* 28. This I know by my own experience, *I have ſeen the wicked in great power, and flouriſhing like a green bay Tree; yet he paſſed by, and lo he was gone; I ſought him, but he could not be found.*

37. 38.

And what I have in my time obſerved, that you by your own experience, if you be diligent and attentive, ye may obſerve to be as true alſo, even in both kinds, both juſt and unjuſt, godly, and ungodly; for,

1. *Mark the perfect man, and behold the upright; for the end of that man is peace.*

2. *But the Tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off.*

The cauſe of both, Gods doing. 39.

Of which, if you ſhall enquire the cauſe, it is eaſie to give it, and I have ſaid it before, but I will here ſay it over again, for it can be never too often repeated, that it may be the better remembred: *But the ſalvation of the righteous is of the Lord, he is their ſtrength in the time of trouble; and the Lord ſhall help them, and deliver them from the wicked, and ſave them, becauſe they truſt in him*; and on the contrary, *the wicked ſhall be cut off, and periſh, becauſe they truſt not in him.* 40.

The

The Prayer collected out of the thirty ſeven *Pſalm.*

O Almighty Lord, ſince the weakneſs of thy beſt children hath been ſuch, that they have been offended at the proſperity, and repined at the fruitleſſes of wicked men; yea, this temptation hath ſo far ſeized upon them, that they have called in queſtion thy Providence, and been ſtaggered in the way of Truth and Piety: Enable me thy ſervant with thy grace, that I be not tempted above my ſtrength; never let me murmur at the ſuppoſed happineſs of evil doers, nor fret at their power, nor be envious, becauſe they proſper in their way, and bring their devices to paſs. Of a truth, Lord, the workers of iniquity are in great power, riches, and honour, they are exalted, like a Cedar of Lebanon, and ſpread and flouriſh like a green bay Tree: Expect they do, all men ſhould come, and put their truſt under their ſhadow, which if any juſt man refuſe, they obſerve his way, and mark his ſteps, ſeeking an occaſion and opportunity to deſtroy him; for they are ready with a drawn Sword in their hand, and a bended Bowe in their fiſt; that they firſt caſt down the poor and needy, and then ſlay him that is innocent, and of an upright Converſation. Ver. 1. 7. 35. 12. 14.

God God, never ſuffer our faith and confidence to be ſhaken at theſe proceedings of thy Providence, but with an equal and patient mind, let us reſign our ſelves to thy will, and be content, thou do what ſeems good in thy eyes, being fully aſſured, that all things ſhall work together for the beſt to thoſe that love God.

O Lord, let us reſt in thee, and wait patiently for thee; for thou haſt ſaid it, and thy Word is true, That wicked doers ſhall be cut off, and yet a little while, and his perſon ſhall deſcend into the grave; his pomp ſhall vaniſh, his power come to naught, his riches take the wing, and flie away; yea, his very place ſhall not be, and that there ſhall be no remainder of him; in thy good time, O Lord, make good this thy promiſe, and let him be cut down as the graſs, and wither, as the green herb; let his Sword, that he hath drawn againſt the innocent, enter into his own heart; let the Bowe, which he hath bent to wound the guiltleſs, break in his hand, and wound himſelf; becauſe he is the enemy of thy people, he is an enemy to thee, and therefore let him ſuddenly and wholly vaniſh away, as ſmoke, leaving no ſign at all behind of his ill-purchaſed glory. 7. 9. 10. 22. 15. 20.

But as for the meek, who with a patient ſoul delight in thee, and chearfully undergo thoſe affronts and injuries which the proſperity of the wicked ſhall lay upon them, well knowing, that all is done by thy wiſdom and permiſſion; Give them and their poſterity a ſure poſſeſſion in the earth, and let them be delighted with abundance of peace, and tranquility of conſcience; uphold Lord the righteous, and let their inheritance be for ever. 11. 18.

Let the little they have, be unto them better than the great riches of the ungodly, which they have heaped together by unjuſt wayes; make them content with it, enjoy it ſweetly and ſecurely, and let it allwayes be ſufficient to ſupply their neceſſities; and ſo bleſs Lord their ſubſtance, that in the dayes of want and famine, they may have enough; forſake them not, O Lord, and ſuffer not their ſeed to beg their bread; when by ſome misfortune they ſhall fall from a high eſtate, and have experience of adverſity; or elſe, if through infirmity they fall into ſin, yet Lord, let them not be utterly caſt down, but even then put to thy helping hand, and lift them up, reſtore them to their former ſtate, and to thy favour. 16. 25. 24.

This that they may the ſooner recover, recall them when they go aſtray, and ever after, order their ſteps in thy Word, and delight in their way; teach them to eſchew evil, and to do good, ſo ſhall they dwell for evermore; let them ſhew mercy, and give and lend, that their ſeed may be bleſſed: Teach their mouth to ſpeak wiſdom, and their tongue to talk of judgment; let the Law of thee their God, be in their heart, that their ſteps and goings may not ſlide; forſake not, O Lord, thy 23. 27. 21. 30.

thy Saints, love judgment, and preſerve them for ever; leave them not, good Lord, in the hand of the wicked, nor condemn them when they are judged; ap-
31. 28. **prove not thou that unjuſt ſentence which wicked men paſs upon them.**

O ye righteous, then wait on the Lord, and keep his way; **and God, give us**
34. **all grace to delight in thee, and to commit our wayes unto thee, well-knowing that thy ſervants ſhall be exalted, when** the wicked ſhall be cut off: Mark the
37. perfect man, and behold the upright, for the end of that man is peace: **O Lord,**
38. **let me dye the death of the righteous, and let my latter end be like his**; when
39. the Tranſgreſſours ſhall be deſtroyed, and cut off together, then Lord, be thou a
40. ſalvation to the righteous, and their ſtrength in time of trouble.

O Lord, ariſe, help us, and deliver us, deliver us from the wicked, and ſave us, becauſe we put our truſt only in thee. **Amen.**

PSAL. XXXVIII. *Which is the third of the Penitentials; in which he doth implore Gods mercy, being grievouſly afflicted.*

THE parts of it are, two in general.

1. A Deprecation begun in the firſt *verſe*, and continued in the two laſt.
2. A grievous complaint of his ſin, diſeaſe, miſery, Gods anger, his friends, and his enemies, through the whole *Pſalm*; all which he uſeth, as Arguments to move God to pity him, and ſhew him mercy.

The firſt part. He deprecates Gods anger. Ver. 1.

In the firſt *verſe*, that the fears of his heart proceeding from the ſenſe of Gods anger againſt his ſin, might be mitigated at leaſt, though rebuked, yet not in wrath; though corrected, yet not in rigour: *O Lord, rebuke me not in thy wrath, nor chaſten me in thy hot diſpleaſure.*

The ſecond part. His complaint amplified. Ver. 2. Ver. 3.

And ſo he falls inſtantly upon his complaint, which he amplifieth divers wayes.

1. From the prime cauſe, *God: For thine arrows ſtick faſt in me, thy hand preſſeth me ſore, becauſe of thy anger.*
2. From the impulſive cauſe, *his ſin, his iniquities*, ver. 4. *his fooliſhneſs*, ver. 5.
3. From the weight and gravity of his afflictions; which in general were, *The arrows of God that ſtuck in his fleſh, the hand of God with which he was preſſed*; which was ſo grievous, *That there was no ſoundneſs in his fleſh, no reſt in his bones.*
4. By an induction of particulars, where he declares many effects of his diſeaſe.
   1. Putrefaction and ſtink: *My wounds ſtink, and are corrupt.*
   2. A ſad poſture of body: *I am troubled, I am bowed down greatly, I go mourning all the day long.*
   3. A torment of his bowels: *My loins are filled with a ſore diſeaſe.*
   4. A general diſaffection of parts: *There is no ſoundneſs in my fleſh.*
   5. A debility and grievous plague: *I am feeble, and ſore ſmitten.*
   6. A pain that forced from him an out-cry: *I have roared.*
   7. The diſquietneſs of his heart: *I have roared for the diſquietneſs of my heart.* In the midſt of which, that he might not be thought to have let go his hold, his hope, his confidence in his God, he turns his ſpeech to him; *Lord, all my deſire is before thee, and my groaning is not hid from thee*; he hopes, he prayes ſtill.
   8. The palpitation and trembling of the heart: *My heart pants.*
   9. The decay of his ſtrength: *My ſtrength fails.*

10. The

10. The defect of his sight: *As for the light of my eyes, it is gone from me.* 10.

All these pressures and calamities were upon *David* from within; thus he suffer'd in body and in mind. But what, had he now any comfort from without? Not any. 2. From without.

1. None from his friends. *My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off.* Amici non amici. 1. By friends. 11.
2. As for his enemies, they even then added to his affliction. *They also that seek after my life, lay snares for me, and they that seek my hurt speak mischievous things, and imagine deceit all day long.* In action, tongue, and thought, they seek to undo me. 2. Enemies. 12.

He next descends to shew his behaviour in these grievous sufferings both from within and without. He murmur'd not at them, but was silent and patient, as a Lamb he opened not his mouth. *But I was as a deaf man that heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs.* He seem'd not to hear what they objected, and made no sharp reply to their bitterness. In patience and silence he possessed his soul, that *was his strength*, Isa. 30. 15. Which is another chief Argument he useth to mitigate Gods wrath, and hot displeasure. Of which patience he gives these reasons. How he carried himself in this extremity. 13. 1. Patient he was. 14.

1. His reliance on God for audience and redress. *For in thee, O Lord, do I hope: Thou wilt hear me.* For he relied on God. 15.
2. For this he petitions: For to God he was not silent, though deaf and dumb to man; *for I said, Hear me.* And this also made him patient, being assured, that being heard, Gods honour would be vindicated in him. For if not heard, his enemies would triumph. *Hear me then, lest otherwise they should rejoice over me*, as accounting me a patient fool: *When my foot slippeth, they magnifie themselves against me.* And prayed. 16.
3. That in the greatness of his grief he was thus patient, *for I am ready to halt, and my sorrow is continually before me.* I am under a bitter cross, and I know if I be thy Servant I must be under the cross, and therefore I take it up, and bear it patiently. 2. Under a bitter Cross. 17.
4. And this cross I know I have deserv'd also: 'tis for my iniquity, and I will not conceal it. *For I will declare mine iniquity, I will be sorry for my sin.* I suffer justly, and therefore have reason to be patient. 18. Which he had deserved.

Only, O Lord, I hope this shall not be imputed to my impatience, if I complain again of my enemies, and put thee in mind of their prosperity, that they live quietly, securely, plentifully, that they are strong and powerful, that they hate me, and are ungrateful persons. 3. He yet complains of his enemies.

But mine enemies are lively, and they are strong, and they that hate me wrongfully are multiplied. They also that render evil for good, are my adversaries: because I follow the thing that good is. 19. 20.

And so he concludes with a petition to God, in which he beggs three things. He concludes with a Petition; for,

1. Gods presence. *Forsake me not, O Lord; O my God, be not farre from me.* 21. 1. Gods favour.
2. Ayd and help. 22. 2. Speedy help.
3. And then that it be speedily afforded: *Make haste to help me, O Lord my salvation.*

The Prayer collected out of the thirty eighth *Psalm.*

O Lord, when I consider the multitude of my sins, and grievousness of my transgressions, I must confess, though I suffer heavy things under thy

hand, yet they are far inferiour to my deſerts; for my iniquities, as ſome great
4. floods of waters, are gone over my head, and threaten to drown me in deſpair,
and my ſins are a heavy burden that load my memory and conſcience, ſo heavy
they lie upon my ſo[illegible]hat I am not able to bear them, but am ready to ſink un-
der them: And for theſe the ſharpeſt arrows of thy wrath ſtick faſt in me, and thy
2. ſevere hand ſorely whippeth me, and preſſeth ſtripe after ſtripe; there is no
part ſound, no part whole in my whole body, becauſe of thy anger and revenge;
3. neither is there any reſt in my bones, much leſs any peace in my ſoul, for the mul-
titude and greatneſs of my ſin: Through great folly I have committed ſin,
5. and through greater folly I have diſſembled them, and hid them, being com-
mitted; I ſkinned them, not ſearch't, not healed them; and therefore this ul-
cer remained in my ſoul, and putrified; which therefore makes me to ſtink in
7. thy Noſtrils, with which filthy ſavour thou art ſo offended; that my loins are
juſtly fill'd with a loathſom diſeaſe, that there is no ſoundneſs in my fleſh.
6. I am troubled righteouſly for the evils I have committed, I am depreſſed
for them, and bowed down greatly, I go mourning, and that deſervedly, all the
8. day long: I am feeble, ſorely afflicted and humbled, I have roared for the diſ-
quietneſs and anxiety of my heart. My heart, through the greatneſs of my
affliction, the conſcience of my ſin, and conſideration of thy wrath, pants, beats,
10. and is troubled; the ſtrength both of my body and ſoul, fatleth me, and a flood
of tears, and a night of adverſity together, hath dimmed that clear light of
my eyes.
11. And in the extremity of this my ſorrow, I find no comfort either from
friends or enemies; for thoſe who were of old, my friends and familiars, and
pretended much friendſhip and love, theſe now ſtand aloof off from my ſore;
nay, my very kinſmen ſtand afar off, affording me no comfort, no ſhew of help.
12. As for my enemies, they ſeek after my life, they lay ſnares for me, they wiſh me
evil, they ſpeak lies, and utter calumnies againſt me; miſchievous things they
invent, and imagine deceits all the day long; yea, and theſe my enemies live
in proſperity, they are potent, and able to miſchieve me, they are in number
19. many, in hatred implacable, daily they multiply, and ſo ungrateful, that for the
good I have done them, they ſeek to render me evil; O Lord, Thou knoweſt
20. that wrongfully, and that without any juſt cauſe at all given by me, they are
my adverſaries; no reaſon at all I am able to think of; no cauſe I am able to
aſſign, why they ſhould thus hate me, why they ſhould thus perſecute me, ex-
cept it be that I am conſtant in defence of thy Truth, and follow the thing that
good is.
Thy hand, Lord, is juſtly upon me, and I am content to bear thy reproach;
13. I have ſpoken once, nay, twice, but I will not anſwer again; in ſilence and
hope, I will poſſeſs my ſoul; at all their reproaches, I will be as a deaf man, that
14. hears not; at their ſcorns, as a dumb man, that openeth not his mouth, and com-
18. mit my cauſe wholly to thee; nevertheleſs before thee I will not be ſilent, con-
feſſing with an humble and true penitent heart, that all this great grief and
ſcorn is fallen upon me juſtly for my ſin: To them, Lord, I have done no hurt,
but thee I have offended, and to thee I will declare my iniquity, and be ſorry for
my ſin.
17. I beſeech thee therefore, O Lord, rebuke me not in thy wrath, nor chaſten me
in thy hot diſpleaſure: Forſake me not, O Lord my God, be not far from me;
15. for I ſeem to be deſtined and appointed to bear ſtripes and affliction, and my ſor-
row is continually before my eyes: But in thee, O Lord, is my hope, anſwer for
me, O Lord my God; in my prayer I have, and will always ſay, Lord hear
16. me, leſt otherwiſe my enemies ſhould rejoyce over me; for when my foot at any
time ſlippeth, they proudly inſult, and magnifie themſelves againſt me; make haſte
22. to help me, O Lord my ſalvation. Amen.

PSAL.

PSAL. XXXIX.

THIS *Pſalm* is conceived to be penned upon the ſame occaſion with the former, in ſome grievous diſtreſs he was, that's certain; whether by *Abſolom*, or *Shimei*, or ſome great ſickneſs, uncertain: However, as he profeſſed before, at his ſufferings and injuries, he was patient and ſilent. *I was as a deaf man, that heard not; and as a dumb man*, &c. *Pſal.* 38. 13, 14. Yet here he confeſſeth, that the tentation was ſo ſharp, and the provocation was ſo great, that he could not chooſe but ſpeak, he could hold no longer, but muſt needs burſt out; yet as there, ſo here, his complaint and petition is to his God: There be three parts of the *Pſalm*.

1. A Manifeſt of his reſolution and full purpoſe of heart for ſilence, *ver.* 1. and the conſequence upon it, *ver.* 2, 3.
2. His Expoſtulation with God about the ſhortneſs and variable condition of life, *ver.* 4, 5, 6.
3. His Petition for remiſſion from ſin, *ver.* 8. from puniſhment, *ver.* 10. for a farther reſpite and grace, *ver.* 12, 13.

The firſt part. *Davids* reſolution to be ſilent. Ver. 1.

Firſt, David acquaints us here with his reſolution; *Dixi, I ſaid*, I decreed, I fully purpoſed; and it was ſilent and dumb in the preſence of his enemies.

1. *I ſaid I will take heed to my wayes that I ſin not with my tongue*; and again, *I will keep my mouth, as with a bridle, while the wicked is before me.*
2. And this reſolution for a while he kept; *I was dumb with ſilence, I held my peace, even from good*, even from a juſt defence.
3. But I found in this very great difficulty; nay, impoſſibility.
   1. For all this while, *my ſorrow was ſtirred*, it was pain to me to be ſilent.
   2. *My heart was hot within me*; I was in flame to utter my mind.
   3. *And while I was thus muſing, the fire burſt out*; what was within, I ſaw could not be concealed, no more than fire, for a while raked up in embers; and at laſt, *I ſpake with my tongue.*

Ver. 2. But his heart boyled within him; fain he would ſpeak.

Ver. 3. And at laſt he burſt out, and ſpake in a querulous manner. The ſecond part.

Secondly, But better it had been, he had been ſilent ſtill, ſince in a querulous manner he begins to expoſtulate with God; *Lord, let me know mine end, and the meaſure of my dayes, what it is*: As if he had ſaid, Better it were my dayes were ended, and I in my Grave, than to be thus vexed in body and mind, without, by enemies and perfidious friends; and if yet it muſt be ſo, it were well I knew the end of it, and how long I muſt be under this Croſs; and were my life, what others is, yet it hath many properties to alleviate the comforts of it.

Ver. 4.

The condition of mans life. Ver. 4.

1. It is very brittle and frail: *Make me know how frail I am.*
2. It is very ſhort, it may be meaſured out by a hand-breadth, which is no long meaſure, nor a yard that is made of it: *Behold, thou haſt made my dayes as a hand-breadth.*
3. Nay, which is yet of leſs reckoning: *'Tis as nothing before thee*, a *nihil.*
4. 'Tis full of vanity: *Verily, every man at his beſt ſtate*, in his ſtrength, riches, power, *is altogether vanity*; his labours promiſe much, ſatisfie little.
5. 'Tis unſtable and uncertain; as a ſhadow, the image of a ſhadow; *Surely every man walketh in a vain ſhadow.*
6. 'Tis full of trouble and diſquiet; *Surely they are diſquieted in vain.*
7. His labours are for he knows not whom: *He heapeth up riches, and knows not who ſhall gather them.*

1. Frail.
2. Short. Ver. 5.
3. A *Nihil.*
4. Vain.
5. Uncertain. Ver. 6.
6. Troubleſome
7. Laborious.

Thus *David* querulouſly expoſtulates, but preſently recollecting himſelf, he ſtops and checks, as it were, his immodeſty; nor the brevity, nor the vanity, nor the uncertainty, nor the anxiety of his life ſhall hereafter much trouble him, he

2. He checks himſelf.

had a ſurer Rock than any worldly thing whereon to rely, which was his God: *And now Lord, what wait I for? my hope is in thee.* Let others toyle for riches, admire dignities, empires, pleaſures; let them be proud of theſe, and complain that their life is too ſhort to enjoy theſe: But I have far a ſtronger hold to truſt to, even thee O Lord, who I am perſwaded wilt be propitious to me, and be my ſtay among all the variety and inſtability of humane things; this was his comfort.

3. And ſhewes God to be his ſtay.

7.

The third part. He prayes.

8.

Thirdly, Then upon this confidence he falls to prayer.

1. For remiſſion of ſin: *Deliver me from all my tranſgreſſions.*
2. For defence againſt ill tongues: *Make me not a reproach to the fooliſh.*
3. Pardon for his immodeſt expoſtulation, upon promiſe not to do the like: *I was dumb, I opened not my mouth*; hereafter I will humble my ſelf under thy hand, and be ſilent; *for thou haſt done it*, my affliction is from thee.
4. A remove of his puniſhment: *Take away thy plague away from me.*

1. For remiſſion.
2. For defence.
3. Pardon for his impatience.

10.

4. A remove of puniſhment, and pleads for it.

11.

Upon divers Reaſons.

1. And he adds the cauſe; either remove thy hand, or I muſt needs yield and periſh: *I am even conſumed* by the means, or *by the blow of thy hand.*
2. And this he amplifies by a ſimilitude of a Moth, and adds a ſecond Reaſon: *When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty conſume away as a Moth*; which is bred in the Garment, and inſenſibly corrodes, frets, eats it; as doth ſome diſeaſe our body, that bred in it, conſumes it: And for confirmation, he repeats his former words, *ver.* 5. delivering it here in a γνωμη, *Surely every man is vanity, Selah*; mark that.
3. To which may be added a third, The conſideration of our preſent condition in this life; we, and all our fathers, are but pilgrims and ſtrangers in this life: *I am a ſtranger with thee, and a ſojourner, as all my fathers were*; therefore *parce.*

12.

Faith is alwayes ſtrugling with tentations; before, *ver.* 7. he is confident, *God is his hope*; but yet his calamities, his ſickneſs, his enemies, the brevity, fugacity, troubles of his life, ever and anon come into his memory, and therefore he prayes again for mitigation of theſe; and his prayer ariſeth by a gradation.

13.

He inforceth his prayer.

1. He prayes for Audience: *Hear my prayer, O Lord.*
2. Then that his cry, for ſuch it was, be heard: *Give ear unto my cry.*
3. For admiſſion of his tears: *Hold not thy peace at my tears*; the Reaſon is, *a ſtranger*, thy grace, thy favour.
4. For ſome relaxation and eaſe: *O ſpare me, that I may recover my ſtrength*; which he quickens with this motive; *before I go hence, and be no more ſeen.* Reſtore me to thy favour in this life, hereafter it will be too late to expect it. *Ne moriar deſperans.*

The Prayer collected out of the thirty ninth *Pſalm.*

O Lord, when I beheld the flouriſhing eſtate and ſucceſſes of the wicked, and the life of the godly worn out with ſorrow and afflictions, I being not able to comprehend the ſecret wayes of thy Providence, was reſolved to lay my hand upon my mouth, and acquieſce in thy will and wiſdom: Even ſo Lord it pleaſed thee, ſo thou wiſely diſpoſeſt, and bringſt to paſs all things; and though I were able to put in a juſt Apology for this thy doing, yet I ſaid within my ſelf, I will take heed to my wayes, that I ſin not with my tongue; I will keep

Ver. 1.

my mouth with a bridle, eſpecially while the wicked is before me; that I ſay nothing againſt thee my God, nothing unworthy my ſelf.

Ver. 2.

But while I was dumb with ſilence, while I held my peace, and refrained even from good words, that which my heart gave me, I muſt fully ſpeak; the grief within me was ſo vehement, and my ſorrow was ſo ſtirred (Lord, I confeſs my own weakneſs and infirmity) that my heart was like fire within me, and in

in that intemperate heat, zeal and indignation at the wickeds proſperity, I ſpake thus unadviſedly and immodeſtly with my tongue; being tyred and wearied out of my life, I deſired to dye. 3.

O Lord, make me know, when this my miſerable and calamitous life ſhall end, in which I ſuffer ſuch heavy things, and of which I am over-weary; make me know the period and meaſure of my dayes, that I may be certain what, and how long I am to ſuffer, and what the delay is, that I muſt be under this Croſs: Shew I know my time is, and eaſily meaſured, as eaſie as a hand-breadth; 'tis a moment, 'tis as nothing in compariſon of thee and eternity, and wilt thou not then ſuffer me to ſwallow my ſpettle? Behold all things that are in the World, are vanity of vanities, and man among the reſt, his labour, his power, his ſtrength, his favour promiſe much, and little ſatisfie, and wilt thou then contend with ſuch an one, and perſecute him as the dry ſtubble? 4. 5.

O Lord, man is but the ſhadow of a ſhadow, which is the image of a thing, and yet is truly nothing; ſo he paſſeth away, being onward his journey toward death, never continuing his condition in one and the ſame ſtate, and wilt thou then add to his affliction? 6.

This, O Lord, needs not, for he is apt to afflict himſelf; that little time which thou haſt given him, which he ought to endeavour that he might enjoy in a quiet and peaceable manner, is diſquieted with the perturbations of the mind; for he diſquiets himſelf in vain with fear, and joy, and hope, and a covetous deſire eſpecially, he heapeth up riches, and cannot tell who ſhall gather them. The Prodigal, and unthrifty here, diſſipates what he had with ſo much care, and perhaps ſin heaped together, or elſe Thieves or enemies violently plunder, and carry them away.

Theſe conſiderations, O Lord, I muſt confeſs pierced my ſoul, and theſe thoughts wounded my heart, and made me a little impatient; till by thy mercy I recollected my ſelf, and retired my heart from all things below, and fixed upon thee: For now, Lord, what wait I for? what is my expectation? what my confidence? what, my wealth, my power, my command, my ſtrength, my life? No, no, Lord, I renounce my truſt in all or any of theſe, Thou Lord only, art my hope, my rock, my ſtrong Caſtle, my defence, my help, my ſubſiſtence. 7.

Thou, O Lord, which ſaveſt all thoſe who hope in thy mercy, deliver me from all my tranſgreſſions, and make me not a reproach to fooliſh men, to whoſe hands thou haſt now juſtly delivered me for my iniquities; againſt this thy juſt proceeding I will not open my mouth, becauſe I know that thou, who wilt, and doſt all things uprightly, haſt cauſed me thus to be troubled, to correct my enormities, and exerciſe my patience. 8. 9.

Put yet, O Lord, I beſeech thee make an end of beating me, and remove thy ſtroak, that ſenſe of thy wrath, thoſe terrours of conſcience, and pains of body under which I groan; for I am even conſumed, and am ready to faint by the blow of thy heavy hand: Thou haſt made me an example, that when thou correcteſt and rebukeſt man for his iniquity, Thou makeſt his beauty to conſume away inſenſibly, as the fair gloſs doth from the garment that the Moth frets, ſo vain a thing is man: As therefore thou haſt made me an example of thy juſtice, ſo ſet me forth as a Monument of thy mercy, in hearing my prayers and cries, and conſidering my tears which I poure out before thee. 10. 11.

Lord, hear my prayer, and give ear to my cry, and hold not thy peace at my tears; for I am as all my fathers were, a man in this World of a ſhort continuance, the City I ſeek is above, my way thither through this vally of tears, in which for a time I muſt ſojourn, a Citizen I am of that City, a pilgrim, and a ſtranger here, and the time I am to abide in it, is but a little while; O ſpare me then, and deal more remiſsly and kindly with me, forbear theſe ſevere ſtroaks, that I may a little recover my ſtrength, by an aſſurance of thy grace and favour unto me, before I go hence, and be no more ſeen among men. 12. 13.

Ceaſe good Lord, to ſmite and afflict me in this grievous manner, give me

ſome

ſome eaſe and relaxation of my pain; lay no more upon me, than thou wilt make me able to bear: O let me recover my ſtrength of faith and hope in thee in this my pilgrimage; it is not long, but I muſt depart from hence, and not be ſeen any more in this land of the living: Grant therefore good Lord, that I leave not this World with a conſcience oppreſſed, and affrighted with the grief and burden of my ſin; but that being diſcharged of that guilt, I may quietly and peaceably reſign my ſoul into thy hands, being cloathed and beautified by the merits of thy only Son, my Lord and only Saviour, Jeſus Chriſt. Amen.

PSAL. XL. *Which is* εὐχαριστικὸς & εὐκτικὸς.

THERE be two main parts of this *Pſalm*.
1. A Thankſgiving, from *ver.* 1. to 11.
2. A Prayer, from *ver.* 11. to the end.

Thankfulneſs conſiſts in the exerciſe of two vertues, Truth and Juſtice.
1. Truth cauſeth us to acknowledge the benefit, and from it we have received it.
2. Juſtice ties us to be grateful, and to perform ſome duties, as evidences of our thankful mind; and both theſe we meet with in the firſt part.

The firſt part. *David* waits on God. 1.

David begins with the profeſſion of his thankfulneſs, and he premits to it his confidence, *I waited patiently for the* Lord; then ſhews the ſucceſs, or what God did for him.

The ſucceſs of his waiting. 2.
1. *He inclined his ear, and heard my cry.*
2. *He brought me alſo out of the horrible pit, out of the mire and clay.*
3. *He ſet my feet upon a Rock*; being drawn from danger, he ſet me in a ſafe place.
4. *He eſtabliſhed my goings*, he confirmed my ſteps, that I ſlip and ſlide no more.

He is thankful. 3.
5. And he hath moved me to be thankful; *He hath put a new ſong into my mouth, even a thankſgiving unto our God.* The deliverance was not common, and therefore the praiſe ſhould not be common, but expreſſed by a new and exquiſite ſong.

And conceives others by his example, would wait, and be thankful alſo.

Of which he conceived the conſequent would be, that his example would be a common document; many ſhall ſee it, my deliverance, my thanks, and ſhall fear God, and acknowledge his providence and protection, and ſhall put their truſt in the Lord.

In his thankſgiving, he ſhews the bleſſed man. 4.

And ſo he falls upon his form of thankſgiving, and,

Firſt, Pronounceth the man bleſſed that relies on God, affirmatively.
1. He it is that relies on God. *Bleſſed is the man that makes the Lord his truſt*, repoſeth his hope in him.
2. Not on man. Negatively, truſts on no man, *reſpects not the proud*; men proud of their wealth, wit, or power, nor ſuch as turn aſide to lies, truſt on lying vanities, which will deceive.

3. Admires Gods works. *Secondly*, Then by an exclamation admires Gods mercies and goodneſs to his people. 5.
1. For their multitude and greatneſs: *Many, O Lord my God, are thy Works.*
2. For the ſtrangeneſs, they are not vulgar, but miraculous: *Thy wonderful Works.*
3. For the incomparable wiſdom by which they are done and ordered: *Many, O Lord my God, are thy wondrous Works which thou haſt done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare them, and ſpeak of them, they are more than can be numbered.*

2. And

2. And ſo having in words acknowledged his thankfulneſs, he deſcends to ſpeak of the other part of his gratitude, his real thanks, to which in equity he thought himſelf bound: *viz.* To be obedient to Gods voice, which is the beſt ſacrifice, and indeed far beyond all legal ſacrifices; as is apparent in Chriſt, to whom theſe words, and the obedience contained in them, is principally attributed, and by way of accommodation, belongs to every one of his Members, who means to be thankful for his Redemption. 4. His real thanks by obedience:

1. And firſt he acquaints us, that the outward worſhip is to little worſhip, if ſincerity and true piety inwardly be wanting: *Sacrifice and offerings thou didſt not deſire, burnt-offering and ſin-offering haſt thou not required.* Not theſe abſolutely, but as ſubſervient to true piety, and the internal obedience of the heart, without which they are of little value; *I will have mercy, and not ſacrifice.* Which was; 1. Sincere inward. 6.
2. To this end, *Aures perforaſti mihi*; *Thou haſt opened, bored, and made a window in my ear*; made me docible, and thy ſervant. 2. Outward.
3. And I will be obſequious, a willing and voluntary ſervant: *Then ſaid I, lo I come*; this thy whole Law requires, *in the Volume of thy Book it is written.* 7. 3. Voluntary, ſuch in Chriſt.
4. He deſcribes his ſingular obedience.
   1. That he performed it chearfully, and with complacency: *I delight to do thy Will, O my God.* 1. Chearful. 8.
   2. That he did it heartily: *Thy Law is within my heart.* The obedience of eyes, hands and feet may be hypocritical and feigned, that which is done with the heart cannot; that the heart thou requireſt, and that thou ſhalt have; to that purpoſe I have placed thy Law there. 2. Hearty.
   3. That he did it charitably, to the benefit of others, he publiſhed the Goſpel. 3. Charitable for our good. 9.
      1. *I have preached righteouſneſs in the great Congregation.*
      2. *I have not refrained my lips, and that thou knoweſt:* Feci ſine fuco. In the publication of the Goſpel. 10.
      3. *I have not hid thy righteouſneſs within my heart.*
      4. *I have declared thy faithfulneſs, and thy ſalvation.*
      5. *I have not concealed thy loving-kindneſs and truth from the great Congregation.*

In which *verſe*, we have the commendation of the Goſpel, that it is *righteouſneſs*, for it juſtifies, it ſanctifies; that it is Gods *truth* and *faithfulneſs*, for in it his promiſes are performed; that it is our *ſalvation*, freeing us from ſin, death, Gods wrath, hell; which muſt be publiſhed and *preached in the great Congregation*; and to it *obedience* muſt be yielded, to which there be four things neceſſary ſet down in this place. The commendation of the Goſpel: To which we muſt be obedient.

1. The help of Gods Spirit, *Thou haſt opened my ears.*
2. A ready and willing mind, *Then ſaid I, lo I come.*
3. A ready performance in the work, *I delight to do thy Will.*
4. That a reſpect be had to Gods Law, *Thy Will is within my heart.*

And thus having premiſed his thanks for ſome deliverance already received, he thought he might be the bolder to petition for continuance of this mercy and favour for the future; upon which he now enters in theſe words, The ſecond part: He petitions for favour. 11.

Withhold not thou thy mercy from me, O Lord, let thy loving-kindneſs and truth continually preſerve me.

Of which Petition, he adds a neceſſary Reaſon drawn from the greatneſs of his evils and ſins. His reaſons for it. 12.

1. *For innumerable evils have compaſſed me*; his miſeries were many. His ſad condition.
2. *My iniquities have taken hold upon me, ſo that I am not able to look up*; *they are more in number than the hairs of my head.*
3. *Therefore my heart faileth me*; my agony is great, my vital ſpirits fail. 13.

And therefore prayes again, *Be pleaſed, O Lord, to deliver me, make haſte to help me.* And for the confuſion of his enemies. 14.

2. The ſecond part of his prayer, is, for the confuſion of his wicked enemies; *Let them*

15. *them be ashamed, and confounded together, that seek after my soul to destroy it; let them be driven backward, and put to shame, that wish me evil; let them be desolate for a reward of their shame, that say unto me, Aha, Aha!*

3. He prayes for all good men.

3. The third part of his prayer, is, for all good men: *Let all those that seek thee, be joyful and glad in thee; let such as love thy salvation, say continually, The Lord be praised, his Name be magnified.*

16. And for himself.

In the Close, he renews his Petition for himself, and to move God the sooner,

1. He puts himself into the number of the poor afflicted people, he boasts not, I am a just man, a King, a Prophet: *But I am poor and needy.*
17. 2. Shews his hope and confidence: *Yet the Lord*, I know, *thinks upon me.*
3. He casts himself solely on God: *Thou art my Help, and my Deliverer.*
4. Therefore *make no long tarrying, O my God*, delay me not.

The Prayer collected out of the fortieth *Psalm.*

17. O Lord, I am poor, and destitute of all humane help, think upon me, Thou art my Helper and Deliverer in all my troubles, do not therefore longer delay me, but send me some aid and comfort: Withhold not thou thy tender mer-
11. cies, which thou hast hitherto shewed, from me, and let thy loving-kindness and truth, in performing thy promises, alwayes preserve me.

12. For troubles, more than I can number, are come about me; and my iniquities, which in my prosperity seemed to be at rest, now muster themselves against me, and arrest me before thy Tribunal, so that I am not able to stand in thy presence, or with confidence look up to thee; they are multiplied, and exceed in number the hairs of my head, upon the view of which, my soul is in a bitter agony, and my heart and vital spirits fail me.

1. Great evils I have formerly suffered under thy hand, but in those depths,
13. I ardently, continually and patiently expected thee my Lord, and thou didst incline thy ear to me, and heard'st my cry; be pleased then now, O Lord, to deliver me, O Lord, make haste to help me; bring me out of this misery and calamity in which I am plunged, as in some deep Pit, or in some miry and thick Clay; and being delivered, set me upon a Rock and safe place, and settle and confirm my goings, that I may walk with a shady and inoffensive foot.

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17.

The Prayer collected out of the fortieth *Psalm.*

17. O Lord, I am poor, and destitute of all humane help, think upon me, Thou art my Helper and Deliverer in all my troubles, do not therefore longer delay me, but send me some aid and comfort: Withhold not thou thy tender mercies, 11. which thou hast hitherto shewed, from me, and let thy loving-kindness and truth, in performing thy promises, alwayes preserve me.

12. For troubles, more than I can number, are come about me; and my iniquities, with in my prosperity seemed to be at rest, now muster themselves against me, and arrest me before thy Tribunal, so that I am not able to stand in thy presence, or with confidence look up to thee; they are multiplied, and exceed in number the hairs of my head, upon the view of which, my soul is in a bitter agony, and my heart and vital spirits fail me.

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his Bed in his ſickneſs: He ſhall have comfort in his grief, and aſſurance of Gods favour in his ſick Bed.

The ſecond part. He petitions for mercy.

Now before he enters upon the ſecond part, the complaint of the unkindneſs of men to him; he offers a ſhort ejaculation to God, begging mercy, health and pardon, which he asks upon confeſſion of his ſins; health he asks firſt for his ſoul, that being healed from ſin, he doubts not it would go well with his body.

Ver. 4.

1. *I ſaid, the Lord be merciful to me,* merciful to my ſin.
2. *Heal my ſoul,* in which there is yet the ſenſe of thy wrath.
3. And the Reaſon is, *becauſe I have ſinned againſt thee.*

He complains of others malice.

Ver. 5.

And the complaint of himſelf being ended, he complains of others.

1. Of their hatred and malice: *My enemies ſpeak evil of me.*

2. Cruelty.

2. Of their cruelty, they long for my death, they ſay, *When ſhall he dye, and his name periſh?* They would have no memory left behind of me.

3. Perfidiouſneſs.

Ver. 6.

3. Their perfidious dealing and diſſimulation: They come indeed to viſit me, but it is to fiſh what they can from me, to make their advantage of it: *If he comes to ſee me, he ſpeaks vanity,* all vain and feigned words; *for his heart gathereth iniquity to it ſelf,* fraudulently ſearcheth my counſels; *for preſently being gone abroad, he openeth and tells all to my hurt.*

4. Conſpiracies Ver. 7.

4. Of their plots and conſpiracies: *All that hate me, whiſper together againſt me, againſt me do they deviſe my hurt.*

5. Joy at his miſeries. 8.

5. Their ἐπιχαιρεκακία, or exultation at his miſery: *An evil diſeaſe, ſay they, cleaveth unto him; and now that he lieth, he ſhall riſe up no more.*

6. Of a perfidious friend. 9.

6. Of the perfidiouſneſs of ſome particular friend, perhaps *Achitophel: Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lift up his heel againſt me;* I fed and fatted the Beaſt, and he kicked at me.

The third part. He prayes to God to raiſe him.

And then he prayes, *But thou, O Lord, be merciful unto me, and raiſe me up;* which prayer he enforceth by theſe Reaſons.

Ver. 10.

1. That thereby, as a King, he ſhould have power to do juſtice on Traytors, *That I may requite them.*

Ver. 11.

2. By this he ſhould have experience of Gods favour, *By this I know thou favoureſt me, &c.*

Ver. 12.

3. This will be a teſtimony unto me, that thou favoureſt not only my perſon, but my cauſe: *As for me, thou upholdeſt me in my integrity, and ſetteſt me before thy face for ever.*

And concludes with a *Benedictus.* Ver. 13.

Then he cloſeth the *Pſalm* with a *Benedictus, Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting.* Amen. Amen.

The Prayer collected out of the forty firſt *Pſalm.*

Ver. 1.

O Merciful God, who ſhewedſt compaſſion toward the compaſſionate, and haſt promiſed mercy to thoſe who are merciful, ſo ſtir my bowels within me, that I may rejoyce with thy ſervants that rejoyce, and mourn with thoſe that mourn; never let me behold any of thy ſervants in want, diſtreſs, miſery, and affliction; but let me conſider it ſeriouſly, and wiſely lay it to heart; make his my own caſe, and chearfully afford him that help and comfort, which I would expect and deſire; my ſelf, if it ſhould pleaſe thee to viſit me with the ſame, or the like affliction.

Ver. 2.

This very day, is a day of blackneſs and heavineſs, of gloominеſs and ſad affliction unto thy ſervants, and Lord, out of a fellow-feeling I lay it to heart, I pray not for my ſelf alone, but for them alſo: O Lord, deliver them in this time of trouble, preſerve them, and keep them, that they fall not into evil, nor faint not under their preſſures: Prolong their dayes, that they may ſee thy revenge upon their enemies, and bleſs to them, good God, that little ſubſtance, which the ſpoiler and deſtroyer hath yet left to them: The malice of their

enemies

enmies is unſatiable; their deſire is to root them out, that they may be no more a people, O never deliver them to their will, nor leave them in their hands, into which thou haſt now brought them, for ſome reaſons beſt known to thée:
When thou ſhalt caſt any of theſe upon his ſick bed, then ſtand by him, and 3.
ſtrengthen him, and comfort him; though his body languiſh, yet let thy conſolations refreſh his ſoul; if it ſeems good to thée, make him whole again, however ſoften under him his Bed, eaſe his pain, and let him reſt ſwætly and quietly in thy arms; Make thou for him his Bed in all his ſickneſs; Lord, be mer- 4.
ciful unto him, heal his ſoul, and let it not be wounded with a deſperate ſenſe of thy hot diſpleaſure: As thou haſt made him an object of pity to us, ſo make him an object of mercy to thée; and in confeſſing his ſin, let him find eaſe and aſſurance of pardon.

Thou Lord, knoweſt our enemies, how many they are, and how they bear a 5.
tyrannous hate againſt us; they ſpeak evil of us, they imprecate evil againſt us: The prolongation of our life is an eye-ſore to them, and the lengthning of our dayes a corroſive to their hearts: They long for our death, and wiſh the abolition of our names and memory from under Heaven: They may come 6.
indeed ſometimes to viſit us, and inſinuate themſelves into our company, but it is not out of any good will; for even then they lay ſnares for us: The kind words they uſe, are full of falſhood and diſſimulation, their intent is thereby to drive into the counſels of our hearts, that they make ſome narrative to our de- 7.
ſtruction: They whiſper, and lay their heads together with one conſent, all that they deviſe, is to do us miſchief; under their power and command they have 8.
brought us, and now that we are down, their plot is, that we never riſe again: Yea, and how many of us may ſuckly ſay, which is a great corroſive to our ſouls, My own familiar friends whom I truſted, which did eat of my bread, whom 9.
I have fed at my Table, and ſuſtained with my meat, this man, or this beaſt rather, hath lift up his heel againſt me, and kick'd at me.

And I among others, oppreſſed with theſe evils, do here proſtrate my ſoul be- 10.
fore thée, O Lord, be merciful unto me, raiſe me up from this calamitous condition, and make me know by this expreſſion of thy mercy, that thou favoureſt me, 11.
and wilt never ſuffer mine enemies to triumph over me. By this I ſhall know, 12.
That thou wilt uphold thy ſervants in their integrity, and wilt ſet them in thy preſence, and before thy face for ever. Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting. Amen. Amen.

Here ends the firſt Book of the *Pſalms*, as the *Jewes* divide them; and ſo alſo *Junius* and *Tremellius*, *Moller*. and *Bellarmine*.

PSAL. XLII. Ὁρῶν παθητικόν.

DAVID, whether by *Saul* or *Abſolon*, forced from the Aſſembly of Gods people, complains; and as men overwhelmed with troubles, are alſo oppreſſed with grief, ſo is he; and as they ſurprized with paſſion abruptly, expreſs their thoughts, ſo doth he; for ſometimes he expoſtulates, ſometimes he complains, ſometimes he corrects and checks himſelf for his weakneſs and paſſion; one while he opens his doubts and diffidence, and preſently again ſets forth his affiance and confidence in his God. It will not then be more eaſie to ſet this *Pſalm* in order, than the ſpeeches of a paſſionate man; yet I ſhall endeavour it, by reducing the whole to theſe four heads. Arg.

1. The zeal of *David* to ſerve God in Gods houſe, *ver.* 1, 2, 4, 6.
2. His complaints, and expreſſions of grief for his abſence, for his affliction, and his enemies inſultation upon that ground, *ver.* 3, 4, 7, 10.

3. His expoſtulation with his ſoul for his diffidence, *ver.* 5, 6. And again, with God for his deſertion, *ver.* 9.

4. His faith and confidence in Gods promiſes, *ver.* 5, 8, 11.

Davids zeal to Gods Houſe and Worſhip.

More particularly,

Ver. 1.

1. He begins with an expreſſion of his grief, for his ejection from the Aſſembly, and then ſets forth his zeal and deſire he had to be preſent with Gods people, by an elegant ſimilitude of a chaſed, and hunted, and thirſty Stag: *As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God; my ſoul is athirſt for God, for the living God; When ſhall I come and appear before the preſence of God?* ver. 1, 2.

2.

His ſorrow, and the cauſes.

Ver. 3.

2. Then he ſhewes what caſe he was in in the mean time, in a very heavy condition.

1. *My tears have been my meat day and night*, ver. 3.

1. The inſultation of enemies.

Ver. 4.

2. And the cauſe was, not only his abſence, but this bitter Sarcaſm of his enemies; namely, while they inſult, *and continually ſay in ſcorn unto me, Where is now thy God?* where is thy Protector? where he in whom thou truſteſt.

2. His baniſhment from Gods preſence.

3. Now that which added to his grief, was that which gave occaſion to this Sarcaſm, his Baniſhment from Gods Sanctuary, and conſequently, as they thought, from his favour and preſence: This overwhelmed his ſoul with ſorrow, this cauſed a flood of tears.

3. The remembrance of his former happineſs.

1. *When I remember theſe things*, my abſence, their inſultation, *I poure out my heart by my ſelf; Effundo; undaq́, impellitur unda*; Tear follows upon tear; complaint, and that from the heart, upon complaint.

2. And good Reaſon, when I lay together my former happineſs with my preſent condition; for the compariſon aggravates my miſery: Thus it was with me, but now it is not ſo. *I had gone with the multitude, I went with them to the Houſe of God, with the voyce of joy and praiſe, with a multitude that kept Holy-day*, ver. 4. I had gone, now I cannot, I muſt not go.

At which being ſomewhat dejected.

Ver. 5.

2. Hitherto he hath expreſſed his zeal, his ſorrow, his complaints, with the cauſes of them, theſe put his ſoul into a ſad condition; to which, by an *Apoſtrophe*, turning his ſpeech, he thus expoſtulates.

He blames himſelf for it.

1. Blaming himſelf for his weakneſs and diffidence: *Why art thou ſo vexed, O my ſoul? why art thou caſt down? and why art thou ſo diſquieted within me?*

Hnd revives by faith.

2. Then preſently fortifies himſelf in Gods promiſes, aſſuring himſelf of the performance; *Hope thou in God, for I ſhall yet praiſe him for the help of his countenance.*

In all which, is lively deſcribed unto us the combate and tentation that a good man undergoes in a ſpiritual deſertion, who finds a great difficulty to ſtruggle at the ſame time with deſpair and hope; who yet at laſt conquers through faith, and kiſſes the promiſes.

His conflict renews.

Ver. 6.

3. But as yet *Davids* combate is not over; for he renews his complaint, *Lucta recurſat & trahitur ad novas pugnas*; he exclaims again, and ingenuouſly confeſſeth, how he is affected, *O my God, my ſoul is caſt down within me*; of which he aſſigns two cauſes.

The cauſes.

1.

1. That though he was ready to ſerve and remember his God, yet that he was forced to do it in an improper place, at *Jordan*, at *Hermon*; 'twas his grief, that there, and not at *Zion*, he muſt remember it: *Therefore will I remember thee from the land of Jordan, and of the Hermonites from the Hill Mizar.*

2.

Ver. 7.

2. Then the greatneſs and continual ſucceſſion of his troubles: *Deep calls upon deep*; calamity calls upon calamity, and one temptation treads upon the heels of another, ſo that I have juſt cauſe to think, *All thy waves and billows*, all kind of afflictions, *are gone over me.*

His Faith in it.

4. And yet he deſpairs not, he caſts not away his hope and confidence for all that, but again cloſeth with his God, and encourageth himſelf in his mercy: *Yet, I*

know,

know, *the Lord will command his loving-kindneſs in the day-time*: A day of deliverance there will be, when there ſhall be a Mandat from his mercy for my good, and therefore even now, *in the night-ſeaſon*, even in this night of trouble: Ver. 8.

1. *His ſong ſhall be with me.*
2. *And my prayer unto the God of my life.*

5. Upon which he grows more bold, couragious, confident, and fuller of life and ſpirit, and again expoſtulates, not now with his ſoul, as before, but with his God; *I will ſay unto God, my Rock.* Upon which he takes heart. Ver. 9.

1. *Why haſt thou forgotten me?* for ſo much my carnal part preſents to me.
2. *Why go I thus mourning, becauſe of the oppreſſion of the enemy?*
3. Why am I thus wounded with grief? *For, as with a Sword in my bones, mine enemies reproach me, while they ſay daily unto me, Where is thy God?* Ver. 10. No Sword cuts ſo deep as this taunt: *Omnes dolores leves, præterquam tum carendum quod erat.*

6. But in the cloſe, after all his complaints and expoſtulations, he quiets his ſoul (as every good man ought in the like viciſſitudes of trial and combate) by a full aſſurance, faith, confidence of Gods favour and protection. And quiets his ſoul.

1. Chiding himſelf for his diſcontent and diffidence: *Why art thou caſt down O my ſoul? and why art thou diſquieted within me?*
2. Then encourageth and revives his heart upon Gods goodneſs and faithfulneſs: *Hope thou in God, for I ſhall yet give him thanks, who is the help of my countenance, and my God.*

PSAL. XLIII.

THIS *Pſalm* is of the ſame nature with the former, and is, as it were, the Epitom of it, and it contains two chief things.

1. A Petition, which is double. { 1. One in the firſt *verſe*. 2. The other in the fourth *verſe*. } *Davids* Petition, that God would be his Judge.

2. A comfortable *Apoſtrophe* to his own ſoul, *ver.* 5.

Firſt, He petitions to God. The firſt part.

1. That being righteous, he would be his Judge: *Judge me, O Lord.*
2. That being merciful, he would plead his Cauſe: *Plead my Cauſe.*
3. That being Omnipotent, he would deliver him: *Deliver me*, ver. 1. Ver. 1.

Of this he aſſigns two Reaſons.

1. The firſt, the unmerciful condition of his enemies. The Reaſons of it two.
   1. They were a factious, bloody, inhumane people: *Plead my cauſe againſt an ungodly Nation*, an unmerciful people, *ver.* 1.
   2. They were men of deceit and iniquity: *Deliver me from the deceitful and unjuſt man*, ver. 1.
2. The other from the Nature of God, and his relation to him: *For thou art the God of my ſtrength*, ver. 2. Thou haſt promiſed to defend me; and upon it he expoſtulates. Ver. 2. His expoſtulation upon it.
   1. *Why haſt thou caſt me off?* For ſo to the eye of ſenſe it ſeems to me.
   2. *Why go I mourning, becauſe of the oppreſſion of the enemy?* ver. 2.

Secondly, The ſecond part of his Petition, is, that he may be reſtored to Gods favour, and reduced from baniſhment to his Countrey, *ver.* 3. The ſecond Petition, for Gods favour. Ver. 3.

1. *O ſend forth thy Light and thy Truth*, the light of thy favour and countenance, and make thy promiſes true to me, *let them lead me*, ver. 3.
2. *Let them guide me*; whether? to my dignity and honours? No, I ask not that ſo much, *as to thy holy Hill, and to thy Tabernacles*, where I may enjoy the exerciſes of piety, *ver.* 3.

Thirdly,

Ver 4. Which if granted, he vows to be thankful.

Thirdly, Now that he might the more move God to hear his Petition, he does as good as vow, that this courteſie ſhould not be caſt away upon an ungrateful wretch; thankful he would be, and make it known how good God had been unto him.

1. *Then will I go to the Altar of God, unto the God of my exceeding joy*; the joy and content he would take in this, ſhould not be vulgar.
2. *Yea, upon the Harp will I praiſe thee, O God my God.* His joy ſhould be expreſſed outwardly, and Gods Name celebrated with a *Pſalm*, and inſtruments of Muſick, *ver.* 4.

The ſecond part. His faith by which he quiets his ſoul. Ver. 5.

The Petitions being ended, and he now confident of audience and favour, he thus beſpeaks his heavy and mournful heart, juſt as in the former *Pſalm*: 1. Chiding. 2. Encouraging himſelf.

Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God, ver. 5.

The Petition collected out of the forty ſecond *Pſalm*.

O moſt juſt God, for our heinous tranſgreſſions and profaneſs, it hath ſeemed good unto thy Majeſty to turn away thy favourable countenance from us, and to baniſh us from thoſe comforts which we were wont to enjoy in thy Temple, and in thy Courts. By the want we are come to know the juſt value of thoſe enjoyments, and brought to confeſs the advantage of thoſe Petitions which in publick we offered with thy Saints and ſervants, before thoſe ſuits, which now we ſingly make in our retirements: This is it, that in ſecret fetcheth ſighs from our hearts, and tears from our eyes, that we may once more meet in the beauty of holineſs.

Ver. 1. Behold, as the chaſed Hart, ready to periſh for heat and thirſt, panteth after
Ver. 2. the water-brooks, ſo our ſouls panteth after thee our God; our ſoul thirſteth for God, even for the living God, in whom are the Fountains of living water: Oh therefore that that day would once come, that we might go to thy Sanctuary again, and freely appear in thy preſence.

The inſultations of our enemies are many and bitter, they judge us quite rejected, and caſt off by thee; and this is it which breaks my heart, and my
Ver. 3. tears have been my meat day and night, while they continually ſay unto me in deriſion, Where is now thy God?

4. Now when I compare my former eſtate with my preſent condition, I poure out my ſoul within me; for I lay to heart, How I had gone with the multitude; I went with them to the Houſe of God with the voyce of joy and praiſe, with a multitude that kept Holy-day: But now it is otherwiſe, I am driven from thy Sanctuary, I am caſt out from thy Temple, and this is it, which makes my ſoul within me like melting wax; this is it, which makes my life a burden to me.

6. O my God, my ſoul is caſt down within me, 'tis a trouble that I muſt remember thee even from this place of baniſhment, even from theſe deſolate places,
7. and land of ſtrangers to which I am driven; here the evils I ſuffer are grievous, heavy, many, continual. One deep of miſeries calls upon another, and thy Cataracts and Spouts of calamities fall with a great noiſe upon my head; All thy waves and billows of afflictions are gone over me, and are ready to ſink
8. and drown me.

Yet Lord, I deſpair not of thy mercy and goodneſs, I know the Lord will command, and make me ſenſible of his loving-kindneſs in the day-time, and in the night-ſeaſon he will continue his love, ſo that I ſhall have juſt reaſon to ſing of him, and my prayer ſhall approach and come unto the God of my life.

Ver. 5. Why then art thou caſt down, O my ſoul? why art thou thus diſquieted within me?

why

why doſt thou deſpair? why art thou ſo impatient? O hope, and put thy truſt in God, be bold upon the confidence of his preſence and help; for I know the day will come, when he will yet look upon me with a favourable eye, when I ſhall yet confeſs his Name, and praiſe him for the help of his countenance.

I will ſay unto God, O thou my Rock, my ſtay, my hope, why haſt thou forgotten me? why go I mourning, while the enemy oppreſſeth me? Their reproach is no leſs grief unto me, than if I felt a Sword of death in my bones, it wounds me to the very heart to hear them daily ſay unto me, Where is thy God? where is thy Helper, thy Redeemer, thy Deliverer? Ver. 9. Ver. 10.

But, O my ſoul, be of good comfort, Why art thou caſt down? why art thou ſo diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the help of my countenance, and my God. Ver. 11.

The Prayer out of the forty third *Pſalm.*

O God, thou art my ſtrength and comfort, Judge me then, and plead my cauſe againſt this unmerciful people; O deliver me from the deceitful, unjuſt, and cruel man; why doſt thou ſtand afar off, as if thou hadſt caſt me aſide? why go I thus heavily, becauſe of the oppreſſion of the enemy? that bitter enemy to me, and to thy Church. Ver. 1. 1. Ver. 2.

O ſend out thy Light, and thy Truth: Compaſſed about we are with a fearful miſt and darkneſs of errours, and falſe opinions; diſpel theſe thick Foggs with the beams of thy Truth: Driven even to the very brink of deſpair we are by our preſent calamities, and yet we remember, that thou haſt made many comfortable promiſes to thoſe that fear thy Name, verifie theſe, O Lord, in us, and to us, and let theſe alwayes lead us, and direct us in our way, till they again bring us to thy holy Hill, and to thy Temple, where thine honour dwells, and where thou haſt promiſed to be preſent, and to hear the ſupplications of thy ſervants. Ver. 3.

Bring us again to thy Houſe, O God, Thou, who art the God of our exceeding joy; for then will we offer upon the Altar of a contrite heart, a ſacrifice of peace and thankſgiving; yea, upon the Harp and Organ will we praiſe thee, O Lord our God. Ver. 4.

Why art thou caſt down, O my ſoul? and why art thou ſo diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the help of my countenance, and my God. Ver. 5.

Though the ſtorms and waves of perſecutions have gone over us, and the depths of Tentations gaped very wide to ſwallow us up quick; yet we are confident, that with the Tentation, thou wilt give the iſſue, and ſo moderate the whole by thy grace and mercy, that the ſolid joy of a good conſcience ſhall never be taken from us.

O Lord, enable us by the power of thy Spirit, that in theſe our preſſures we fall not from thee, but expect deliverance from thy hand, for which we will return thee thanks in the great Congregation, through Jeſus Chriſt our Lord. Amen.

PSAL. XLIV.

IN this *Pſalm* is lively expreſſed the Sufferings, the Complaints, the Aſſurances, the Petitions which are offered to God by good men, who ſuffer together with other in the common afflictions that God brings on his people.

The

The Arguments to perſwade his Petitions.

The parts are two: { 1. A Petition, from *ver.* 24. to the end. 2. The Arguments by which the Petition is quickned, from *ver.* 1. to 24.

The firſt part.

Firſt, He begins with the Arguments; of which,

1. Arg. From Gods goodneſs to his people.

1. The firſt is drawn from Gods goodneſs, of which he gives in particular, *viz.* his Benefits and Miracles done for their Fathers; as if he had ſaid, *Thou didſt for them, why art thou ſo eſtranged from us?*

Ver. 1. 1. *We have heard with our ears, O God, and our Fathers have told us, what Works thou didſt in their dayes, and in the times of old?* The particulars of which are:

Ver. 2. 1. *How thou didſt drive out the Heathen*; *viz.* the *Canaanites*.

2. *How thou plantedſt them.*

3. *How thou didſt afflict the people, and caſt them out*, ver. 2.

Ver. 3. 2. This we acknowledge to be thy work; which he expreſſeth:

1. ἀφαιρετικῶς, Negatively, by remotion of what ſome might imagine: *They got not the Land in poſſeſſion by their own Sword, neither was it their own arm that helped them*, ver. 3. *Not unto us, O Lord, not unto us, but to thy Name be the praiſe.*

2. θετικῶς, Poſitively; *for it was thy right hand, and thy arm, and the light of thy countenance*, a meer *gratuito, becauſe thou hadſt a favour unto them*, no other reaſon can be aſſigned, but that, *ver.* 3.

Ver. 4. For which he ſings an ἐπινίκιον. 3. Upon this conſideration, by an *Apoſtrophe*, he turns his ſpeech to God, and ſings an ἐπινίκιον, of which the ſtrains are:

1. An open confeſſion, *Thou art my King, O God.*

2. A Petition, *Send help unto Jacob*, ver. 4.

Ver. 5. 3. A confident perſwaſion of future victory; but ſtill with Gods help and aſſiſtance, *ver.* 5, 6, 7.

1. *Through thee will we puſh down our enemies.*

2. *Through thee will we tread them under that riſe up againſt us*; all through thee, *in thy Name, by thy Power.*

Ver. 6. 4. An abrenunciation of his own power or arm: *For I will not truſt in my Bowe, neither ſhall my Sword ſave me.*

Ver. 7. 5. A reiteration, or a ſecond aſcription of the whole victory to God: *But thou haſt ſaved us from our enemies, Thou haſt put them to ſhame that hated us*, ver. 7.

Ver. 8. 6. A grateful return of thanks, which is indeed the Tribute God expects, and we are to pay upon any deliverance: *In God we boaſt all the day long, and praiſe thy Name for ever*, Selah.

The ſecond Argument, the preſent miſery the Church was in.

Secondly, The ſecond Argument by which he wings his Petition, is drawn from the condition in which for the preſent Gods people were in; before he had done wonders for their deliverance, but now he had delivered them to the will of their enemies: This would move a man to think that his good will was changed toward them.

Ver. 9. *But thou haſt caſt us off, and put us to ſhame, and goeſt not forth with our Armies.*

The conſequent lamentable.

Of which the conſequences are many and grievous, although we acknowledge that all is from thee, and comes from thy hand and permiſſion.

Ver. 10. 1. The firſt is, *Thou makeſt us to turn back from the enemy*, ver. 10.

2. The ſecond, we become a prey: *They which hate us, ſpoil for themſelves*, v. 10.

Ver. 11. 3. The third, we are devoured: *Thou haſt given us as ſheep appointed for meat*, killed cruelly, when, and as they pleaſe, *ver.* 11.

4. The fourth, we are driven from out Countrey, and made to dwell where they will plant us: *Thou haſt ſcattered us among the Heathen*; *inter Gentes*, and that's a great diſcomfort, to live among people, *without God in the World.*

Ver. 12. 5. The fifth, we are become ſlaves, ſold and bought as Beaſts, and that for any price, upon any exchange: *Thou ſelleſt thy people for nought, and*

doſt

doſt not increaſe thy wealth by their price, ver. 12. puts them off as worthleſs things.

6. The ſixth, we are made a ſcorn, a mock, and to whom? to our enemies; nay, for that might be born; but even to our friends and neighbours: *Thou makeſt us a reproach to our neighbours, a ſcorn and deriſion to them that are round about us*; and this he amplifies: — Ver. 13.

1. From the circumſtances: 1. That they were a Proverb of reproach: *Thou makeſt us a by-word among the Heathen*: — Ver. 14. The Aggravation by an excellent *incrementum*, or αὔξημα.
2. That in ſcorn any one that would, uſed a ſcornful geſture toward them: *We are become a ſhaking of the head among the people.*
3. That this inſultation is continual: *My confuſion is daily before me.* — Ver. 15.
4. It is ſuperlative; ſhame ſo great, that he had not what to ſay to it: *The ſhame of my face hath covered me.*
5. It is publick, their words and geſtures are not concealed, they ſpeak out what they pleaſe; *Aſham'd I am for the voyce of him that reproacheth and blaſphemeth, for the enemy and avenger.* — Ver. 16.

Thirdly, And yet he uſeth a third Argument, that the Petition may be the more grateful, and more eaſily granted; drawn it is, from the conſtancy and perſeverance of Gods people in the profeſſion of the Truth, notwithſtanding this heavy croſs, perſecution, and affliction. — The third Argument, from the conſtancy of the Church under the Croſs

All this is come upon us: Thus we are oppreſſed, devoured, baniſhed, ſold, derided; *Yet*, we continue to be thy ſervants ſtill, we retain our faith, hope, ſervice. — Ver. 17.

1. *We have not forgotten thee*; not forgotten that thou art our God.
2. *We have not dealt falſly in thy Covenant*; we have not bogled and jugled in thy Service, daubing with any ſide for our advantage, renouncing our integrity.
3. *Our heart is not turned back*; our heart is upright, not turned back to the Idols our Fathers worſhipped. — Ver. 18.
4. *Our ſteps are not gone out of thy way*: Slip we may, but not revolt; no not though great calamities are come upon us: 1. *Broken*: 2. *Broken in the place of Dragons*; i. e. enemies fierce as Dragons: 3. *Though covered with the ſhadow of death.* — Ver. 19. Their appeal.

Now that all this is true, we call thee our God to witneſs, who knoweſt the very ſecrets of the heart, and are able to revenge it. — Ver. 20.

If we have forgotten the Name of our God, or ſtretched out our hands to, &c. Shall not God ſearch it out? for he knows the very ſecret of the heart. — Ver. 21.

Fourthly, But the laſt Argument is more preſſing than the other three; it is not for any wrong we have done thoſe who thus oppreſs us, that we are thus perſecuted by them; it is for thee, it is becauſe we profeſs thy Name, and riſe up in defence of thy Truth. — The fourth Argument, from their profeſſion of truth.

Yea, for thy ſake are we killed all the day long, for thy ſake are we counted as ſheep for the ſlaughter. — Ver. 22.

The ſum then is, ſince thou haſt been a good God to our Fathers, ſince we ſuffer ſo great things under bitter Tyrants, ſince notwithſtanding all our ſufferings, we are conſtant to thy Truth, ſince theſe our ſufferings are for thee, for thy ſake, thy truth; therefore awake, ariſe, help us; for upon theſe grounds he commenceth his Petition. — His Petition.

This is the ſecond part of the *Pſalm*, which begins, *ver.* 23. and continues to the end; in which Petition there be theſe degrees. — The ſecond part.

1. That God, who to fleſh and blood in the calamities of his Church ſeems to ſleep, would awake, and ſet a ſtop to their trouble: *Awake, why ſleepeſt thou, O Lord*, ver. 23. — Ver. 23.
2. That he would ariſe, and judge their cauſe, and not ſeem to neglect them as abjects: *Ariſe, caſt us not off for ever*, ver. 23.
3. That he would ſhew them ſome favour, and not ſeem to forget their miſeries: *Wherefore hideſt thou thy face, and forgetteſt our affliction and oppreſſion?* — Ver. 24.

4. Laſtly, That he would be their Helper, and actually deliver them: *Ariſe for our help, and redeem us for thy mercies ſake.*

Ver. 26. Which Petition, that it might be the ſooner and eaſier granted, he briefly repeats the ſecond Argument: *ver.* 25. *For our ſoul is bowed down to the duſt, our belly cleaveth to the Earth*; brought we are, as low as low may be, even to the duſt, to death, to the grave.

Ver. 25.

The Prayer collected out of the forty fourth *Pſalm.*

Ver. 1. O God the Father of mercy, Thou haſt called thoſe thy people which were not a people, and choſen them to be thy children, who were aliens and ſtrangers to thy Covenant: We have heard with our ears, and our Fathers have

Ver. 2. declared unto us, That thou haſt gathered thy Church out of all Nations, that thou haſt driven out thine own people, the Jewes, and planted us Gentiles in their room: Thou haſt called us by thy Goſpel, redeemed us by thy Blood, puri-

Ver. 3. fied us by thy Spirit, and that not for any merit that was in us, or goodneſs, or power, to which we could lay claim: For we got not a poſſeſſion in thy Church, by our own Sword, neither was it our own arm that could ſave us; but it was thy right hand, and thy arm, and the light and favour of thy countenance; no other reaſon can be given of this wonderful kindneſs, but becauſe thou hadſt a favour, and boreſt a good will unto us.

Ver. 9. But now, O Lord, Thou haſt caſt us off, and put us to ſhame, Thou haſt not gone forth with our Armies: Thou haſt made us turn our backs upon our ene-

10. mies, and they that hate us, ſpoile us, our habitations, our goods, and thy Tem-

11. ples at their pleaſure; deſtined we are, like ſimple and harmleſs ſheep, to be

12. ſlaughtered and devoured by theſe greedy wolves, ſcattered and diſperſed whether they pleaſe, and forced out of our Countrey, to dwell among another people: As ſlaves, they have made merchandize of us, and ſold us at ſo baſe a

13. rate, as if we were of no value; as if the moſt contemptible thing were price good enough for us. To our neighbours we are become a reproach; to thoſe round

13. about us, a ſcorn, a deriſion, a proverb; our miſery is their mirth, and at the

14. ſight of us, in a ſcoff they ſhake their heads; every day we meet with what doth amaze and confound us; and for ſhame, in every place we come, we hide

15. and cover our faces; for our enemies lift up their voyces and revile us; petulant they are, and take their revenge by reproaches and blaſphemies.

16. Thou, Lord, knoweſt the ſecret of the heart; Thou, Lord, knoweſt that 'tis for

Ver. 21. thy ſake we are killed all day long, and accounted no better than ſheep appointed to be ſlain: All this is come upon us for thee, theſe ſcorns and calamities we

22. ſuffer for the profeſſion of thy Truth, and yet we are patient under the Croſs; Yet we have not forgotten thee, thy Worſhip, thy Service, nor dealt falſly and

Ver. 17. hypocritically in thy Covenant; our heart is yet ſincere and upright, we have not turned our backs upon thee, neither have our ſteps gone out of the right and ſtrait

18. way; we have not forgotten our God, nor holden up our hands to any ſtrange

20. god: No, not when thou haſt ſmitten us in a land of captivity, where we con-

19. verſe with Dragons in the ſhape of men, and every hour preſents us with the

21. face of death. Should any ſuch wickedneſs be in our hands, it could not be hid from thee, Thou, Lord, wouldſt ſearch it out; for thou knoweſt the ſecret of the heart.

4. And now, Lord, what is our hope? truly our hope is even in thee: Thou art

5. our King, O God, command deliverance for Jacob: Give us power by thee, to

6. puſh down our enemies, and through thy Name, to tread them down that riſe up

7. againſt us: We will not truſt in our Bowe, neither ſhall our Sword ſave us; it is thou alone, thou alone, O Lord, who muſt ſave us from our enemies, who muſt put them to ſhame and confuſion that hate us.

Ver. 25. At this time we are in great diſtreſs, our ſoul is bowed down to the duſt, our

belly

belly cleaveth to the ground: Awake therefore, O Lord, why ſleepeſt thou, ariſe, and caſt us not off for ever? Wherefore hideſt thou thy face, and forgetteſt our affliction and oppreſſion? Ariſe for us, and help us, and redeem us for thy mercy ſake; then in God will we boaſt all the day long, and praiſe thy Name for ever: **Thy mercy will appear to be ſo wonderful and ſignal in our deliverey, that we will give thee perpetual and eternal thanks, celebrate and extoll thy loving kindneſs from Generation to Generation.** 23. 24. 26. Ver. 8.

PSAL. XLV. *An* Epithalamium, *or ſpiritual Marriage-Song, compoſed for the ſolemn eſpouſal of Chriſt and his Church.*

THE Type of the *Meſſiah* is *Solomon*; of the Church, eſpecially of the *Gentiles*, to be eſpouſed, *Pharaoh's* daughter.

Three parts there are of the *Pſalm.*
1. A Preface, v. 1, 2.
2. The body of the *Pſalm*, containing two commendations.
   1. Of the Bridegroom, from *ver.* 3. to 10.
   2. Of the Bride, from *ver.* 10. to 18.
3. The Concluſion promiſſory and laudatory, *ver. ult.*

1. In the Preface, the Prophet commends the Subject he is to treat of, ſignifying: The first part. The Preface.
   1. That is a *good thing*; *good*, as ſpeaking of the Son of God, *who is the chief good.* Ver. 1.
   2. And *good* for us; for upon the Marriage of Chriſt to his Church depends our *good.* 2.

2. That the Authour of this *Pſalm*, and the Subject of it, is *God*: He was but the pen, the inſtrument to write it, full he was of the Holy Ghoſt; therefore his heart was enditing, and his tongue followed the dictate of his heart, and preſently became the inſtrument of the ready Writer, *viz.* of the Holy Spirit: *My tongue is the pen of a ready Writer.*

And ſo having inſinuated into his Auditory, 1. By the commendation of the matter of which he is to treat; *viz. that it is good.* 2. That it tends to a good end; *viz. to the honour of the King*: i. e. *Chriſt the King of his Church.* He falls upon the main buſineſs, which hath two particulars. The ſecond part.

1. He turns his ſpeech to Chriſt the King, and commends him for many eminent and excellent endowments, never was there ſuch a Spouſe. The excellency of Chriſt.
   1. For his beauty: *Thou art fairer than the children of men.* Ver. 2.
   2. For his elocution and ſpeech: *Full of grace are thy lips.*
   3. For his valour and fortitude: *Gird thee with thy Sword upon thy thigh, O moſt Mighty.* Ver. 3.
   4. For his happy ſucceſs and proſperity in his Kingdom: *And in thy Majeſty ride on proſperouſly.* Ver. 4.
   5. For his equal adminiſtration of his Kingdom, in Truth, Meekneſs, Righteouſneſs: *Ride on, becauſe of Truth, Meekneſs and Righteouſneſs.* Ver. 5.
   6. For his Battels and Conqueſts: *Thy right hand ſhall teach thee terrible things; thine arrows are ſharp in the heart of the Kings enemies, whereby the people ſhall fall under thee.* Ver. 6.
   7. For the ſtability and eternity of his power: *Thy Throne, O God, is for ever and ever.* Ver. 7.
   8. For his juſtice and equity: *The Scepter of thy Kingdom is a right Scepter; Thou loveſt righteouſneſs, and hateſt iniquity.*
   9. For the fulneſs of his gifts and graces, ſuperlatively beyond all others:

Therefore God, thy God, hath anointed thee with the oyle of gladneſs above thy Fellows.

Ver. 8. 10. For his ſplendour both in his garments and buildings: *All thy garments ſmell of Myrrhe, Cinnamon and Caſſia; out of the ivory Palaces, whereby they have made thee glad.*

The commendation of the Church. There is nothing we can call good, either internally, or externally, nothing praiſe-worthy in any Prince, that may not be found in this King.

2. From the Bridegroom he deſcends to commend the Bride, which is the Catholick Church, whom he ſets forth:

Ver. 9. 1. By her Attendance: 1. No mean perſons, but *Kings daughters, and honourable women.*

2. By her Name, Title and Dignity: *A Queen.*

3. By her Place: *On the right hand did ſtand the Queen.*

4. By her Attire and Veſture: *She ſtood in a veſture of gold of Ophir.*

His counſel to the Church. And in the very midſt of this great *Encomium*, he breaks off, and by an *Apoſtrophe*, turns his ſpeech to the Church, leſt ſhe forget her ſelf in the height of her honour, giving her this good counſel.

Ver. 10. 1. *O daughter of the moſt High*, audi, *hearken*, mark what Chriſt ſaith.

2. *Vide*, look about, and conſider what is done for thee.

3. *Incline thine ear*, and be obedient.

4. *Forget thine own people, and thy fathers houſe*, leave all for Chriſt; thy old wayes, thy old opinions; *deny thy ſelf.*

Ver. 11. The conſequence, Gods favour and good will. 5. The conſequence of which will be this: *So ſhall the King have pleaſure in thy beauty*, ver. 11.

6. And there is all the reaſon in the World, that thou hear, that thou be obedient and conformable to his Will.

Reaſons to perſwade to obedience. 1. For firſt, *He is the Lord thy God, and thou ſhalt worſhip him.*

Ver. 12. 2. Then again, it will redound to thy benefit, for thence will accrue unto thee great wealth; *Tyre* ſhall bring the purple, and rich gifts: *The daughter of Tyre ſhall be there with a gift, and the rich among the people ſhall intreat thy favour*, ver. 12.

The counſel and admonition being ended, he returns again to the *Encomium* of the Spouſe, and commends her:

The ſecond *Encomium* of the Church. 1. For her inward vertues and endowments: *The Kings daughter*; *i. e.* the Church, *is all glorious within.*

Ver. 13. 2. For her externals; whether doctrine, manners, offices, which are as it were, her cloathing; *'tis of wrought gold.*

3. For her Rites and Ceremonies: *They are as Needle-work*, of divers colours, in divers Churches.

Ver. 14. 4. Her Maids of Honour, *Virgins*, holy and ſincere ſouls, men pure in heart, in life and doctrine, living in every particular Church, *theſe her companions ſhall follow her.*

Ver. 15. 1. Theſe from all Nations ſhall be brought to thee; *i. e.* the Church.

Ver. 16. 2. They ſhall be *brought with joy and gladneſs, and enter into the Kings Palace*; gladly and willingly they ſhall enter into his Courts on earth, and after be received to a Manſion in Heaven.

The Churches gratitude. 5. For her fruitfulneſs: Barren ſhe ſhall not be, for ſhe ſhall have many children, good children, and great; *for the Fathers*, the Patriarchs, Prophets, Prieſts in the old Law; Apoſtles, Evangeliſts, and their Succeſſors in the New, *that may be made Princes in all Lands*; her Officers are not contemptible.

The third part 3. The concluſion, which is gratulatory; for for this honour the Church would,

Ver. 17. 1. Erect, as it were, a ſtatue; *I will make thy Name to be remembred in all Generations.*

2. The praiſe ſhall be perpetuated: *Therefore ſhall the people praiſe thee for ever and ever.*

THE

The Prayer collected out of the forty fifth *Pſalm.*

LET the words of my mouth, and meditations of my heart, be alwayes acceptable in thy ſight, O Lord, my ſtrength and my Redeemer; grant that my heart may endite a good matter, and make my tongue a ready inſtrument of thy Spirit, nimbly and aptly, and ſolely to expreſs what thou ſhalt dictate to me of the King of glory. Ver. 1.

O thou wonderful God and Man, the Meſſiah and Saviour of the World, Thou wert fairer in thy conception, and more beautiful in thy birth, than all the ſons of men; born we were all in iniquity, and in ſin our mother conceived us; but thou wert holy in and from the womb, being freed and purified by the Holy Ghoſt from the ſtain and ſpots of our original corruption; and when thou waſt pleaſed to manifeſt thy ſelf to the World, thy lips were full of grace, thy words dropt as the honey-comb, never man ſpake like thee, never was there ſuch diſcourſes of mercy, ſuch calls and offers of love, by which thou didſt encourage the weary and heavy-laden to come unto thee, and we miſerable ſinners to be reconciled to God; for which, God hath bleſſed thee for ever, and given thee all power in Heaven and Earth; for which we bleſs thee for ever on Earth, and hope to do it in Heaven. Ver. 2.

Now ſince thou art the Lord of power, Gird thy Sword I pray thee, upon thy Thigh, O moſt Mighty; conquer and ſubdue thy enemies, whether impious Devils, or deviliſh men; take from the one, that dominion which they uſurp over thy people, and bring the other readily and willingly to ſubmit unto thee; this will increaſe thy glory, this will improve thy Majeſty and Renown; and in thy power proſper, and ride on, that Truth and Meekneſs, and Righteouſneſs may flouriſh in thy Kingdom, which is eaſie for thee to do, becauſe the right hand of thy power, and Divine Omnipotence, ſhall wonderfully teach, and direct thee in this work, cauſing thee, to the admiration of all, not to deſiſt, till thou haſt obtained an abſolute victory, and lead in triumph thy enemies. Ver. 3. Ver. 4.

Let the words of thy Goſpel be ſharper than arrows, with a wonderful quickneſs let them pierce the hearts of many Nations, that whereas now they are rebellious, and enemies to thy Kingdom, they may be wounded to their good, that they may fall under thee, even at thy foot-ſtool, yield to thy command, and be ready to do thy will, whoſe Throne is for ever and ever, and the Scepter of whoſe Kingdom is a right Scepter. Ver. 5. Ver. 6.

Cauſe them to love that which thou loveſt, and hate that which thou hateſt: Thou loveſt righteouſneſs, make them then in love with equity; thou hateſt iniquity, cauſe them to hate all injuſtice; and ſince thou waſt anointed with the oyle of gladneſs above thy fellows, yet for thy fellows, anoint alſo all thoſe that thou haſt taken into this fellowſhip, with a fragrant portion of this thy holy oyle, that they rejoyce to do thy will. Ver. 7.

Let Kings Daughters, noble and princely ſouls, ſtand among thoſe thy Saints whom thou haſt honoured, and brought to thy obedience; O let the Queen, thy Church, whom in mercy and loving-kindneſs, in judgment and juſtice, thou haſt eſpouſed to thee, ſtand on thy right hand cloathed in a golden Robe of thy Righteouſneſs: O let the ſmell of their garments be as a Field that the Lord hath bleſſed; and the ſweet of their vertues and graces more odoriferous in thy Noſtrils, than the perfumes of Myrrhe, Cinnamon, and Caſſia, compounded by the skilfulleſt art of the Apothicary. Ver. 9. Ver. 8.

And thou, O Daughter, ſo peculiarly beloved and elected by the Meſſiah, conſider and encline thine ear, attend, and give diligent heed what the King ſhall teach thee, concerning the true God, and his Service. Our eyes are heavy, and we cannot ſee; our ears are deaf, and we cannot hear; Lord, open our eyes that we may ſee, and ſay thou Ephatha to our ears, that we may hearken, and ſoften our hearts, that we may conſider of the great honour thou haſt done 10.

done us. Teach us to leave father and mother, and houſe and land for thy ſake, to forget our own people, and our fathers houſe, and all that is moſt dear unto us, the bewitching luſts of our own wills, and the vanities of our former lewd converſation. Enrich our hearts with thy gifts of Grace, ſo
11. ſhall the King have pleaſure in our beauty, and we ſhall acknowledge him for the Lord our God, adore, fear, reverence, and worſhip him.

Keep our hearts, O Lord, in thy fear, for then the Nations round about
12. us ſhall ſeek and ſue to us, the Princes of Tyre ſhall come and bow to us, and offer us gifts, the rich alſo among the people, ſhall intreat our favour, and deſire they may be united to our Communion. Adorn us, O Lord, inwardly with thy Graces, and outwardly with an orderly worſhip and diſcipline. Let
13. our chief glory be that which is within, the hid man of the heart, and then make us beautiful without, in all the ornaments of true Religion, vertuous works, and Chriſtian lives, and over and above in the veſtments of outward Ceremonies, which are, as it were, the needle-work, and embroy-
14. dery of Holineſs. By all which the Virgin-ſouls of the people may be brought unto thee, and accompany us to glorifie our Father which is in Hea-
15. ven. This may move them to enter into the unity of the Church with joy and gladneſs, which is the door of thoſe manſions, which thou haſt prepared for them in Heaven, where they ſhall enjoy thy ſight and thy preſence for ever.

16. Raiſe up, O Lord, our King, inſtead of the fathers of our profeſſion the Patriarchs, Prophets, and Apoſtles, Apoſtolical men; Biſhops, Paſtours, and lawful Miniſters of thy Word, whom thou may'ſt make Princes to feed and guide, to govern and teach thy Church in all lands.

17. O Lord, thy Mercies are ſo great and manifold to thy Church, that I will make thy name to be remembred in all Generations. O let the people praiſe thee, and ſing of thy honour for ever and ever. Amen. Amen.

PSAL. XLVI. Εὐχαριστικὸς.

THIS *Pſalm* is wholly Gratulatory, ſung by the *Church* for ſome very great deliverance after the victory from confederated enemies.

Two eſpecial things to be conſidered.
1. The confidence the Church hath in God, from *verſ.* 1. to 8.
2. An Exhortation to behold it, and that he is the Lord of Hoſts, the Authour of Warre and Peace, *verſ.* 8, 9, 10.

The firſt part. The Churches confidence. Verſ. 1.

1. He begins with a γνωμὴ or Maxime, which is the ground of all the confidence which the people of God can have. *God is our* Aſylum *or refuge* to fly to, *our ſtrength, ſtay, munition,* on which to relie, *a very preſent help to deliver us in trouble.*

The inference upon it: boldneſs in perſecution. Verſ. 2.

Upon which Gods people inferre this Concluſion, *Therefore will we not fear*, no not in the greateſt calamities and multitude of enemies. Which he expreſſeth, Firſt, Metaphorically, then in plain proper terms. Fear we will not,

1. *Though the earth be moved*, or removed, on which the *Church* is ſeated.
2. *Though the Mountains be carried into the midſt of the Sea*; *i. e.* the great and ſtrongeſt Empires and Kingdoms ſhould be ruin'd and overwhelm'd.

3. *Though*

3. *Though the waters roar and be troubled.* Though a multitude of people threaten and join their forces to ruine the *Church.* Verſ. 3.

4. *Though the Mountains, i. e.* Kingdoms *ſhake at the tumour and ſwelling pride of theſe Conſpiratours.* For the *waters* are *people*, Revel. 17.

More plainly, for we have the interpretation of theſe Metaphors, *Verſ. 6. Though the heathen raged, the Kingdoms were moved: yet will we not be afraid.* Verſ. 6.

Juſtum & tenacem propoſiti virum, non civium ardor prava jubentium
Non vultus inſtantis tyranni Mente quatet ſolidâ: Neque Auſter
Dux inquietus turbidus Adriæ, Nec fulminantis Jovis, manus
Si fractus illabatur orbis Impavidum ferient ruinæ.

2. And of this he next deſcends to ſhew the reaſons.

1. *There is a River, the ſtreams whereof ſhall make glad the City of God, the holy place of the Tabernacles of the moſt high.* The City of God, was *Jeruſalem*, the type of the Church; and the holy place of the Tabernacles, the *Temple.* The little *Siloah* that ran ſoftly, did water *Jeruſalem*, and the Goſpel-promiſes that ſhall flow alwayes in the Church, ſhall make glad the hearts of Gods people. The reaſons of this. Verſ. 4.

2. *God is in the midſt of her, to keep, to defend her*, therefore *ſhe ſhall not be moved*, that is, utterly removed, *but ſhall remain for ever.* Verſ. 5.

3. *God ſhall help her, and deliver her:* yea, *and that right early* in a fit ſeaſon. *He that ſhould come, will come, and will not tarry.*

4. *He uttered his voice, and the earth was melted.* The hearts, of the men of the earth, that exalted themſelves againſt his Church, at the leaſt word uttered from his mouth, melted, were ſtruck with fear and terrour. Verſ. 6.

5. *The Lord of hoſts is with us.* He is *Dominus exercituum*, their Armies then are at his command, *verſ.* 7, 11. Verſ. 7. 11.

6. *The God of* Jacob *is our refuge.* He is our *Aſylum*, and he will ſave us, *verſ.* 7, 11.

The ſecond part contains two Exhortations. Exhortations. The ſecond part.

1. He calls to all to *behold the works of the Lord*, and of two he gives inſtance for to behold. Verſ. 8.
   1. That War is his work. *See what deſolations he hath made in the earth.* Verſ. 9.
   2. That Peace is his work. *He maketh War to ceaſe to the end of the earth, &c.* Verſ. 10.
2. Then in the perſon of God, he exhorts the enemies of the Church to be quiet, for their endeavours are but in vain, and their rage to no purpoſe. *Be ſtill, and know that I am God, I will be exalted among the heathen, I will be exalted in the earth.*

The Prayer out of the forty ſixth *Pſalm.* Or an Hymne.

O Bleſſed Lord God, upon whom we have depended ever ſince we were born, forſake us not now in this needful time of trouble, but be our refuge to whom we may flie, our ſtrength on whom we may reſt, our preſent help in theſe diſtracted times, either by freeing us from our preſſures, or giving us patience to undergo them. Verſ. 1.

So ſhall we not fear in the greateſt ſtorms; no, though the Devil raiſe the greateſt perſecutions againſt thy Church to remove it from the earth, Verſ. 2.

no

Verſ. 3. no not though a multitude of people conſpire and ſwell with pride, though they compaſs us about as a flood of waters: Though we behold the ſhaking and commotions of all other Kingdoms and Empires about us.

Verſ. 4. For thy rich promiſes will ſuſtain our fainting hearts. A River of mercy there is in thee, whoſe ever flowing ſtreams ſhall make glad the City of our God the moſt high, in which he hath ſet his Tabernacle to dwell, and which we know

Verſ. 5. he will uphold for ever. God is in the midſt of her, and ſhe ſhall not be removed by any incurſion, help her he will in a fit ſeaſon, right early he hath promiſed to come, and he will not tarry.

Verſ. 6. Ariſe, O God, to fight for us, utter thy voice to defend our cauſe, for then the Nations will tremble, the Kingdoms will be moved, the hearts of our enemies ſhall melt like wax, and all that have exalted themſelves againſt us, ſhall loſe their courage, and be ſurprized with an aſtoniſhing fear.

Verſ. 7. Certainly the Lord of hoſts, at whoſe command there is an Army, an Army of Angels is with us. The God, whom Jacob worſhipped, and by whoſe power and mercy he was defended from the fury of his brother Eſau, will defend us, when we flie to him.

Verſ. 8. O come then, and conſider the works of the Lord, behold what wonders he hath done for his people in all ages. For their ſakes he hath deſtroyed mighty Armies, and brought ſtrange deſolations upon the mightieſt Kingdoms. Again for their ſakes he hath made Wars to ceaſe in all the World,

Verſ. 9. he hath broken the Bows of the mighty, cut their Spears in ſunder, and burnt up their Chariots with fire from Heaven, giving to his people the bleſſing of peace.

Verſ. 10. All then you who are enemies to his Church, be ſtill, ceaſe from your wicked plots and conſpiracies, for know this for certain, that he is God, he

Verſ. 11. will get himſelf honour upon you, and he will be exalted not only in the Heaven above, but he will alſo be exalted by what he doth for his people on Earth. So that when we ſhall ſee his wonderful deliverance that he ſends his people, and the revenge he takes on their enemies, we ſhall have reaſon to ſay, and ſay again, The Lord of Hoſts is with us, the God of Jacob is our refuge.

PSAL. XLVII. *Ἐπινικιὸς & Triumphalis.*

THE Prophet takes occaſion from the bringing up of the Ark, or elſe by the ſetling of it in the Temple by *Solomon*, to foretel the Aſcenſion of Chriſt into heaven, who was the true Ark of the Covenant, and the Propitiatory. Then there was a *Jubilee*, and ſo there muſt be at the remembrance of this. It contains a Propheſie of Chriſts Kingdom, and it hath two eſpecial parts.

Firſt, An invitation to ſing praiſes to Chriſt.

Secondly, The reaſons that perſwade to it.

Chriſts aſcenſion typified. Verſ. 5.

1. The Aſcenſion of Chriſt is under the Arks aſcenſion typified *Verſe* 5. *God is gone up with a ſhout, the Lord with the ſound of a Trumpet.*

His invitation to praiſe God for it. Verſ. 1. 6.

2. Upon which he invites, that we do that at this feaſt which was then done, *viz. That we clap hands, and ſing praiſes.* That this be done

Verſ. 6. 7.

1. Cheerfully. *O clap your hands:* for clapping of hands is an outward ſign of inward joy, *Nahum* 3. 19.
2. Univerſally. *O clap hands all ye people.*
3. Vocally. *Shout unto God with the voice of melody.*
4. Frequently. *Sing praiſes, ſing praiſes, ſing praiſes, ſing praiſes,*

ſes, verſ. 6. And again, *ſing praiſes*, verſ. 7. It cannot be done too often.

5. Knowingly and diſcreetly. *Sing ye praiſes with underſtanding*: know the reaſon why you are to praiſe him.

3. Now theſe reaſons are drawn from his *Greatneſs*, and his *Goodneſs*. — 2. The reaſons to perſwade to it.

1. He is *Great*. He is *the Lord the moſt high*. 2. *Terrible*. 3. *A great King over all the earth*. All power, at his Aſcenſion, given to him in heaven and earth. — 1. God great. Verſ. 2. Verſ. 7.

2. He is a *Good* God. — 2. Good, and that in four reſpects.

1. In collecting his Church, by ſubduing the Nations, not by a Sword, but by his Word and Spirit, by which he would ſubdue their iniquities, the iniquity of the *Jew* firſt, and then of the *Gentile*. For *the Law was to come out of* Zion, *and the Word of the Lord from* Jeruſalem; To the diſcipline of that Religion and Service which we profeſs, both were to ſubmit, and therefore both might well be ſaid *to be ſubdued to us*, *and be brought under our feet*. — Verſ. 3.

2. In honoring and rewarding his Church. *He ſhall chuſe out an heritage for us, even the worſhip of* Jacob, *whom he loved*. — Verſ. 4.

1. His Church was his choice. *A choſen generation*: *a ſelect people*.

2. *His heritage*, for he will dwell among them: and provide an inheritance for them, bleſſings on earth, and an inheritance in heaven.

3. This is *the worſhip and glory of* Jacob, of *Jacob* after the Spirit, the Kingdom, Prieſt-hood, and all the promiſes made unto *Jacob* and the Fathers, being theirs.

4. The cauſe. His *love* only. *He choſe*, *&c. becauſe he loved*. — Verſ. 7.

3. In increaſing and amplifying his Church. *God is the King now of all the earth*, not of the *Jews* only. For *he reigneth over the heathen alſo*. *He ſits upon a Throne of Holineſs*, rules by his Holy Word and Spirit, making them Holy, who were unholy. — 8. 9.

2. Yea, and a willing people alſo. *For the Princes of the people are gathered together, even the people of the God of* Abraham.

4. In protecting his Church, whether by himſelf, or by the Princes he raiſeth up for her defence. *For the ſhields of the earth belong unto God*. Princes and Prelates are ſhields of the Church, but God is the chief. *He is greatly exalted*. — Verſ. 9.

The Euchariſtical Prayer collected out of the forty ſeventh *Pſalm*.

O Lord God, who haſt exalted thy Son Jeſus Chriſt with great Triumph into the Kingdom of heaven, we beſeech thee leave us not comfortleſs, but ſend to us thy Holy Spirit to comfort us, and exalt us to the ſame place whither our Saviour is gone before.

And thou, O bleſſed Saviour, who when thou haſt finiſhed our Redemption on earth, didſt aſcend to the heaven in great glory and Majeſty, and ſateſt down on the right-hand of thy Father, and art become the Lord the moſt high, terrible, and a great King over all the earth, **receive the petitions of thy humble Servants, preſent them at the Throne of Grace, and make interceſſion for us.** — Verſ. 5. Verſ. 2.

Subdue the people by the power of thy Spirit, and bring the Nations un- — Verſ. 3.

der thy feet by the ſharp edge of thy Word. Cauſe thoſe who are yet ſtrangers and aliens from thy worſhip, to fall low before thee, and perſwade all thoſe who are yet afar off, to come neer, and to embrace thy Goſpel, and the truth and equity of thy Law.

Verſ. 4. The time was, when in Judah only God was known, and thy Name was great in Iſrael, it was the excellency of Jacob, which thou didſt love, but now

Verſ. 7. thou haſt merited, and art ordained to be the King of all the earth; ſince therefore thou haſt

Verſ. 4. Verſ. 8. choſen theſe alſo for thine inheritance, reign thou even over the Heathen, and ſubduing their iniquities, ſit upon thy Throne of Holineſs among them.

Verſ. 9. O happy day, when, not the meaneſt and loweſt, but the greateſt and the nobleſt, when the Princes of the people ſhall be gathered together, and be united to the people of the God of Abraham, being all worſhippers of the ſame God, profeſſors of one and the ſame Faith, and partakers of one and the ſame mercy. For then ſhould the name of our God, who is truly the ſhield and defence of his people, be greatly exalted in the earth.

Verſ. 7. The praiſes of our God ſhould then be in our mouths, and with wiſdom and underſtanding ſhould we ſing our Pſalms, heart and hand, affections and work being every way agreeable to our Pſalmodie.

O Lord, infinite and wonderful are thy wayes and works toward the children of men, but the work of Redemption by the blood of thy dear Son, farre exceeds them all. For this love, for this mercy, O work upon our hearts to ſing praiſes to thy honour, our tongues to ſing praiſes to thy glory, our lips to ſhout with the voice of melody.

Verſ. 1. 5. O all ye Saints of his, Clap your hands for joy, ſhout for triumph, ſing praiſes to God, ſing praiſes, ſing praiſes to our King, ſing praiſes. Let hands and tongue, and works and words be ready preſt to ſing praiſes to the God of Jacob. Amen.

PSAL. XLVIII. Ἐπινικιος ᾠδὴ ὑπὲρ ἀλλοιουμένων.

UNder the Type *Jeruſalem*, is ſet down the happineſs of the Church, which is alwayes protected by Gods favour.

Three parts there are of this *Pſalm*.
1. The excellencies and priviledges of the City of God, from *verſ.* 1. to 4.
2. A Narration of a miraculous deliverance ſhe obtain'd, and upon it the Terrour that fell on her enemies, from *verſ.* 4. to 8.
3. An Exhortation to conſider it, and praiſe God, from *verſ.* 8. to 15.

The firſt part, Verſ. 1. The excellencies of the Church.

1. He begins with a γνωμη, *Great is the Lord, and greatly to be praiſed.* Great in himſelf, and greatly to be praiſed for all things, in all places, but eſpecially, *In the City of our God, in the Mountain of Holineſs.*

Then he deſcends to ſet forth the Excellencies and Ornaments of the Church.

1. It is *the City of God.* Built, govern'd by him. He reſides there.
2. It is *a Holy Mountain.* The Religion in it Holy. The people a Holy people.

Verſ. 2. 3. It is *Beautiful for Situation.* God had put his beauty upon it.

4. *The joy of the whole earth is Mount* Zion. The joy of all the Land, of *Juda* then, and after of the whole earth: Becauſe the Law was to come out of *Zion*.

5. *The*

5. *The City of the great King*; that is, *God.* He founded it, and rules in it.
6. *God is known in her Palaces.* In her is the knowledge of God, yea, and by an experimental knowledge to be an *Aſylum*, *a ſure refuge.* Verſ. 3.

2. And well it is, that it is ſo; for *Jeruſalem*, *i.e.* The *Church*, hath many, and great enemies, which, *verſ.* 5. the Prophet begins to deſcribe, and deſires that notice be taken of them, for he points them out with an *Ecce*, *For Lo.* The ſecond part. The enemies of the Church.
1. They are many and powerful. *They were Kings*, a plurality of them. Verſ. 4. Many and Mighty.
2. Confederate Kings. *The Kings were aſſembled.* Vis unita fortior.

But all the endeavours of theſe Kings, of theſe Confederate Kings, came to nothing. But prevail not.
1. *They paſſed by together.* Together they came, and together they vaniſhed. Verſ. 5.
2. *They ſaw, they wondered.* They ſaw the ſtrength of this City, and wondered how it ſhould be ſo ſtrangely delivered out of their hands.
3. And upon it *they were troubled, they trembled and haſted away.* Fear took hold upon them. Which the Prophet illuſtrates by a double Similitude. And troubled at it
1. By a travailing woman. *Fear and trembling took hold upon them, as upon a woman in travail.* Verſ. 6.
2. By the fear of Mariners at Sea, when an *Euroclydon* threatens to tear their ſhip. Their amazement was ſuch, as when *Thou breakeſt the ſhips of* Tarſhiſh *with an Eaſt-wind.* Verſ. 7. Gods protection of her.

3. Now follows the third part of the *Pſalm*, in which are two eſpecial points. The third part.
1. A grateful acknowledgement of Gods protection of his Church, as he promiſed: *As we have heard, ſo have we ſeen in the City of our God.* Heard we have that he will protect this City, and we ſee that he hath done it, and perſwaded we are, that he will alwayes do it. *God upholds the ſame for ever.* 1. Gratitude. Verſ. 8.
2. And this ſhall never be forgotten by us. *We have thought upon thy Name, O Lord, and loving-kindneſs, in the midſt of thy Temple.* Verſ. 9.
3. And ſo thought of it, as to praiſe thee for it. *According to thy Name, ſo is thy praiſe, O God, to the ends of the earth. All the earth ſhall know that thy right-hand is full of righteouſneſs.* That thou with a powerful hand doſt help thy people oppreſſed with injuries, and doſt puniſh their enemies, by which thou doſt give a manifeſt evidence of thy righteouſneſs and juſtice. Verſ. 10.

The other point of the third part, is an Exhortation to Gods people.
1. That they exult and rejoice for that which God does for them. *Let Mount* Zion *rejoice, let the daughters of* Judah *be glad, becauſe of thy judgements*, in defending thy Church, in puniſhing their enemies. 2. To which the Church is incited. Verſ. 11.
2. That they take eſpecial notice of his miraculous deliverance of *Jeruſalem*, with all the particulars of it, that notwithſtanding the Army was great that lay againſt it, yet no harm was done to any part of it. *Walk about* Zion, *and go round about her, and tell the Towers thereof. Mark ye well her bulwarks, and conſider her palaces.* See, mark, conſider whether they are not all yet ſtanding entire. Verſ. 12.
3. And do it for this, *That you may tell it to the generation following*: Leave it upon Record, how miraculouſly God hath delivered you. Verſ. 13.
4. Now for this there is good reaſon. *For this God, This God* that ſo protects and defends his Church, and takes revenge for us, *is our God by Covenant and promiſe for ever and ever*, and he will for e- Verſ. 14.

ver keep this Covenant with us. *He will be our guide, even unto death, and in death.* Leave us he will not, when all the world leaves us. Therefore exult, rejoice, mark it, and make it known to the generation to come.

The Prayer collected out of the forty eighth *Pſalm.*

Verſ. 1. O Lord God of Iſrael, thou which dwelleſt betwixt the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth: and
2. yet amongſt theſe thou haſt erected to thy ſelf an everlaſting Kingdom, and ſet
3. thy King upon thy Holy Hill of Zion, this thou haſt choſen to be the City of our God, the Mountain of Holineſs. This thou haſt ſeated on a fruitful Hill, ordained to be the joy of the whole earth. In this City of the great King, and in her Palaces thou haſt hitherto made thy ſelf known for a ſure refuge.
4. Lord, bow down thine ears and hear, Lord, now open thine eyes and ſee, for lo the Kings of Nations are aſſembled, they paſſed by together, and are confederate againſt thee, they lay their heads together with one conſent, and take counſel how they may lay Jeruſalem in the duſt.
5. O Lord, let not our ſins be of more power to deſtroy, than thy mercy
6. to ſave this thy City, ſhew thy ſtrength, and come and help us, let all our
7. enemies be troubled, let them haſt away, let fear take hold ſuddenly upon them, as the pangs upon a woman in travail. Break their power, and diſſipate their Armies, as ſhips at Sea are broken to pieces by ſome violent and unexpected wind.
8. O Lord, we have heard with our ears, and our fathers have declared unto us what thou haſt done in the dayes of old. As we have heard, ſo let it
9. be ſeen in the City of our God, make us experimentally to know, that thou
10. wilt eſtabliſh this thy City, thy Church for ever. So ſhall we have juſt reaſon
11. to think of thy loving-kindneſs, and to magnifie thy mercy in the midſt of thy
Verſ. 13. Temple; to praiſe thy name to the ends of the Earth, to exalt thy right-hand ſo
14. full of righteouſneſs, to ſpeak of thy judgements, and to tell of all thy wonderous works to all generations to come.

O let Mount Zion rejoice, and the daughters of Judah be glad, for the bulwarks that yet ſtand faſt, and the palaces that flouriſh, proclaim, that this God is our God for ever and ever, that he is a great Lord, and greatly to be praiſed, and that he will be our guide unto death. Amen.

PSAL. XLIX. Διδασκαλικὸς.

AND the Doctrine it teacheth, is, That rich men be not proud of their wealth, nor poor men dejected and troubled at their mean eſtate, ſince all men are mortal, and it is not the wealth of the one can make them happy, nor the mean eſtate of the other can make them unhappy, there being another life, by which the condition of both is to be judg'd.

Three parts of the *Pſalm.*
1. An *Exordium* or Preface, from *verſ.* 1. to 5.
2. The matter propoſed, debated and argued, from *verſ.* 5. to 16.
3. An Advice or Admonition given, from *verſ.* 16 to 20.

1. In

1. In the *Exordium* he
   1. Calls together his Auditory, *viz. All people. All Nations of the world, men of all conditions, high, low, rich, poor,* becauſe what he is to ſpeak of concerns *All.*
   2. Then he calls to them to be *Attentive. Hear, give ear.*
   3. He labours to make them *docile,* and *Benevolous*, by commendation of the matter of which he is to treat. Speak he would not of light or vain things, but of a weighty, wiſe matter, of that which he had ſeriouſly thought.
      1. *My mouth ſhall ſpeak of wiſdom, and the meditation of my heart ſhall be of underſtanding:* that which I underſtand, and is fit for others to underſtand.
      2. Then that to which I will be obedient. I ſhall teach you no leſſon, but that I teach my ſelf. *I will encline my ear.*
      3. 'Tis a *Parable*, 'tis a *dark ſpeech* I am to deliver, and ſuch wiſe men are delighted to hear.
      4. Laſtly, That it may be brought to your ear with more delight, I have ſet it to the Harp: *I will open my dark ſaying upon the Harp.*

The *Exordium* artificial.
The firſt part.
Verſ. 1.
2.
3.
4.

2. And thus having aſſembled his Auditory, and made them *Attentive, Docile*, and *Benevolous*, he propounds his *Parable* and *dark ſaying*, and it is done with much Art and Rhetorique. For he firſt ſeems to prevent an Objection which might be thus read. *David*, we ſee you are troubled much at the proſperity of the wicked. To which he returns his anſwer by a quick *Ἔκθεσις*, *Wherefore ſhould I fear in the dayes of evil? when the wicked proſper, and I am under the croſs? and when the wickedneſs of my heels ſhall compaſs me about?* when they, who *inſidiantur calcaneo*, compaſs me about to deſtroy me. Or elſe: Why ſhould I unjuſtly ſeek after wealth, honour, &c. which would make me fear in the day of vengeance, and when the wickedneſs, that is, the puniſhment which follows all iniquity at the heels, would overtake me?

The ſecond part.
A debate, who is the happy man.
Fig. Μεγαλῆψις. Ἀντιπαρόδοσις.
5.

There is no reaſon of this fear to me, to the wealthy, ambitious there is: And this he demonſtrates two wayes, *ἀναιρέσει & θέσει*, for he takes away Happineſs from the one, from *verſ.* 6. to 15. and places Happineſs in the other, *verſ.* 15.

They that truſt in riches, not happy.

1. *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches,* are not happy, *verſ.* 6. *For wealth will not deliver in the evil day.*

Verſ. 6.

   1. 'Twill ſave no mans life. *None of them*, theſe rich men, *can redeem his brother, nor give to God a ranſome for him.* God will not be brib'd to ſave any mans life.
   2. 'Twill ſave no mans ſoul. For it coſt more to redeem a ſoul, 'tis a precious thing, money is no *λυτρον* for it. 'Tis a work he muſt let alone.
   3. Yea, be it that he be wiſe, and a long-lived man. Though he live long, and ſee not the grave, yet dye he muſt. *For he ſeeth, that wiſe men dye, likewiſe the fool and the brutiſh perſon periſh.*
   4. And which ſufficiently ſhews the vanity of their riches. 1. They leave them. 2. They leave theſe great riches. 3. *They leave them to others*, they ſuppoſe to their heirs, children, but it often falls out, that ſtrangers, others they thought not of, enter into their labours. They leave their riches *aliis, alienis*, ſuch as they thought ſhould never enter upon their labours.
   5. Farther yet, *Their thoughts are vain.* For
      1. *Their inward thoughts are, that their houſes ſhall continue for ever, and their dwelling-places to all generations.*
      2. To this end, *they call their lands after their own names.* They ſtudy not only to be rich, but are vainglorious alſo.

The reaſons.
7.
8.
9.
10.
11.
The vain thoughts of rich men.

Bur

But this their ſtudy is, Firſt, *Vanity.* Secondly, *Folly.*

Verſ. 12. 1. *Vanity* it is. *Nevertheleſs, man being in honour, abideth not,* for *Summis ſtare din parcarum lege negatur.* A change there will be, and the moſt glorious man, *will be like the beaſts that periſh,* an eternal Oblivion will be brought upon his name. The man no more remembred than a beaſt.

13. 2. This is *Folly. This their way is but fooliſhneſs,* a great foolery to place their chief good in riches, and honours; and yet, Their poſterity are guilty of it, as great fools as their fore-fathers. *For their poſterity praiſe, approve, and applaud their ſayings,* follow their way, magnifie their thoughts, tread in their ſteps, and gape after Riches and Honour.

Conſiderations fit for rich men. That then, if it be poſſible, I may take down theſe high, vain, and ambitious thoughts, and remove them from thoſe inordinate ſtudies, and immoderate deſires of Wealth and Honour, I ſhall propoſe unto them theſe conſiderations touching their future condition.

14. 1. *Like ſheep they are laid in the grave.* That's their common condition, for as ſheep they are, but fatted for the ſlaughter.

2. *Death ſhall feed on them.* The ſecond death, for with *Dives,* they ſhall be buried in Hell, and the fire that cannot be extinguiſhed, ſhall feed upon their ſoul and body.

3. *In the morning of the Reſurrection the upright ſhall have dominion over them.* The righteous ſhall ſhine like the Sun when it ariſeth in the morning, when they ſhall be made Chriſts foot-ſtool. They ſhall ſee the godly placed on the right-hand, and ſeated on Thrones to judge them, when they ſhall be ſet on the left, to be judg'd and condemn'd. And this to their great grief, read the fifth Chapter of *Wiſdome.*

4. *And their beauty ſhall conſume in the grave from their dwelling,* their riches, their power, their glory which accrued from theſe, *veteraſcet,* ſhall waſte, wax old, as doth a garment. *For the figure of this world paſſeth away.*

2. Who the happy man. Happy then the Rich of this world, and the poſſeſſors of great Glory and Honour are not. But now שׂם, or rather אשׁרי, He ſet down the Happy man. 'Tis true, that he, walking in his integrity, is ſubject to many croſſes, and oppreſſed with many miſeries, but look upon his end, and you muſt needs judge him happy. For whereas the wicked ſhall live in torment, he ſhall be freed from eternal death, and gifted with eternal life.

15. *But God will redeem my ſoul from the power of the grave, for he will receive me.*

1. He ſhall redeem my, and all good mens ſouls.

2. Not from the grave, for dye we muſt: but from the hand, the power, the dominion of death. *Death ſhall not reign over them.*

3. And the reaſon is, Becauſe he ſhall receive me with favour; adopt me, and make me capable of all the promiſes made over to me by Covenant.

The third part. The advice to good men. 3. Upon theſe conſiderations, *viz.* The different conditions of good and bad men, he gives forth his prohibition, and admoniſheth the good, that they be not troubled at the proſperity of the wicked. *Ne trineas. Be not afraid.*

16. Let not your heart be troubled.

That they be not troubled at the proſperity of the wicked. 1. Not at the great wealth of the rich. *Be not thou afraid, when one is made rich.*

2. Not at the glory and honour of the mighty. *Nor when the glory of his houſe is increaſed.*

17. And he repeats the former reaſon. *For when he dyeth, he ſhall carry nothing away: His glory ſhall not deſcend after him.* Their happineſs was then but Momentary.

This

This he amplifies by a bitter *Epitrope*. *Eſto*. Be it they flatter themſelves, and are flatter'd by others.

1. *Though while he liv'd, he bleſſed his ſoul. Soul, thou haſt many goods for many years.*
2. *Though men will praiſe thee*, and ſound in thy ears, *Euge, bene, recte, ſo long as thou doeſt well to thy ſelf*; *i. e.* provideſt for me, heapeſt up Riches, and gapeſt after Honour. Think to be *Semi-deum*. Verſ. 18.
   1. A mortal thou art, ſhort-liv'd as all that went before thee were. Thy life no longer dated than theirs. *He ſhall go to the generation of his fathers*. And Verſ. 19.
   2. If wicked, be caſt into utter darkneſs. *They ſhall never ſee light*.
3. Surely any man, how rich ſoever, how great ſoever, who underſtands not thus much, beaſts himſelf. For with this *Epiphonema* he concludes the *Pſalm*, which is doubled, that it may be remembred: *Man being in honour, and underſtands not, is like the beaſts that periſh*. Even while he lives, he is but like a beaſt. Verſ. 20. 12.

The Prayer collected out of the forty ninth *Pſalm*.

O God of my fathers, and Lord of mercy, who haſt created man through wiſdom according to thy likeneſs, giving him a capacity to know, and a will to chuſe the true way to Happineſs: Give me Wiſdom that ſits by thy Throne, and reject me not from among thy children, never let me ſo farre forfeit my underſtanding, being depreſſed by want, or enticed by abundance, or affected with the glory of the world, that I become like a beaſt that periſheth. But grant, that in what condition ſoever I am, whether high or low, rich or poor, I may give ear, and hearken to the inſtruction of thy Holy Spirit. O let my mouth alwayes ſpeak of wiſdom, and let the meditation of my heart be of ſuch things which may make me judge prudently, and govern my ſelf wiſely in this preſent life. Bore my ear, and make it incline to what thou ſhalt teach, and teach me with an eloquent tongue to declare to others, the Myſteries, the Parables, the dark and abſtruſe Myſteries of thy Law. Then Lord, lo, I will not refrain my lips, and that thou knoweſt. Verſ. 10. 1. 2. 3. 4.

Taught us thou haſt in thy Divine Oracles, that we ſhould not place our confidence in the vain and fading things of this life. **But with ſhame and confuſion of face confeſs we muſt, that we have made the World our God, and the wedge of gold our ſtay, that we are in the number of thoſe**, who have truſted in their wealth, and boaſted in the multitude of their riches. **Our inward thought hath been to add houſe to houſe, and land to land, perſwading our ſelves**, that our houſes ſhall continue for ever, and our dwelling places to all generations; **We labour to be immortal here on earth**, and to that purpoſe we call the land after our own names. **We bleſs our ſelves in our abundance, and ſay to our ſouls**, Eat, drink, and be merry: Soul, thou haſt goods laid up for many years. 6. 11. 18.

This is our vanity, this is our way, our folly, and yet our poſterity approve and applaud theſe our ſayings and doings, **for when we do thus well unto our ſelves, they ſtand by, flatter, and praiſe us.** 13. 18.

O good God, keep under, and ſubdue theſe immoderate affections, and teach us to number our dayes, that we may apply our hearts to wiſdom, **let it never ſlip out of our memories, that we are mortal, and all the things of the world momentary, vain, fading. Daily experience we have before our eyes**, that wiſe men dye, and the fool and bruitiſh perſon periſh. **Every man** 10.

is but ſhort-lived, and muſt follow the generation of his fathers; and when
19. he dyeth, he ſhall carry nothing away with him, and his glory ſhall not continue
17. and deſcend after him. All like ſheep fatted for the ſlaughter, are laid in the
14. grave. Our wealth in that evil day, will not profit us, our glory will no way avail us.

7. What wealth, what ſtrength, what ſplendeur, what dignity ſoever any man may have, will not ranſome or redeem any mans life; nor at a mans own hand, nor at a mans brothers, will God receive a recompence, that
9. he ſhould ſtill live for ever, and not ſee corruption. Make us wiſe, O Lord, to conſider theſe things, and alwayes to remember our latter end.

To the houſe of death we muſt be brought, but that is not our latter end. Of an immortal ſoul we do conſiſt, as well as of a mortal body. And will wealth or power be able to deliver that, either from the wrath of God, or
Verſ. 8, the torments of hell? O no! It coſt more to redeem a ſoul, ſo that he muſt that alone for ever. The redemption was a precious price, bought we were, not with gold or ſilver, but with the precious blood of the Son of God. While worldlings are buſied then in increaſing of riches, and thirſting after honours, let us be ſtudious to ſave this, ſo that that precious blood be not ſpilt, nor that ranſome paid in vain.

The wicked ſhall be turn'd into Hell, and all the people that forget God,
15. but thou, O Lord, wilt redeem my ſoul from the power of the grave, for I verily believe to ſee God in the land of the living. Why then ſhould I fear in the
5. dayes of evil; why, when the wickedneſs of my heels compaſſeth round about? Surely there is a reward for the righteous, doubtleſs there is a God that judgeth the earth. Men that are in honour, and underſtand not, are like the
Verſ. 20. beaſts that periſh: but the ſouls of the righteous are in the hands of God, he
15. ſhall receive them, and no torment ſhall touch them. They, the wicked,
19. ſhall never ſee light, whereas the righteous ſhall ſhine like the Sun. Death,
14. eternal death, and the fire that never ſhall be quench'd, ſhall feed on them: whereas the righteous ſhall enjoy everlaſting life. At the general reſurrection thoſe goats ſhall be ſet on the left-hand, and the other sheep honoured with the right. While they liv'd they trampled upon, and oppreſſed the righteous, but in that morning the upright ſhall have dominion over them. They and their beauty ſhall conſume together in the grave, when the Lord ſhall exalt his Servants to eternal Glory.

Good God, when thou haſt bleſſed us with wealth, and when we abound in honour, give us underſtanding hearts, that we think on theſe things; that our time is ſhort, our riches vain, our houſes frail, our honours fading, that there is a life after this, in which we muſt be happy, or miſerable, ſo then let us ſet our hearts upon theſe tranſitory advantages, that we never forget the deſire of that life to come, ſo uſe this World, as if we uſed it not, making it a paſſage to the celeſtial Canaan. Amen.

PSAL. L. Διδασκαλικὸς.

THE Prophet by a *Proſopopeia* brings in God preſcribing rules for his Worſhip. The τὸ κεφάλαιον then, or the main debate in this *Pſalm*, is, How God will be honour'd in his Church, which becauſe that none can teach but God himſelf, therefore he brings him in ſpeaking to his people.

Two

Two general parts it hath.
1. The Majeſty and Authority of the perſon that is to judge this debate, deſcribed, from *verſ.* 1. to 7.
2. The ſentence by him given, from *verſ.* 7. to 23.

The first part. The Majeſty and Authority of God the Judge. Verſ. 1.

The Prophet begins with an Elegant ὑποτύπωσις, calls an Aſſize, ſummons a Court, preſents us with a Judge, produceth Witneſſes, cites thoſe who are to anſwer, and having ſeated the Judge on the Throne, gives forth his charge.

1. He preſents the Judge in Authority and Majeſty, *The mighty God, even the Lord hath ſpoken.* He is *Deus Deorum*, other gods there may be ſo called, ſo feined, but he is the God Almighty over them all, *verſ.* 1.
2. The place whence he comes to judge, is his *Church*, *Out of* Zion *the perfection of beauty God hath ſhined*; To *Zion* the Law was given, and out of *Zion* the Law was to come, according to which Law he would judge, and therefore it was rightly ſaid, *That out of* Zion *the Lord hath ſhined.*
3. His coming to judgement is like to be terrible. It was ſo, when he gave his Law upon Mount *Sinai*, and 'tis like to be ſo, when he ſhall come to require it. *Our God ſhall come, and ſhall not keep ſilence, a fire ſhall devour before him, and it ſhall be very tempeſtuous round about*, 2 Pet. 3. 10. Luk. 21. 25, 26. Verſ. 3.

Secondly, Thoſe that are cited here to appear before him, are call'd his Saints, not only thoſe, who are truly ſuch, but all that bear the name. *Gather my Saints together unto me, thoſe that have made a Covenant with me with Sacrifice*; *i. e.* undertaken to worſhip me as I have appointed. Not as if others were excluded, and ſhould not come to judgement, but becauſe thoſe they are who know his Will, with whom God hath the conteſt in this place. Verſ. 5.

Thirdly, Againſt theſe he produceth his Witneſſes. *The heavens, the earth.* Verſ. 1.
The Lord hath called the earth from the riſing of the Sun, unto the going down thereof. He ſhall call to the heavens above, and to the earth, that he may judge his people. And the heavens ſhall declare his righteouſneſs. Witneſs his judgement to be juſt; and other it could not be. *For God is Judge himſelf.* Verſ. 4.

The ſecond part The charge at the Tribunal. Verſ. 7.

Next follows the Charge given by God himſelf the Judge, to which, that he might win attention, he thus prefaceth, *Hear, O my people, and I will ſpeak*; *O* Iſrael, *and I will teſtifie againſt thee. I am God, even thy God.*

1. *I am God*, therefore worſhip and obedience is due to me from all creatures.
2. *I am thy God, thou my people*, therefore due from thee eſpecially.
3. *I will ſpeak*, judge and determine this Controverſie about my Worſhip.
4. *I will teſtifie againſt thee*, and convince thee for what is amiſs.

1. About outward worſhip.

A double Worſhip there is. 1. Ceremonial and External. 2. Spiritual and Moral, and I will *ſpeak*, and *teſtifie* of both.

Firſt, A duty then there was owing in Sacrifices and Ceremonies of the Law, which indeed I expect, becauſe I have commanded, but let no man think that I am ſatisfied with the outward Act, except they be brought, perform'd, and offer'd with an honeſt heart.

1. *I will not then reprove thee for thy Sacrifices, or thy burnt-offerings, to have been continually before me.* Theſe thou bringeſt, and theſe I accept, and that thou, according to my Ordinance, thou haſt brought, I reprove not. But that thou think'it, that by this External ſervice howſoever performed, I am pleaſed, and that for theſe thou deſerveſt a pardon, that is it, which I reprove. Verſ. 8.

2. About inward worſhip without the outward, rejected.

2. For I without an inward reflexion upon that obedience unto my command,

and a ſincere, and loving, faithful, penitent heart in the offer of them, will never think my ſelf honour'd. *I will take no Bullock out of thy houſe, nor he-goats out of thy folds.* And that for two reaſons.

Verſ. 9.

1. Firſt I need them not. I am rich and Opulent. *For every beaſt of the Forreſt is mine, and the Cattle upon a thouſand Hills. I know all the fowls of the Mountains, and the wild beaſts of the field are mine; if I were hungry, I will not tell thee, for the world is mine, and the fulneſs thereof.*

Verſ. 10.

Verſ. 11.

2. My perfection is ſuch that I need it not. The gods of the Heathen may be pleaſed and fed, as their *Hierophanta* taught, κνισσῆ, *indore carnium*, with the fumes of their Sacrifices, and complain of ſtarving when they were detain'd. But think'ſt thou, *that I will eat the fleſh of bulls, or drink the blood of goats?* I need no meat of thy proviſion.

Verſ. 12.

Upon theſe terms then, theſe Sacrifices, though of mine own inſtitution, pleaſe me not. *Ex antitheſi* then I ſhall acquaint thee with thoſe Sacrifices, that worſhip, which will pleaſe.

Inward worſhip required, which hath two parts.

2. And here begins the ſecond part of the Charge concerning Moral and Spiritual Worſhip: which is *Synecdochically* declared by the two parts of prayer, *Thanksgiving* and *Petition*, or *Invocation*.

Verſ. 14.

1. *Thankfulneſs* he expects. *Offer unto God thanksgiving, and pay thy vows unto the moſt High.*

Verſ. 15.

2. *Invocation* he looks for. *And call upon me in the day of trouble.* Which being done, he makes an Indenture with us.

1. On his part, that he will deliver us. *I will deliver thee.*
2. On our part, that we return him the Glory of our deliverance. *And thou ſhalt glorifie me.*

No worſhip accepted from hypocrites.

3. And yet here he puts in his exception againſt ſome men, *viz.* Hypocrites and impious men. *For praiſe is not comely in the mouth of a ſinner*, and a petition preſented by an obſtinate, rebellious, profane ſoul, ſhall not be heard. To ſuch he ſpeaks in theſe following words. *To the wicked God ſaith,*

Verſ. 16.

1. *What haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my Covenant in thy mouth?*

They contemners of Gods Law.

Verſ. 17.

2. The reaſon is, becauſe in words thou profeſſeſt thou loveſt me, but in deeds thou denyeſt him. *Thou hateſt inſtruction*, in thy heart hateſt that Law, that with thy mouth thou commendeſt, *and haſt caſt my words behind thee: Written I have to thee the wonderful things of my Law, and thou haſt counted them a ſtrange thing.*

This proved.

This I ſhall now prove and illuſtrate by a diſtribution.

Verſ. 18.

1. Thou haſt no regard of the eighth Commandment. *When thou ſaweſt a thief, then thou conſenteſt with him.* In the conſent is the more malice; it ſhews that it was not raſhly done, but on purpoſe, deliberation, counſel.

Verſ. 19.

2. Nor of the ſeventh. *Thou haſt been partaker with the Adulterers.*

Verſ. 20.

3. Nor of the ninth. *Thou giveſt thy mouth to evil, and thy tongue frameth deceit. Thou ſitteſt and ſpeakeſt againſt thy brother, thou ſlandereſt thine own mothers ſon.* Againſt thy brother, not a ſtranger, and that not caſually neither, or in anger, but ſtudiouſly, thou ſateſt and ſpeakeſt.

Verſ. 21.

4. No nor of the firſt. For thou haſt had a profane thought even of me, and of my mercy, forbearance, and long-ſuffering. *Theſe things haſt thou done, and I kept ſilence, aroſe not preſently to take vengeance on thee: And thou thought'ſt, that I was altogether ſuch a one as thy ſelf.* A Patron, an approver of wickedneſs as thou thy ſelf art.

God no Abetter of wickedneſs.

But from any ſuch imputation, here I purge my ſelf before the Heaven and Earth, and the whole World. For I will not ſuffer this thy wickedneſs to go unre-

unreveng'd. *The day ſhall come, when I will reprove thee*, and puniſh this thy wickedneſs with ſevere puniſhments, *and ſet in order before thine eyes*, the villany that thou haſt committed, and labour'd to hide. Confeſs at that day thou ſhalt, that the ſentence pronounc'd againſt thee is moſt juſt. Verſ. 21.

And yet in judgement God remembers mercy. It becomes a Judge, even when he is pronouncing ſentence, to take unto him the bowels of compaſſion. And theſe, God, who is to be our Judge, here puts on. Σπλαγχζαται. For he gives a fair warning to the wicked, *that they repent, and periſh not.* Yet He gives warning to the wicked, threatens, that he may ſpare. Verſ. 22.

1. Now, while you have time, conſider this, that God is not pleaſed with outward Rites, Formalities, and Ceremonies only, that he is not to be pacified with long prayers, and preaching of his Law, if the life be wicked. For this is upon the point to forget, that *he is a God of pur eyes, and cannot behold iniquity. Conſider this then*, I ſay, *leſt like as an angry lyon, he break out upon you on a ſudden, and there be none to deliver.* This is a fair warning to the wicked. Promiſeth help to the ſincere. Verſ. 23.

2. Now to thoſe who worſhip God in ſincerity, he makes a quite contrary promiſe, of defence, help, ſalvation. *Who offereth with an honeſt heart, praiſe, glorifieth me, and to him that ordereth his converſation aright*, goes the right way that Gods Word directs, *I will ſhew the ſalvation of God*: He ſhall be ſaved, and know that he worſhips not God in vain.

The Prayer out of the fiftieth *Pſalm.*

O Moſt Mighty and juſt God, who haſt appointed a day in which thou wilt judge the world, when all fleſh ſhall appear before thee to render an accompt of their wayes, whether good or evil, never let that ſtrict accompt that we muſt make, ſlip out of our memory, but let the ſound of that Arch-angels Trumpet ſound in our eares, Ariſe ye dead, and come to judgement.

God, to whom the ſecrets of all hearts are open, is then to be the Judge, the Mighty God, even the Lord is to ſit upon the Tribunal himſelf. Our God, that hath been patient and long-ſuffering, ſhall then manifeſt himſelf: Silence he will not keep, but by his judiciary power he will vindicate and revenge all the deeds and ſayings of perverſe ſinners. And he will come in a terrible manner, for before him ſhall go a fire that ſhall conſume and purge the whole world. A day it will be of darkneſs and gloominеſs, a mighty tempeſt will go before him, and the whole frame of the univerſe will be in a Commotion. Verſ. 6. Verſ. 1. Verſ. 3.

How ſhall then our hearts fail us for fear, when the heaven and earth ſhall be call'd to as Witneſſes againſt us; the heaven whoſe light and influences we have enjoyed, but been unthankful; the earth whoſe various fruits and beneficence we might have uſed, but have abuſed. All his creatures at that day will declare his righteouſneſs, and proclaim, that we are a rebellious people. Verſ. 1. 4. 6.

But of that celeſtial habitation, and that Zion which is above, ſhall our God appear in perfect beauty. His Saints, and thoſe who have made a Covenant with him, ſhall be gather'd round about him. When all the workers of iniquity ſhall call to the Hills to cover them, and the Mountains to hide them from the preſence of the Lord, and from the glory of his Majeſty. Verſ. 2. 5.

O moſt Merciful and Gracious God, give us an underſtanding heart to conſider this. Never ſuffer us to forget thee, that that day come not upon us unawares, ſnatch us not away to condemnation, from which, if we dye in our ſins, no man is able to deliver us. Verſ. 22.

Keep us, O Lord, with thy mighty hand, that when in words we profeſs

to know thée in déeds we deny not; let us never consent to the Thief, nor partake with the Adulterer; far be it from us, to give our mouths to evil, and our
19. tongues to frame deceit; let us not join with the malicious and factious, and sit
20. and ſpeak againſt our brother, or detract and ſlander our mothers ſon; never let ſuch obdurate obſtinacy ſeize upon our hearts, that we hate inſtruction, or caſt thy
17. words behind us: These are ſins inconſiſtent with grace, and evident Arguments of a reprobate ſoul; thoſe that abuſe thy patience and long-ſuffering,
21. commit them; and that have profane thoughts of the Divine Majeſty, defile themſelves with them.

7. Againſt all ſinners, but theſe eſpecially thou haſt teſtified, theſe thou haſt reproved, keep me therefore O Lord, from theſe preſumptuous ſins.

Thou art God, even my God; when thou ſpeakeſt, give me an ear to hear; and what thou commandeſt, give me a will to do: O let me glorifie thee, and
23. order my Converſation aright, that I may obtain ſalvation.

I have grievouſly ſinned, and wherewith ſhall I come before the Lord, and bow my ſelf before my God? Shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleaſed with thouſands of Rams,
11. or ten thouſand Rivers of oyle? All the Beaſts of the Forreſt are his, and ſo are the Cattle upon a thouſand Hills; will he eat Bulls fleſh, or drink the blood of Goats? To what purpoſe are the multitude of ſacrifices, and the fat of fed Beaſts, theſe thou delighteſt not in; incenſe is an abomination unto thee, the calling of Aſſemblies, the new Moons, the Sabbaths, all external worſhip is hateful, and a trouble unto thée, ſo long as the perſons of thoſe who obſerve them are not accepted; ſo long as the men are Formaliſts, Hypocrites, and have their hands full of blood; 'tis the penitent ſoul to which thou wilt look, the ſincere heart which thou wilt regard.

Cleanſe me therefore, O Lord, and waſh my heart, give me power to put away the evil of my doings; let me ceaſe to do evil, and learn to do well, that ſo my perſon being pleaſing in thy ſight, thou may'ſt hear my prayers, and accept my thanks.

It is now a day of trouble, and as thou haſt commanded, I call unto thee for
Ver. 15. help; Lord hear my prayers, and deliver me, as thou haſt promiſed; ſo ſhall I
14. glorifie thy Name, be obliged to offer thee Thankſgiving, and pay my vows to the moſt High.

Remit Lord, and pardon the ſins of thy people, put our preſent ſufferings and extream afflictions before thy eyes, and return to us, who return to thée
23. with faſting, weeping, and mourning; ſo ſhall we have juſt occaſion to offer
16. thée praiſe, and glorifie thée for this great mercy and deliverance for ever and ever; thy ſtatutes ſhall be our ſong in the houſe of our pilgrimage, and we will run the way of thy Commandments all the dayes of our life.

PSAL. LI. *One, and a chief of the Penitentials.*

THE occaſion of this *Pſalm*, was the meſſage that *David* received from God by *Nathan* the Prophet, for the murder of *Uriah*, and his Adultery in defiling *Bathſheba*; this put him into the ſtate of a Penitent, and to petition to God for mercy, for pardon, for grace, for peace of conſcience, for renovation of his heart.

It in general contains *Davids* prayer.
1. For himſelf, *ver.* 1. to 13.
2. And three vows or promiſes, *ver.* 13. to 18.
3. For the Church, from *ver.* 18. to the end.

David

David being in a perplexed eſtate, conceived he could have no comfort, but in Gods mercy, and therefore he firſt in general prayes for that, *Have mercy on me, O Lord*; not on *David* the King, thine Anointed, but on me, that am not worthy to be called thy ſervant, thy ſon; and the motive he uſeth to gain that, is not any plea or merit of his own; but,

1. The kindneſs of God, *Have mercy on me, according to thy loving-kindneſs.*
2. The compaſſion of God, *According to the multitude of thy compaſſions.*

The general Petition for mercy being offered, next he tenders three particular Petitions.

1. His firſt particular Petition, is, for forgiveneſs of his ſins; the fact was paſt, but the guilt remained, he therefore earneſtly petitions, *Put away mine iniquities*; and upon this he inſiſts, and in other terms comes over it; for a ſoul that is truly ſenſible of ſin, is never at reſt, and ſatisfied with one deprecation; for ſin is a ſpot, a deep ſtain: *Therefore waſh me, throughly waſh me from mine iniquities, and cleanſe me from my ſin*; *Amplius lava*, as if one waſhing were too little for a double ſin, for two ſuch ſins.

To this Petition for mercy, he ſubjoins a confeſſion of his ſin, knowing well, that this was the readieſt way to obtain it; *for he that confeſſeth, and forſakes his ſin, ſhall find mercy*; in which we may learn many excellent conditions requiſite in a true Confeſſioniſt.

1. He enters into a ſerious conſideration of the nature of ſin, he feels the weight, the burden of it; feels the anguiſh, and abhors it: I excuſe it not.
   1. *I know my iniquity*; I know it now to abhor, to reform it.
   2. *It is ever before me*; not to pleaſe me, but to trouble and grieve me.
   3. He aggravates it with divers names, *iniquity*, *ſin*, *tranſgreſſion*; it is *Paſteanos*, rebellion; it is *Greavah*, crooked dealing; *Chatta*, errour and wandring.
2. And ſo he falls upon an open and plain confeſſion, *Peccavi, I have ſinned*; and this he firſt aggravates by two circumſtances.
   1. Of the perſon; *It is againſt thee, againſt thee* I ſay, a good gracious God, that from a Shepherd haſt made me a King; a great and terrible God, that art able, and haſt threatned to puniſh; there was neither grace, nor fear in me, that I durſt *ſin againſt thee, againſt thee*; the *Epizeuxis* is emphatical; yea, *againſt thee only have I ſinned: In maxima fortuna minima licentia*: So highly thou haſt advanced me, that I need to fear none but thee; but this hath not kept me from this ſin, if this was unthankfulneſs. *Uriah* was my Souldier, I need not fear him; the People my Subjects, they cannot judge me; it is to thee I am to anſwer for breach of thy Law; I eſteem therefore my ſin to be againſt thee only, for I had not known this ſin to be a ſin, hadſt not thou forbidden it; nor need not fear any, wouldſt not thou puniſh it.
   2. Of the manner; it was an impudent ſin, done in thy ſight, before thy eyes, thou being by, and looking on, and ſo done without any reverence of thy Majeſty, as it were in contempt: *I have done this evil in thy ſight.*

So that I confeſs that in reproving and threatning me by *Nathan*, thou art a juſt God, and to be juſtified in thy ſayings, and clear in the judgment of any, who with an impartial eye ſhall examine my offence, and thy proceeding; for I have deſerved whatſoever thou haſt threatned, and given thee juſt cauſe to ſpeak and judge as thou haſt done: *Ut* is not here cauſal, but conſequential; for it is not his meaning that he ſinned for that end, that God ſhould be juſtified; but that this would follow upon it, whenſoever he was brought to confeſs his ſin, then God would be juſtified in his proceeding againſt him.

3. He proceeds in the Amplification and Exaggeration of his ſin, and declares from what root this his actual ſin ſprang, even from his original: *Behold I was born in iniquity, and in ſin hath my mother conceived me.* This very ſin that I have committed, gives me occaſion to enquire into my ſtate, and I find, and confeſs upon a diligent

The firſt part. Ver. 1. The general Petition for mercy.

The firſt Petition, for forgiveneſs. Ver. 2.

To this he ſubjoins a confeſſion.

Ver. 3.

Ver. 4. He aggravates his ſins, 1. From the perſon.

2. The manner.

Ver. 5. He yet aggravates his ſin. 1. That it proceeded from original ſin in him.

diligent inquiſition, that I am univerſally corrupted even from my mothers womb, and that I carry about me the ſeeds of all ſin.

Ver. 6. 2. From an inſincere heart.

4. Another aggravation of his ſin, is, that in himſelf he found not that which God loves; *Thou requireſt truth in the inward parts.* The Lord is holy, his eye is pure, he delights in holineſs, truth, and ſincerity of the heart; but I am unclean, fallacious, and therefore miſerable, becauſe my diſpoſition and affections are contrary to his.

3. Committed againſt conſcience.

5. And that which yet more aggravates his ſin, committed it was againſt his conſcience, againſt that light of knowledge and wiſdom with which God had endued him; for God, *in the hidden part*, by a ſecret and unknown way, by the motions of his holy Spirit, *had taught him wiſdom*; but he like a Beaſt, had ſuffered that light of knowledge to be ſuffocated by the fury of his own affections.

Ver. 14. 4. And laſtly, names his ſin.

Hitherto hath *David* confeſſed and aggravated his ſin, as every penitent ought; but as if a general confeſſion were not enough, at the 14th. *verſe*, he names in particular the ſin for which he asks pardon, *Blood-guiltineſs*; *Deliver me from Blood-guiltineſs, O Lord.*

He renews his firſt Petition for remiſſion.

His ſin being confeſſed, and that not coldly, or for faſhion, but aggravated with all the circumſtances, he renews his firſt Petition for remiſſion, which he doth under a Type then in uſe, and a Metaphor; the Type is *Hyſſop*, and the Metaphor, *Waſh me.*

Ver. 7. 1. To be juſtified.

1. *Purge me with Hyſſop, and I ſhall be clean*; with a bunch of *Hyſſop* dipped in the blood of the Paſchal Lamb, the *Iſraelites* ſprinkled their doors. This was again uſed in beſprinkling and cleanſing the Leper, and in the ſacrifice for ſin; this bunch was, and the blood *alterius in enigma*, a Type of Chriſts blood; with that it was that *David* deſired to be ſprinkled, for then he knew he ſhould be clean; *for the blood of Chriſt purgeth from all ſin:* Juſtified then he would be; *for it is the blood of Chriſt that alone juſtifieth.*

2. Sanctified.

2. And ſanctified alſo he would be, and therefore he adds, *Waſh me, waſh me with thy holy Spirit*, who is compared to water, *and I ſhall be whiter than ſnow*, have a ſnow-white ſoul; not as if he ſhould be without ſin, while he remained in this life, but that his ſin, being by the power of Gods Spirit weakned, mortified and ſubdued, that it reigned not in him, it ſhould never be imputed; and a ſin not imputed, is, as if it never had been committed.

The ſecond Petition, That the effects of ſin be removed. 1. Remorſe of conſcience.

2. *David* having ended his firſt Petition for forgiveneſs, now proceeds, and craves another; *viz.* That the ill effects which ſin had brought upon him may be removed; the firſt of which, is grief to the ſoul, terrour and diſquiet that ariſeth out of the accuſation of an evil conſcience, *David* lay under this; the ſenſe of his ſin had taken from him his inward joy, and his wonted peace, of this he deſires a reſtitution: *Make me to hear of joy and peace, and gladneſs.*

Ver. 8. 2. An ill ſtate of body.

2. A ſecond effect it had even upon his body, he was in a pining condition, his bones were, as it were, broken, through the extremity of the anguiſh of his ſpirit; the moyſture of his body was like the drought in Summer, *vide Pſal. 32. ver. 3. & 4.* To be reſtored again to Gods favour, he deſires, *That even the bones which thou haſt broken, may rejoyce.*

Ver. 9. 3. Gods anger and diſpleaſure

3. A third ill effect he found upon his ſin, was, that Gods face, his favour was turned from him; he that ſhewed him a favourable countenance, now beheld him with an angry brow; and ſo he knew it would be, till his ſin was remitted and pardoned; and therefore he begs:

1. *Hide thy face from my ſins*; for if they appear before thy eyes, I know they will provoke thine anger, and then I am but in an ill caſe; *for who can abide thine anger?* He that turns away his face, conſiders not, remembers not, and he that conſiders not, will not puniſh.
2. *And blot out all mine iniquities:* I know there is a long Catalogue of ſins in thy Book writ againſt me, good God, *Dele*, blot, raze out this handwriting that it may not be read; he that turns away his face from a writing, may yet call for it again, and read it; but if blotted, it cannot be read: *David* therefore deſires both.

3. Now

3. Now follows *Davids* third Petition, in which he craves the grace of Sanctification; he firſt ſought for remiſſion, then for reconciliation, and now for renovation, which he asks of God in the three following *verſes.*

Create in me a clean heart, O God, and renew a right ſpirit within me.
Caſt me not away from thy preſence, and take not thy holy Spirit from me.
Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.

The third Petition, for grace and ſanctification. Ver. 10. 11. 12.

In which we are to conſider,

1. The ſubject upon which the work is to be done, *the heart, the ſpirit*; for as the heart is that part that firſt lives in nature, ſo it firſt lives in grace; within this work muſt begin, or elſe outward renovation is to no purpoſe.

Of the heart.

2. The work it ſelf, which is:

1. A Creation: Sin had brought *Davids* heart in reſpect of a heavenly being, as it were to nothing, and from nothing to make it ſomething, muſt be an act of power, *O Lord create*; when thou wenteſt away, my life went away, Lord come again and create.

By a new Creation.

2. It is a Renovation: *David* was fallen, as I may ſo ſay, *in ſenium peccati*, into the old age of ſin; therefore he deſires that God would, as it were, begin with him again, and make him to renew his youth, as an Eagle: *O Lord, renew a right ſpirit within me.*

And renovation of a new ſpirit.

3. Reconciliation and Reſtitution: Therefore he craves that God would not caſt him aſide, as a dead man, and take from him his Spirit by which he lived: *Caſt me not away, take not away, reſtore to me the joy of thy ſalvation.*

And a reſtitution of a ſpiritual life.

4. A confirmation in what was good; *Uphold, confirm, eſtabliſh me.*

And a confirmation in goodneſs: Which work God alone could do.

3. Who was to do this work; not himſelf, no humane power, but God alone, but his power, his Spirit: *O God create, O Lord reſtore, uphold me by thy Spirit.* Renovation is a work that hath its beginning, its progreſs, its continuance and perſeverance from God and his Spirit.

4. The Quality of this, *a cleanſing*, ſo in the general; for it was not the ſubſtance of the heart which was to be renewed and changed, but the qualities and diſpoſition only; now what he means by this pure and *clean heart*, he declares in the following words, when he begs of God to give him *a right Spirit, a holy Spirit, a free Spirit.*

By changing the qualities of the heart.

1. *A right ſpirit*; for he eaſily perceived that by his indulgence to this ſin, there was a crooked and perverſe ſpirit that had prevailed over him; he judged not as he did before of Gods Law, but perverſly oppoſed it; he deſires that God would give him a ſpirit to judge rightly, as he did before, and firmly to reſolve to keep to that was the right and ſtrait way to happineſs: *Renew, O Lord, in me a right Spirit.*

In giving him, 1. A right ſpirit.

2. *A holy Spirit*: The profane, carnal ſpirit, is oppoſed to this, and to that he hearkned; by this *holy Spirit* he was wont to be carried, which oppoſed all carnality; but ſuch good and ſweet motions he perceived to be departed, and therefore he deſires of God a reſtitution of this *holy Spirit*, this ſanctifying and renewing *Spirit*, that might again kindle in him the love of God, holy motions agreeable to Gods Law, and an obedience to the ſame: *Take not thy holy Spirit from me.*

2. A holy ſpirit.

3. *A free Spirit*: He found that ever ſince he fell into his ſin, he did his duty, and ſerved his God with an ill will, with much reluctancy, he took no delight in the doing of it, as he did before; this therefore he begs, that God would again give, and reſtore to him *a free Spirit*, that freely, chearfully, willingly he might run the way of Gods Commandments, and that he would ſo uphold him with his Spirit, that he might conſtantly continue in the ſame to his lives end: *Uphold me, O Lord, with thy free Spirit.*

3. A free ſpirit.

2. Hitherto the Prophet hath preſented his three Petitions, and upon the confidence of theſe, he makes his vows, firſt to teach others; ſecondly, to praiſe God; thirdly, to offer him the beſt ſacrifice, a ſacrifice which ſhould be inſtead of all ſacrifices, which he knew would accept a contrite heart.

The ſecond part of the *Pſalm*, in which he vows three things.

1. Then,

Ver. 13. His firſt vow, to teach others.

1. Then, that is, after my pardon obtained, and my reconciliation unto thee, *I ſhall teach*; for a man under guiltineſs himſelf, is not meet to ſpeak and declare a pardon to others.

2. *I will teach thy wayes to ſinners*; not my wayes of ſinning, but thy methods of pardoning; *viz.* That to the ſtubborn thou wilt ſhew thy ſelf froward and ſtubborn; but to the penitent, ſuch as I am, thou wilt ſhew mercy.

3. And the effect will be, *That ſinners ſhall be converted unto thee*: They who were perverted before, and averted from thee, being encouraged by the mercy I have found, *ſhall be converted.*

His ſecond vow to praiſe God. Ver. 14. Ver. 15. But becauſe not fit to do this, he prayes. 1. For remiſſion. 2. For aſſiſtance.

2. His ſecond vow and promiſe is to praiſe God: *My tongue ſhall ſing aloud of thy righteouſneſs, my mouth ſhall ſhew forth thy praiſe*: But to this he was unapt, ſo long as he remained in his ſin; for praiſe is not comely in the mouth of a ſinner: And alſo unable to do without Gods ſpecial aſſiſtance, and therefore he prayes for a capacity to do both.

1. *Deliver me from blood-guiltineſs, O God, and then my tongue ſhall ſing.*
2. *O Lord open my lips, and then my mouth ſhall ſhew forth thy praiſe.*

His Preface to his third vow. Negatively. That God delights not in ſacrifices. Ver. 16. Nor in the heart, till contrite. Ver. 17. His third vow, a contrite heart. The third part, in which he prayes for the Church.

3. His third vow is about a ſacrifice, which ſhould be better than any then in uſe; not the ſacrifice of a beaſt, but the ſacrifice of a heart, a heart well-conditioned, ſeaſoned with contrition and ſorrow, ſuch he knew God would accept, and ſuch he ſhould have.

1. *Thou deſireſt no ſacrifice*: That is, the outward in compariſon of the inward; would the outward pleaſe, I would not be behind for that alſo; I would give it thee, but I know, *Thou delighteſt not in burnt-offerings without the heart.*

2. No nor with the heart neither, till it be broken and contrite; broken for ſin, and contrite for meer love, that it hath offended ſo good a Father; I vowe therefore to bring thee this ſacrifice, this is inſtead of all other, inſtead of many ſacrifices; this thou wilt not deſpiſe, and this I will tender: *The ſacrifices of God are a broken ſpirit; a broken and a contrite heart, Thou, O God, wilt not deſpiſe.*

3. *David* having finiſhed his prayers and vows for himſelf, forgets not to petition for *Jeruſalem*, for Gods Church; and the reaſon might be, a religious fear in him, leſt for his ſin *Jeruſalem* might ſuffer; ſuch a thing might happen, for ſo it did when he numbred the people: *Peccant Reges plectuntur Achivi*; His method was to be commended, and his charity.

1. His method; firſt to be reconciled to God himſelf, before he prayes for others; *for the prayers of a righteous man prevails much*, and the Apoſtle ſpeaks of interceſſion.
2. His charity; for we are alwayes bound to remember the afflictions of *Joſeph*, and to pray for the peace of *Jeruſalem*. He prayes then for her.

Ver. 18. 1. That God protect his Church. 2. Even the walls. Then Religion would flouriſh. Ver. 19. And God pleaſed with it.

1. That God, who out of his good pleaſure did chooſe a Church, would out of his meer good will and love preſerve it: *Do good in thy good pleaſure to Zion.*

2. That he would have a ſpecial favour even to the material buildings: *Build thou the walls of Jeruſalem*, for theſe fall not alone; Religion, and the Service of God fall, when the Temple and Houſes of God fall to ruine: *Probatum eſt.*

3. For the conſequence of *Jeruſalems* proſperity would be this, That Religion would flouriſh with it: *Then there would be ſacrifices, burnt-offerings, and Holocauſts; then they ſhall offer Bullocks upon thine Altar*: And which is yet more, we ſhall offer, and thou ſhalt accept: *Then thou ſhalt be pleaſed with the ſacrifices of righteouſneſs.* We being reconciled unto thee, juſtified, ſanctified, righteous upon thy account, and in favour, all our ſacrifices ſhall find a gracious acceptance.

The Prayer collected out of the fifty firſt *Pſalm.*

O Almighty Lord, and moſt merciful God, thou haſt ſhewed compaſſion to many penitent ſinners ſince the very beginning of the World, thou never rejectedſt any that ſought to thee with a penitent ſoul; and therefore Lord, ſince

since thou art the same, and no shadow of change in thee, I beseech thee, close not that door of mercy on me that hath been opened to receive so many before me, and let not those Rivers of compassion be dried up to me, that have flowed so plentifully to others. Have mercy on me, O Lord; on me, that have sinned against Heaven, and against thee, and am not worthy to be called thy son; but according to thy goodness, and multitude of thy tender mercies, blot out my iniquities. I know Lord, thou hast thy debt-book, wherein thou writest the transgressions of them with a pen of Iron, and point of a Diamond, with whom thou mindest to enter into judgment; let not me, O Lord, be of that number, let not my debt stand registred in that Book, but of thy mercy, and not my merit; put it away, and blot it out; for if my sin stand upon thy account, I am but a dead man; Lord, quicken me; Lord, forgive me my trespass, and put away the hand-writing of thy Ordinance that is against me. Ver. 1.

O Lord, if thou wash me not, I shall have no part with thee; spots I have, that are not the spots of a son; pollutions, that are of a scarlet dye; wash me then by thy power from iniquity, and cleanse me by thy Spirit from my sin, or else as an Æthiop, I shall never change my spots. O Lord, lest my uncleanness banish me from my fellowship with thee, wash I beseech thee, not my feet only, but my hands and my head also: Wash my feet, that is, my unclean affections; wash my hands, that is, my unclean actions; and wash my head, that is, my unclean imaginations; cleanse me in all, that the pollution of any do not cast me from thy presence. Ver. 2.

O Lord, I do not hide and conceal the iniquity of my bosom; I seek not to cover it, as hitherto I have done; but behold, now I know it, I acknowledge it, I confess it to thee against my self; therefore shew Lord some pity and compassion upon a miserable sinner, and forgive it; my sin is ever before me, do thou therefore cast it behind thy back. Ver. 3.

My sin is so secret to the eye of the World, that no eye beholds it, to them I seem to be what I am not, from them I find no trouble; but thou, O Lord, art he, to whom all creatures must render an account; against thee then, against thee I confess, that I have grievously offended, and done evil in thy sight; and therefore it is not, O Lord, without cause, that I suffer these heavy things from thy hands, I have deserved them all, and given thee just Reason to proceed against me as thou hast done; and now I here acknowledge it before the world, that thou mayest be justified, and have the praise of righteousness even in those things which by the hands of men, thou hast brought upon me: Righteous art thou, O Lord, and just in thy judgments. Ver. 4.

I know, that in me, that is, in my flesh, there dwells no good thing, it is not one Fact only in which I am culpable: Behold I was born in iniquity, and in sin hath my mother conceived me. A Transgressor I have been from the womb; for that bitter root of sin ingrafted in my nature hath gathered strength, and shot forth new branches; my understanding is darkned, my will perverted, and my affections bent to evil, so that I am truly abominable in thy sight, and ashamed of my self, especially being conscious to those foul and enormous actual sins that grow from this polluted seed. 5.

Behold, Thou loveſt Truth in the inward affections; but woe is me, I am a man of a double heart; Thou hast often instructed my conscience by many secret motions of thy holy Spirit, and taught me the way of wisdom; but I foolishly have given a check to those inspirations, and strayed, like a lost sheep, in the wayes of folly; the light of my conscience I have put out, and against my own knowledge I have transgressed: Miserable man that I am, who shall deliver me from this body of sin? 6.

I thank God through Jesus Christ my Lord, he hath shed his blood for me, he alone is my Jesus: Purge me then O Lord, not with hyssop, but with his blood; nor Sope, nor Niter, nor Fullers Sope can make me clean, but that stream which issued out of his wounds and side: Purge me then with this blood, and I 7.

ſhall be clean; waſh me, and I ſhall be whiter than ſnow; though my ſins were as ſcarlet, yet I ſhall be whiter than wool; though they be red like crimſon, yet I ſhall be white as the driven ſnow.

8. O Lord, I hear within me the accuſing voyce of a diſquiet conſcience, which purſues, accuſeth, and terrifies me; O Lord, let me hear the voyce of joy and gladneſs; ſend down from above the Comforter, who alone can ſpeak peace to my ſoul; and then my body, which pineth away under this anguiſh, and my bones, which ſeem to be broken through my diſconſolate condition, ſhall again recover their wonted ſtrength, and my fleſh upon me ſhall reſpect.

9. If thou, Lord, mark what is amiſs, who can abide it? even thy dear Son, when he endured the loks of thy angry face, fell into agony; his ſoul was heavy, his fleſh in ſuch pain, that he ſweat thick clotts of blood; how miſerable then am I, ſo long as thou ſhalt lok upon me with an angry brow? Hide, O hide thy face from my ſins, and blot out all my miſdeeds: Turn thy angry lok from me, and lok upon the face of thy Anointed, that ſo thy anger, when it reacheth me, may as the Sun-beams, paſſing through ſome thick cloud, be refracted and mitigated,

O Lord, by my ſin I have grieved thy holy Spirit, and forced thee, who art properly my heart, and life of my heart, to forſake me; come again, Lord, and reſtore life unto me; without thee, I am dead in treſpaſſes and ſins; I have loſt
Ver. 10. my life, and like a man wanting his quickning ſpirit; when thou wenteſt away, my life went away: Return, O Lord, and come again, and create a new heart within me: Of my ſelf I have fallen, by thy aſſiſtance I muſt riſe, lend me then the helping hand of thy grace that may lift me up. And being fallen,
Ver. 11. my heart is foul, polluted, and unclean; and who is able to bring a clean thing out of an unclean? This is a work much like the producing the firſt World out of the Tohu and Bohu; ſet, O Lord Almighty, thy power to work again, and create in me a clean heart.

Fallen I am into the old age of ſin, begin with me again, and make me
Ver. 12. young and luſty as an Eagle: Caſt me not away, and forſake me not in my old age of iniquity, as a dead man out of mind; but let thy preſence yet be with me, and reſtore me to the joy of thy ſalvation: O take not from me the graces and aſſiſtances of thy Spirit, thy right Spirit, thy holy Spirit, thy free Spirit. A perverſe ſpirit I find in my ſelf, thy Spirit will rectifie it, and teach me to go the right way; an unclean ſpirit I am poſſeſſed with, thy Spirit will ſanctifie it, and purge it from pollution; 'tis the ſpirit of bondage to which I am ſubject, thy Spirit can ſet it at liberty, and make it free; impart therefore ſome, nay, a liberal portion of this thy Spirit, that may teach me the right way, that may ſet me in a holy courſe, that may keep, preſerve, uphold, and confirm me in it, that I never more fall from thee, but with a free, willing, loving, and an ingenuous ſoul, I may conſtantly keep the ſtrait paths of thy Commandments all the dayes of my life; this, this will be an aſſurance unto me, That I am reſtored to the joy of thy ſalvation.

13. And being reſtored my ſelf, I ſhall firſt labour to confirm my Brethren, and then alſo I ſhall praiſe thee: I will teach ſinners in the way; as my example hath ſeduced them, ſo ſhall my exemplary Repentance again reduce them. I will ſhew them my tears by which I have recovered thy grace, my ſorrow, my confeſſion, by which I have pacified thy wrath; what they are to do, if they will recover thy favour, and how ready thou art to forgive, and be reconciled, if they do it, by which many a poor ſinner ſhall be converted to thee.

14. And then they with me, and I with them, ſhall ſing aloud of thy righteouſ-
15. neſs, That thou art a righteous God, that puniſheſt the wicked and impeni-
17. tent; a righteous God, that haſt promiſed, and performeſt thy Word in pardoning the believing penitent: O God of my ſalvation, open my lips, which my ſin hath ſhut up and cloſed, and my tongue ſhall ſing of thy mercies all the day long; which being offered upon the Altar of a broken, tender, melting, and contrite heart, thou haſt promiſed to accept.

Wouldſt

Wouldſt thou be pleaſed with the firſt-born of my body for the ſin of my ſoul, I would not detain it? Hadſt thou any delight in the fat of Rams, or fed Beaſts, I would bind theſe ſacrifices with cords even to the horns of the Altar; but thou delighteſt not in burnt-offerings; but he that offereth thée thanks and praiſe, he honoureth thée; but he that brings a heart broken for his ſin, he pleaſeth thée; and to him that preſents a ſoul truly contrite, that he hath offended ſo kind a Father, thou wilt look this broken heart I bring to thée, this contrite ſpirit I here ſacrifice before thée, O Lord, accept of this offering of me thy thankful, but weak and miſerable (except thou be merciful) ſervant. 16.

And in the laſt place, being perſwaded that I am reconciled unto thée, I pray not for my ſelf alone, but for thy whole Church: Do good in thy good pleaſure to Zion, and build thou the walls of Jeruſalem: When thy ſervants think upon her ſtones, it pitieth them to ſée her in the duſt; my ſins, as well as others, have brought upon her this ruine; but Lord, turn from thy fierce wrath, and once more repair her breaches; let this City flouriſh once again, let peace be within her Walls, and plenteouſneſs within her Palaces, but eſpecially a happy progreſs in true Religion, and fear of thy Name. Ver. 18.

Then ſhalt thou be pleaſed; not with burnt-offerings and oblations, but with the calves of our lips, and Hymns and Pſalms, which they who confeſs thy Name, ſhall ſing melodiouſly in their hearts to thée: O my God, I will ſing of thy Name, and exalt thy power and mercy for ever. Amen. Ver. 19.

PSAL. LII.

THIS *Pſalm* was compoſed by occaſion of *Doegs* cruelty in falling upon, and ſlaying the Prieſts of God, 1 *Sam.* 21, 22. and the Subject is *Doegs* malice, and Gods goodneſs.

Three parts there are in this *Pſalm.*
1. An Invective againſt *Doeg* and his fall, from *ver.* 1. to 6.
2. The comfort that Gods people ſhould take in it, *ver.* 6.
3. The ſecurity and flouriſhing eſtate of thoſe who truſt in God, and *Davids* thanks for it, *ver.* 9.

The firſt part. Ver. 1. An invective againſt *Doeg.* 1. His Character.

1. *David* begins with an abrupt *Apoſtrophe* to *Doeg*, and figures it by an *Erotefis*, *Why boaſteſt thou thy ſelf in miſchief, thou Mighty man?* and anſwers, that this boaſting was but vain; *The goodneſs of God endures continually*; which was enough to quiet any ſoul, that was affrighted with his brags and threats.

And ſo having put this black character upon him, that he was a malicious bloody man, and arrived to that height of impudence, that he boaſted in miſchief; he deſcends to particulars, and ſets him out in his colours, eſpecially by the ill uſe of that part by which he did moſt miſchief, *his tongue.*

1. *Thy tongue worketh miſchief, like a Raſor, working deceitfully.* 2.
   1. Which is an inſtrument to cut the Beard, but it comes too near the Throat.
   2. When this is done, a deceit there is in it; for the man who came under the edge of the Raſor, expected no ſuch uſage.
2. *Thou loveſt evil more than good*: His wickedneſs was habitual, he bore a love to it. 3.
3. *Thou loveſt lying, rather than to ſpeak righteouſneſs*: An enemy he was to the truth, and by lyes and flatteries ready to deſtroy good men.
4. Which *David* in the next *verſe* more plainly expreſſeth, *Thou loveſt all devouring words, O thou falſe tongue*; he was, as it were, all tongue, and wholly falſe and deceitful. 4.

This is his Character; now *David* foretels his ruine and total deſtruction,

2. His ruine.
5.

which he amplifies from the Author by a *Congeries* of words: *God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling place, and root thee out of the Land of the living*: The Rooters up of Gods Prieſts, ſhall be unrooted.

The ſecond part. The comfort Gods people take in it,
6.
7.

2. Then follows how Gods people ſhould be affected upon *Doegs* fall.
   1. They, *The Righteous ſhall ſee it, and fear*; fear and reverence God more than before, as taking a juſt revenge on a wicked man.
   2. And they, *ſhall laugh at him*, uſing this bitter Sarcaſm, *Lo, this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthned himſelf in his wickedneſs*: This ruine is juſtly hapned to him, he truſted in his gold more than God; and by adding one wickedneſs to another, thought to ſtrengthen himſelf.

The third part. The flouriſhing eſtate of the good.
8.

But ſuch a fearful end ſhall not fall upon *David*, nor any good man; when a wicked man ſhall be unrooted, *he ſhall flouriſh as an Olive*, that is never deſtitute of leaves nor fruit; a good and bad man are here oppoſed, and their ſucceſſes.

His faith is the cauſe of it.
9.

1. *As for me, I am like a green Olive Tree, fruitful and green.*
2. *An Olive Tree planted in the Houſe of God*, without which the fruits are but ſowre, and the leaves bare leaves only.
3. An Olive laſts long, two hundred years, and long liv'd a good man ſhall be, for ever and ever; to a good life longævity is promiſed here, hereafter eternity.
4. And the Reaſon of all this, the good mans faith: *I truſt in the mercy of God.*

Which is accompanied with praiſe and hope.

Upon which his Concluſion being full of confidence, and expectancy follows.

1. *I will praiſe thee for ever becauſe thou haſt done it.*
2. *And I will wait on thy Name, for this is good before thy Saints*; this alone is the foundation of their hope, who commend themſelves to thy goodneſs, and are favoured by thee.

The Prayer collected out of the fifty ſecond *Pſalm.*

O Lord God Almighty, who haſt ſeperated the Tribe of Levi to come near unto thée, and haſt commanded them to teach Jacob thy judgments, and Iſrael thy Laws, behold, and lok down from Heaven, and conſider the diſgrace and injury we ſuffer for thy Name; Thou haſt ſent us as ſhéep among wolves, and as wolves they fall upon us, and devour us; counted we are, as the off-ſcouring of all things for thy ſake, and made a ſpectacle to men and Angels.

Ver. 2. 3. 4. The tongue of the Mighty deviſeth miſchief againſt us, like a ſharp Razor, they wound and cut, and work deceitfully; inſtead of love, they return us hatred; Their tongue is deceitful, they ſpeak lies againſt us, and words that may devour us: Nay, to that height of pride and impiety they are come, that they glory, they boaſt in this miſchief, as if in deſtroying of us, they thought they ſhould do God good ſervice.

Ver. 1. And now Lord, what is our hope, truly our hope is even in thé: Thy goodneſs, O Lord, endureth continually; we know whom we have truſted, we know on whom we rely, and we are aſſured, that thou wilt perform thy promiſe unto us; as they have ſought to deſtroy us, ſo ſhall God likewiſe deſtroy them for ever; he ſhall take them away, and pluck them out of their dwelling 5. 6. place, and root them out of the Land of the living.

This the righteous ſhall live to ſee done with their eyes, and for it ſerve thee their Lord with more fear, and rejoyce before thee with the greater comfort, being delighted not ſo much with their deſtruction, as with the exploits of thy juſtice. 7. Laugh they ſhall, and ſay, So, ſo let it happen unto all thoſe, who make not God their ſtrength, but truſt to the abundance of their riches, and ſtrengthen themſelves in their wickedneſs.

But

But, O Lord, let the fate of him, that for thy sake is seperated from his brethren, be altogether otherwise. Let every one of the Tribe of Levi, that seeks his God with a clean heart, and in sincerity serve thee in thy house, be like a green Olive tree, full of fruit, and full of youth; and for ever and ever be joyful in thy mercy. 8.

Which thing if thou wilt do for us, then shall we praise thy Name, then will we wait upon thee, and expect to see thy goodness in the land of the living, through Jesus Christ our only Lord and Saviour. 9.

PSAL. LIII.

THIS *Psalm* is the very same with the fourteenth. The *Analysis* then must be the same, and the Prayer, and therefore I refer you thither.

PSAL. LIV. Εὐχαὶ δ'

DAVID, in danger in the Wilderness of *Ziph*, composed this *Psalm*.

There be 2 parts of the *Psalm*.
1. His Prayer for help and salvation, from *vers.* 1. to 4.
2. His Confidence, that he should have help, and upon it his gratitude, to *vers.* 7.

David prefers his Petition in the two first *verses*.

1. *Save me, plead my cause. Hear my prayer. Give ear to the words of my mouth.* Earnest he is, and he ingeminates his desire, and yet he desires not to speed, except his cause be just. If so it appear, then he desires God to plead it. *Plead thou my cause.* The first part. *Davids* Petition. Vers. 1.
2. He produceth two grounds upon which he petitions. The *name*, the *strength* of God. 2. The ground of it.
   1. He that calls on the Name of the Lord, shall be saved. I call, *Save me in thy Name.*
   2. Thou art a powerful God, able to do it. *Save me in thy strength.*

And this his Petition he quickens by the greatness of his danger. His enemies, 3. The greatness of his danger.

1. *Were strangers*: from them he could expect very little favour.
2. They were *violent oppressors*, formidable, cruel tyrants, and from such I must expect no mercy.
3. Nothing can satisfie but my blood. *They arise*, not for me, but *against me, and seek after my life.*
4. They are a sort of impious people. *They have not set God before their eyes.*

Well yet, be they Aliens, and by their works unworthy of the name of *Israelites*, formidable and cruel men, who will shew me no mercy; bloody-minded, whom nothing can satisfie, but *my life*. Impious and ungodly people, that remember not that God hath a revengeful eye. Yet I will not fear. For behold God openly favours me. 2. And is against them. He favours, and those who are with me. The second part. In which he expresses his confidence. 4.

1. *God*

1. *God is my helper.* As he hath promiſed, ſo he hath done, and will do to me.
2. *God is with them alſo, that ſtand for me, and uphold my ſoul. Ecce,* Behold both theſe.

But he oppoſeth them, that oppoſe me. Is an enemy to them, who are mine enemies.

Verſ. 5. *He ſhall reward evil to ſuch enemies that obſerve me, and lay wait for my ſoul.* Of which being aſſured in the Spirit of Prophecy, he imprecates.

And imprecates. *Deſtroy thou them, cut them off in thy truth.* Promiſed thou haſt, that it ſhall go well with the *righteous, but on the ungodly thou wilt rain ſnares, fire, and brimſtone.* Let God be true. *Fiat juſtitia, pereat mundus.* As thou haſt ſaid, *Cut them off.*

Vows to be thankful. Verſ. 6. Now for ſo great a mercy, *David* vows not to be unthankful. For this

1. He would *Sacrifice, I will praiſe thy Name.*
2. He would do it with a cheerful ready heart, which is the fat of the Sacrifice; *I will Sacrifice freely.*

For which he gives two reaſons.

7. The reaſons.
1. The αἰτιωτικὴ, that which internally moved him unto it. *For it is good.*
2. The αἰτιατικὴ, occaſional, or outwardly impulſive. His deliverance.
   1. *For he hath deliver'd me out of all my trouble.*
   2. *And mine eye hath ſeen*, to my great admiration and content, *his deſire upon my enemies.* Delivered I am, they confounded.

The Prayer collected out of the fifty fourth *Pſalm.*

Verſ. 1. **O Almighty Lord, who heardſt the cryes of thy people Iſrael, when they were oppreſſed in Egypt, look upon the afflictions of us thy people, who have juſt reaſon to groan under our hard Task-Maſters, and heavy burdens. By experience we find, that all the help of man is in vain, we therefore invoke thy name, and implore thy power.** Hear our prayer, O God, and give ear to the words of our mouth. **Now we ſtand in need of thy ſtrength, now we have uſe of thy powerful arm, ſince our enemies become ſtrangers to their own blood, and ſhew us no favour, are violent oppreſſors, and load us with heavy burdens, are cruel tyrants, from whom we muſt expect no mercy, are bloody men, whom nothing can ſatisfie but our lives: are a ſort of impious people, that have not ſet thee before their eyes.**

2. **O God, be thou our helper, and Saviour, and be preſent with all thoſe that fight for thee, and uphold our cauſe.** Judge us, O Lord, in thy ſtrength.

3. Verſ. 1. **Thou which art terrible to the oppreſſor, and a refuge to thoſe who are injuriouſly oppreſſed, ariſe in thy juſt judgement, and puniſh the wicked, and deliver the innocent.** Reward evil to thoſe our enemies that obſerve our wayes, and lay wait for our ſoul. Cut them off, Lord, and deſtroy them **according to the Truth of thy promiſes made to thy people.** Deliver us, O Lord, out of all our troubles, and let our eyes ſee **that ſevere revenge which thou wilt take upon our and thy enemies.**

4. **So will we offer unto thee the Sacrifice of praiſe and thankſgiving freely and cheerfully in the midſt of the Congregation, for this is good before thy Saints; It is a pleaſant thing to them to hear and ſee, that thou art a faithful, merciful, and juſt God, true in thy promiſes, juſt in thy judgements, and merciful in the Delivery of thy people from the hand of the violent and bloody man. O my God, I will ſing of thy Name and Power for ever.**

PSAL.

PSAL. LV. Εἰσακουσθήτω.

WHETHER *David* compoſed this *Pſalm* upon the hard uſage of *Saul*, or the rebellion of his ſon *Abſolon*, is uncertain, ſure it is, he was in ſome great diſtreſs, and upon it he makes his addreſs to his God.

There are in generall four parts of this *Pſalm*.
1. He prayes to God to hear his prayer, *verſ.* 1, 2.
2. He complains of his trouble, from *verſ.* 3. to 8.
3. He prayes againſt his enemies, and ſhews the cauſes, from *verſ.* 8. to 15.
4. He takes heart upon aſſurance of Gods help: and his enemies overthrow, from *verſ.* 15. to the end.

1. He firſt beggs audience.
   1. *Give ear, hide not thy ſelf, attend, hear me.*
   2. *My prayer, ſupplication: that I mourn, complain, make a noiſe.* Affected he was with the ſenſe of that he pray'd for, and therefore earneſt he was in it.

The firſt part. He prayes for audience of his complaint.

2. This in General, but next in particular he mentions the cauſes of his complaint and earneſtneſs to God, that he might be heard, both in regard of his enemies. 2. And the condition that he now was in.

The ſecond part. The cauſes of it two.

1. The danger he was in was very great; eſcape he could not without Gods help, for his enemies proſecuted him very ſore.

Verſ. 3. 1. The malice of his enemies.

   1. They ſlander'd and calumniated him, and threatned him. *Becauſe of the voice, &c.*
   2. They vexed, preſſed upon him, and oppreſſed him. *Becauſe of the oppreſſion of the wicked.*
   3. They plotting his ruine, devol'd and *caſt iniquity upon him.* Charg'd him home.
   4. They were implacable, angry, and hated him. *In wrath they hate me.*

2. Then for his own perſon, he was in a ſad, heavy, doleful condition.

2. His ſad condition. Verſ. 4. 5.

   1. *My heart is ſore pained within me.* His grief was inward.
   2. *The terrors of death are fallen upon me.* He ſaw nothing but death before him.
   3. *Fearfulneſs and trembling are come upon me.* Which are the outward effects of fear.
   4. *And an horrible dread within hath overwhelmed me.* Amazement follow'd his fear.

And he illuſtrates this his condition by the counſel he took with his own heart: upon the deliberation, the reſult was, that he would ſpeedily fly away, fly into the Wilderneſs, as if he might be ſafer among bruit beaſts, than ſuch men.

His reſult upon it to fly. 6.

   1. *And I ſaid.* That was his reſult upon the debate with himſelf.
   2. *O that I had the wings of a Dove.* It is a fearful creature, of a ſwift wing; in fear he was, and he would fly as faſt, as far as the Dove from the Eagle.
   3. As far, even to ſome remote land, where I ſhould have reſt from theſe wicked men.
   4. And by an ἐπεξήγησις, he amplifies and explains himſelf again.

4.

   1. That he would fly far away, even to ſome deſolate place out of their reach. *Lo, then, would I wander far off, and remain in the Wilderneſs.*

2. That

8. 2. That he would do it with ſpeed. *I would haſten my eſcape, from the windy ſtorm and tempeſt.* Such turbulent and impetuous creatures his enemies were, that threw down all before them, as a wind, ſtorm, tempeſt.

The third part. His Imprecation. Verſ. 9. 3. To his Prayer he adds an Imprecation.

1. *Deſtroy them, O Lord. Deſtroy them in their own counſels.*
2. Or elſe, *Divide their tongue.* Let them not agree in their counſels.

The reaſon. Of this he gives the reaſons in the following words, *viz.* that they were a ſort of violent, contentious, ungodly, troubleſome, crafty and fraudulent people.

10. 1. Violent they were, and litigious. *I have ſeen violence and ſtrife in the City.*

11. 2. Ungodly, and workers of iniquity they were, and unceſſant in it. *Day and night they go about the walls thereof, miſchief and ſorrow are in the midſt of it.*

3. Crafty and fraudulent alſo. *Deceit and guile depart not from their ſtreets.* It was then a City, a Corporation, a Society of evil doers.

His inſtance, a friend, that became his enemy. And of this he produceth an inſtance, which whether it were ſome boſome friend of *David*, that ſtole out of the City of *Keilah* and betray'd his counſels to *Saul*; or elſe *Achitophel*, that being formerly his great Favourite and Counſellour, fell to *Abſolon*, it is uncertain, whoever it was, ſuch a treacherous perſon there was, and of him he complains, and well he might, for ἐχθρὸν μεῖζον ἄλγος, ἢ φίλος ἀδικῶν.

Which he Aggravates by circumſtances. This treachery he exaggerates moſt eloquently by an *Incrementum*, and Apoſtrophe, drawing his aggravation from the Laws of friendſhip which he had broke; Had it been an enemy, he could have borne it, but that it was a friend, was intolerable and alſo unexcuſable. Thus the Climax ſtands.

12. 1. *For it was not my enemy that reproached me: Then I could have borne it.*

2. *Neither was it he that hated me: that did magnifie himſelf*, that is, ariſe and inſult againſt me: *Then I would have hid my ſelf from him*; Never admitted him to my boſome.

13. 3. But, mark this Emphatical Adverſative, for now he turns his ſpeech to the Man.

1. *It was Thou.* Δοκιμῶς. *Thou, precipuè & per aliis.* None but *Thou.*
2. *A man* according to my own rank, *mine equal. My guide, or counſellour; my acquaintance, or own familiar friend.*

14. 3. *We took ſweet counſel together*; One to whom I communicated my ſecrets.

4. *And walked in the houſe of God in company.* Profeſſors we were of the ſame Religion.

Now all theſe Circumſtances much aggravate and heighten the treachery, that thou, my equal, my director, my familiar friend, one whom I made the Maſter of all my ſecrets, one who was a great Profeſſor of the ſame Religion with me, that thou ſhouldſt betray me, even breaks my heart; ὦ σὺ τοῦτο, *Judas, betrayeſt Thou?*

Upon which he redoubles his Imprecation on the Faction. Being thus much wrong'd and moved, as he had juſt reaſon, he falls again upon an imprecation, not only on him, but all that did believe him, even upon the whole faction. 15. *Let death ſeize upon them, let them go down quick into hell*, have *Corah*, *Dathan*, and *Abiram*'s wages. And he adds the reaſon. They are ſignally and incorrigibly wicked. *For wickedneſs is in their dwellings, and among them.*

The fourth part. 4. Hitherto hath *David* pray'd, complain'd, imprecated, but now he ſhews how he recovered heart again, being certain of Gods help, and a revenge to be taken on his enemies.

1. *As*

1. *As for me, I will call upon God,* fervently, *and the Lord ſhall ſave me.*
2. *Evening, and morning, and at noon-day,* unceſſantly *will I pray, and cry aloud, and he ſhall hear.*
3. And I pray in faith, experience I have of his deliverance; He hath done it, and he will do it again: *He hath redeem'd my ſoul in peace from the battle that was againſt me.* Even in the midſt of the battel, I was as ſafe, as in a time of peace. Miraculouſly deliver'd, as if there had been no danger.
4. *For there were many with me. Many enemies,* ſay ſome; other, *many Angels.* Thoſe referre it to the danger, the other to the protection. Many enemies round about me, and then 'tis a wonder I ſhould be deliver'd. Many Angels preſs'd to help me, and then 'twas no wonder that my life was ſaved.

His affiance in God, that 1. He ſhall be ſafe. 16. 17. 18.

But as for the ungodly, it is not ſo with them, for this *Verſe* is oppoſed to the former.

1. *God ſhall hear, viz.* Me and my prayers, and the wrongs they do me.
2. *And ſhall afflict them, i.e.* my enemies.
3. *Even he that abideth of old. Selah.* Mark that, for he is immutable, his power and ſtrength is the ſame, and his care and love to his people. Therefore he will afflict them.

2. That his enemies ſhall periſh. 19.

And beſides, there is in them, that which will provoke him to it.

1. *Becauſe they have no changes.* Obſtinate they are, impenitent, and change not their wayes: Or elſe they proſper, they have perpetual ſucceſs, and meet with no alterations, and this makes them ſecure and proud.
2. *They fear not God.* They ask, *Who is the Lord, that we ſhould let* Iſrael *go?*
3. They are truce-breakers, violators of Oaths, Leagues, Covenants, Articles of War. *He,* that is, ſome chief Commander among them, *hath put forth his hands, made war, and brued his hands with blood, againſt ſuch as are at peace with him.* He hath broken and profaned his Covenant. His Oath.
4. He is a groſs Hypocrite, his deeds anſwer not his words. *The words of his mouth were ſmoother than butter, but Warre was in his heart: His words were ſofter than oyle, and yet they are drawn ſwords.*

The reaſons, For they are, Verſ. 19. 1. Impenitent, ſecure. 2. They fear not God. 20. 3. Truce breakers. 21. 4. Diſſemblers.

In the Epilogue of the *Pſalm* he exhorts good men to relie upon God.

Caſt thy burden, the cares, troubles, &c. with which thou art loaded, *on the Lord;* and he fits it to his preſent purpoſe, both as it concerns the godly, and the ungodly.

He exhorts good men to relie on God. 22.

1. To the Godly he gives this comfort.
   1. *He,* that is, *God, ſhall ſuſtain thee;* He will uphold thee, and give thee ſtrength under the heavieſt burden. *Come unto me all ye that are heavy laden.*
   2. *He ſhall never ſuffer the righteous to be moved.* With the tentation he will give the iſſue, preſs'd they may be, but not oppreſs'd to fall finally.
2. To the Ungodly.
   1. Overthrown they ſhall be, and utterly deſtroy'd. *Thou, O God, ſhalt bring them down into the pit of deſtruction.* The Grave. Hell.
   2. *Bloody and deceitful men ſhall not live out half their dayes.* They come commonly to ſome untimely death: As *Abſolon, Achitophel, Saul,* of whom the *Pſalm* was compoſed.

23. Terrifies the ungodly.

He concludes with the uſe he would make of it. As if he had ſaid; Let theſe bloody

His affiance in God.

bloody and deceitful men, repoſe their confidence in their Armies, in their violence, in the crafty and ſubtile wayes, I will take another courſe. *But I will truſt in thee.*

The Prayer collected out of the fifty fifth *Pſalm.*

Verſ. 1. O Merciful God, who art the refuge of thoſe that in their trouble flie unto thee, give now ear to our prayer, and hide not thy ſelf from our ſupplication, attend to our requeſts,

Verſ. 2. who have now juſt reaſon to mourn and complain unto thee. For when we hear the voice of the enemy,

Verſ. 3. when we feel the oppreſſion of the wicked, when we ſuffer under the calumnies and ſlanders of thoſe that hate us, to whom ſhould we make our avowelles, but to thee our God, who haſt commanded us to call on thee in trouble, and haſt promiſed to hear us.

Of a quiet mind we cannot be, ſo long as we ſée and féel, that thoſe that are enemies to thy Truth, ſéek our ſubverſion, hence it is, that our heart is

4. ſore pained, that fearfulneſs and trembling are come upon us: hence it is, that

5. the fear and ſorrows of death hath overtaken us, and a horrible darkneſs hath ſo ſurpriz'd our underſtandings, that we know not what to do, what counſel to lay hold on.

Happy is the ſilly and innocent Dove, wings ſhe hath, ſwift wings to fly

6. from the talents of the bloody hawk: Oh that we had thoſe advantages, thoſe

7. ſwift wings, for then would we fly away, that we might be at reſt, then would we wander into ſome Wilderneſs, and live among beaſts, from whom we might

8. expect more mercy, than from theſe bloody men. Haſt we would to eſcape from the preſent ſtorm, and furious tempeſt.

But ſince it is ſo, that we muſt live among them, O Lord, bring the

9. counſel of Achitophel to naught, precipitate and deſtroy their conſpiracies, divide their tongues, and raiſe diſcords among them, that ſpeaking and plotting contrary things, they may, as at Babel, come to confuſion.

Such is their impiety, that they deſerve no other, for they are a Nation

10. of evil doers. In their City there is nothing but violence, uncharitableneſs, and contention, all ſéek their own, not the things of Chriſt. Day and night

11. even upon the walls, iniquity walks the round, miſchief and injuſtice have taken up their quarters in the midſt of it: wickedneſs and unlawful gain poſſeſſeth the ſtréets, and déceit, and guile, and oppreſſion of the poor for gain, walk abroad publickly with a whores forehead that cannot bluſh. And wilt not thou, O Lord, viſit for theſe things? wilt thou not be aveng'd on ſuch a Nation as this?

Worthy ſuch men are to ſuffer under thy hand, let them Death come haſtily

15. upon them, when they expect it not, and let them go down quick into Hell, as Corah, Dathan and Abiram, with their rebellious company, for wickedneſs is in their dwellings, for they are aſſembled for no other purpoſe, but to do miſchief.

12. And one there is among the reſt, whoſe unkindneſs breaks my heart: Had it been a profeſſed enemy, that had ſpoke evil of me, and reproached me, I could more patiently have borne it: or had it been one that openly hated me, or proudly threatned my ruine, that had done me this harm, I would have withdrawn my ſelf, declined his company, and avoided his attempts.

But that which makes the miſchief unſufferable, and my danger inevita-

13. ble, It is thou, that haſt ſpoken ill of me: Thou, that haſt betrap'd me, who waſt my intimate and boſome friend; Thou, who waſt my familiar. Thou, to

14. whom I intruſted my ſecrets: Thou, who wenteſt with me to the Houſe of God; one, who ſeem'd to be of the ſame mind with me in all prophane and divine things.

His

His words were ſmoother than butter, and ſofter than oyle, when, as it appears ſince, he had war in his heart, and a ſword to be drawn to deſtroy me: For this is the man, that hath now put forth his hand againſt me, and not me alone, but all ſuch with whom he had made peace, nor Oaths, nor Covenant, nor Articles of agreement can hold him, he hath broken them all. Verſ. 21.

And his followers and favourites are no better than himſelf, bloody and deceitful men they are. They have ſeen no changes, therefore they fear not God. O Lord, hear my prayer, and afflict them. Bring them down to the pit of deſtruction; let them periſh by ſome violent, and immature death, and never live out half their dayes. 20. 23. 19. 23.

But as for me, I will, in the midſt of theſe troubles, call upon my God, I will hope and truſt in thee, and the Lord ſhall ſave my life. Earneſtly will I cry, inceſſantly at morning, evening, and at noon-day will I pray and cry aloud, and he ſhall hear my voice. 16. 23. 17.

Experience I have of his merciful hand, he hath redeem'd my life miraculouſly in the battail that was ſet againſt me, even then he hath ſecured me as in a time of peace. Then he hath ſent and ſet an Army of Angels for my guard, ſo that there were many with me. 18.

O Lord, thou art immutable, thou abideſt of old, thou art the ſame, and changeſt not. I will therefore caſt my burden of cares and ſorrows upon thee, ſo for I am aſſured that thou wilt ſuſtain me, that I ſhall not ſink under it. Thou wilt not ſuffer thy righteous ſervant to be toſt and tumbled by the perſecution of wicked men for ever. Amen. 19. 22.

PSAL. LVI. *Eveſtion & lamentable.*

DAVID in baniſhment among the *Philiſtines*, and being there in great danger of his life, prayes, complains of his, profeſſeth his confidence in God.

The Contents of it are,
1. *Davids* Prayer, *verſ.* 1, 7, 8.
2. The cauſe, the fear of his enemies, whom he deſcribes, *verſ.* 1, 2, 5, 6.
3. His Confidence in Gods Word, *verſ.* 3, 4, 9, 10, 11.
4. His Thankfulneſs, *verſ.* 4, 10, 12, 13.

1. He begins with a prayer for mercy, little he was like to find from man, from his God he expected it, and therefore he prayes, *Be merciful to me, O God.* The firſt part. His prayer.
2. And then preſently he ſubjoins the cauſe, the danger he was in by his bloody and cruel enemies, whom he begins to deſcribe, The ſecond part. The cauſe, his danger from his enemies, Verſ. 1.
   1. From their unſatiable raven, *like a gulf, their mouth ſwallow me up*, which he repeats in the next *verſe*, *Man would ſwallow me, my enemies at home and abroad would ſwallow me up.* 2. Whom he deſcribes.
   2. From the time, Dayly they would do it without intermiſſion.
   3. From their number, *Many there be that fight againſt me.*

Of theſe he gives us a farther Deſcription at the fifth and ſixth *verſes*.
   1. From their inceſſant malice. *Every day they wreſt my words. All their thoughts are againſt me for evil.* Verſ. 5.
   2. From their ſecret treachery, craft, vigilance. *They gather themſelves together, they hide themſelves*, their counſels, lying, as it were, in ambuſh for me. *They mark my ſteps.* Go whither I will, they are at my heels. Verſ. 6.

3. From their implacable hatred, nothing could ſatisfie them, but his blood. *They lay wait for my ſoul.*

The third part. His courage 1. In Gods promiſe. 3. 4.

In the very midſt of this Complaint he inſerts his courage and confidence.

1. *What time I am afraid, I will truſt in thee.*
2. *I will not fear.* He ariſeth higher. Even when he fears, he will not fear. His word, his promiſe is paſs'd to me for protection, and I will truſt to it. *In God I will praiſe his Word: In God have I put my truſt, I will not fear, what fleſh*, for the proudeſt, the mightieſt enemy I have, is but fleſh, *and all fleſh is graſs: I will not then fear, what fleſh can do unto me.*

Verſ. 10. 11.

3. This reaſon he repeats again, *verſ.* 10, 11.
   1. *In God I will praiſe his Word: In the Lord I will praiſe his Word.*
   2. *In God have I put my truſt, I will not fear what man can do to me.*

And this his Confidence he quickens and animates.

2. In Gods juſtice. Verſ. 7.

1. Firſt from his aſſurance, that God would puniſh and bring down his enemies. *Shall they eſcape for their iniquity?* No, no. *In thine anger thou wilt caſt them down.*

2. In Gods mercy in protecting him. Verſ. 8.

2. From his aſſurance of Gods Tutelage, and paternal eye over him in all his dangers, griefs, complaints, petitions, baniſhment. Men think, *Non vacat exiguis rebus adeſſe Jovi*, he knew otherwiſe.
   1. *Thou telleſt*, and haſt upon accompt *my wanderings.* My flights, exile.
   2. *Thou putt'ſt my tears into thy bottle.* Preſery'ſt them as rich Wine.
   3. Thou keep'ſt a Record of them. *Are they not in thy book?*
   4. Thou putt'ſt my enemies to flight. *When I cry unto thee, then I know my enemies ſhall be turned back, for God is with me.*

Verſ. 9.

4. And therefore at laſt he concludes with thanks, to which he holds himſelf bound by *Vow.*

The fourth part. His thankfulneſs for his deliverance. Verſ. 12. Verſ. 13.

1. *Thy vows are upon me. Damnatus ſum voti.* I owe thee thanks by vow, and I will pay it. *I will render praiſes unto thee.*
2. The reaſon is, *For thou haſt delivered my ſoul from death.*
   2. Thou wilt deliver me. *Wilt not thou deliver my feet from falling?*
   3. And the end is, *That I may walk before God in the light of the living.* That I may live awhile, and walk as before thy eye, as in thy ſight, uprightly, ſincerely.

The Prayer collected out of the fifty ſixth *Pſalm.*

Verſ. 1. 2. 5. 6.

O Lord, to whom all hearts are open, no ſecrets are hid, thou knowest and ſeeſt the ſecret counſels, and open attempts of wicked men againſt thy people. Their endeavours are to ſwallow us up, day by day they fight to oppreſs us. Many they are for number, and mighty they are for power, that fight againſt us, O thou moſt High. And their malice is no leſs than their might, nor their watchfulneſs inferiour to their malice. For every day they wreſt, and put what ſenſe they pleaſe upon our words, all their thoughts are againſt us for evil. They conſpire, aſſemble, lie in wait for us. Every word we ſpeak, every action we do, they obſerve, and mark, that they may take away our lives.

Verſ. 1,

In theſe extremities we have no ſecurity, but in thy mercy, ariſe, O Lord, and maintain thine own cauſe, be merciful unto us, defend thy

Truth,

Truth, and thy people that ſuffer for thy Truth: Thou haſt made to us many precious promiſes, upon which give us grace ſo to rely, that whatſoever ſadneſs, hardſhip, calamity fall upon us, that we may truſt in thy Word, and praiſe our God for that gracious Word of protection, that hath proceeded out of thy mouth: Why ſhould we be afraid what man can do unto us, when thou haſt paſt thy word to be our Guardian. 3. 4. 11.

It is not as the profane of the World imagine, That thou hideſt away thy face, and wilt not ſee: For if we are in baniſhment and purſued, Thou telleſt every ſtep we take; if our eyes drop down tears, they are not loſt, for thou putteſt them into thy bottle; our ſighs and groans are noted in thy Book. 8.

When therefore now we are Exiles for thy ſake, and wander among a ſtrange people, Bottle up our tears, hear our groans, regiſter our ſighs before us, and turn back our enemies: Shall they eſcape by their iniquity? in thine anger caſt down the people, O Lord. 9. 7.

So ſhall we have juſt reaſon to praiſe our God for his Word; bound we are by duty, bound we have our ſelves by vow to do it: For thy vows are upon us, and therefore we will render praiſes unto thee. 10. 12.

O Lord, deliver our ſouls from death, and keep our feet from falling, and we will walk in ſincerity of heart before our God in the light of the living; in this light, the light of thy countenance give us grace to walk, that we may live with thee for evermore, through Jeſus Chriſt our Lord. 13.

PSAL. LVII. *Ne Perdas,* Ἀφανισμὸς, *aut Deprecatorius.*

THIS *Pſalm* was compoſed by *David*, when he hid himſelf from *Saul* in the Cave, 1 *Sam.* 24.

The contents of it are: { His Petition, *ver.* 1. / The Reaſons that perſwaded him to it, from *v.* 1. to 6. / His profeſſion of thanks, *ver.* 5, 7, 8, &c.

1. His Petition is ardent, the *Epizeuxis* ſhews it, and it is for grace and protection: *Be merciful unto me, O God, be merciful unto me.* The firſt part. His Petition for mercy. 1.

2. And he preſently ſubjoins his Reaſons to perſwade God to be merciful. The Reaſons. The ſecond part. 1. His affiance in God. 2.

1. From his faith and confidence he had in God alone: *For my ſoul truſteth in thee, and under the ſhadow of thy wings,* as the Chicken doth under the wing of the Hen, *ſhall be my refuge untill this Tyranny be over-paſt.*

2. From the ſufficiency and efficiency of God: *I will call upon God.* 2. Gods ſufficiency and efficiency. 3.

1. *The moſt High*; ſufficient then he is, and able to deliver me.

2. *That performeth all things for me*; and will therefore effect it.

And upon this Argument he inſiſts in the following *verſe.*

He ſhall ſend from Heaven, ſome miraculous way he ſhall do it; *ſend from Heaven, and ſave me from the reproach of him that would fwallow me up.* Selah. *God ſhall ſend forth his Mercy and Truth*; perform his word, and mercifully ſave me.

3. The third Reaſon of his Petition, was, the extream danger he was then in by a cruel and mercileſs enemy. 3. His great danger. Ver. 4.

1. *My ſoul is among Lions*; a ravenous, bloody creature.

2. *I lie even among thoſe that are ſet on fire*; their anger and hatred to me is implacable.

3. *Even among the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp Sword*: They calumniate me, and wound deeper than theſe weapons: A Spear wounds near, an Arrow afar off, a Sword at hand; near or far off, they ſpare not to diſgrace me, *fortiter accuſant.*

4. And

4. Gods honour.

4. And now he draws an Argument more ſtrong than all the reſt; for he puts God in mind of that which he will not part with, *his Glory*: A glory it would be to him to be merciful, to ſave and deliver, and therefore he prayes:

Be thou exalted, O God, above the Heavens, and let thy Glory be above all the earth; that is, ſhew thy Power, and aſſert thy Glory, let not the wicked thus exult, which if thou ſhalt do, thy Glory will be conſpicuous above in Heaven, and below over all the earth.

6.

He reiterates his danger. But foretels the event.

And then he falls again upon his complaint, deſcribing the practiſes of his enemies.

1. *They have prepared a Net for my ſteps*; *inſidiantur*, as Fowlers.
2. *So that my ſoul is bowed down*; my life is in great danger.
3. *They have digged a Pit before me*, intending to take me, as ſome wild Beaſt; but praiſed be God, I foreſee the event; *They are fallen into the Pit themſelves.*

Ἡ γὰρ κακὴ βουλὴ τῷ βεβουλευκότι κακῶς.

Neq; enim lex juſtior ulla eſt, quam necis artifices arte perire ſuâ.

The third part. For it gives thanks, which conſiſts of.

Upon the confidence of which *David* gives thanks, which alſo may be a fourth Argument; for no ſuch way to procure a new favour, as to be thankful; and by his example we may learn how to give thanks, two eſpecial points our thankſgiving muſt conſiſt of, and we meet with both of them here; the firſt is, Commemoration; the ſecond, Annunciation.

7.

1. A Commemoration.

1. He that will be thankful, muſt treaſure up in his heart and memory, the courteſie that is done him; ſo had *David* done, and therefore he mentions *his heart*; and to make it more emphatical, he names it again, *My heart*,

2. An Affection

2. After he remembers it, he muſt be affected with it, and reſolve upon it; ſo doth *David*, *My heart is ready*, or elſe, *My heart is fixed*, confirmed, I am in it to be thankful, and I cannot be altered.

3. An Annunciation.

1. With joy.

3. 'Tis not enough that a man carry about with him a thankful heart, he muſt *annunciare*, tell it abroad, and make it known publickly what God hath done for him; yea, and do it joyfully too: *I will*, ſaith *David*, *ſing and give praiſe.*

2. By all means poſſible

4. He muſt uſe all means he can to make it known; Tongue, Pſaltery and Harp, are all little enough; whence by an *Apoſtrophe*, *David* turns to theſe, *Awake my Glory*; i.e. *Tongue awake, Lute and Harp, I my ſelf will awake.*

3. With fervency.

5. He muſt not do it in a ſleepy manner, but with contention, and earneſtneſs of ſpirit: *Awake, awake, I will awake.*

4. Opportunely.

6. He muſt take the firſt opportunity to do it, and not hang off, and delay it: *I will awake early.*

5. Publickly.

7. He muſt do it in ſuch a place, and ſuch an Aſſembly, as may moſt redound to Gods honour: *I will praiſe thee, O God, among the people; I will ſing of thee among the Nations.*

The Reaſon. 10.

Now that all this be done, *David*, *ver.* 10. gives a ſufficient Reaſon, that which may move any man to do it, Gods Mercy and Truth; his Mercies, his infinite Mercies in promiſing; his Truth in performing, *For thy Mercy is great to the Heavens, and thy Truth to the Clouds.*

11.

And then, as is uſual in Poeſie, he repeats the *verſe* before, in which we meet with this Ἔπαχθι, *Be thou exalted Lord, above the Heavens, and thy Glory above the Earth.*

THE

The Prayer collected out of the fifty ſeventh *Pſalm.*

O Lord, our enemies are many and mighty, they roar againſt us like Lyons, they are ſet on fire to devoure us; their teeth are as ſpears and arrows, and their tongue a ſharp ſword, to wound us in our good name; crafty they are, for they have digged a Pit; and cunning they are, for they have ſpread a Net to enſnare, to take us. 4. 6.

O Lord be merciful, O God be merciful unto us, ſend down, we beſeech thee, help from Heaven, and ſave us from the reproach of them that would eat us up. Declare thy power, O Lord, and come amongſt us, and ſend forth thy Mercy and Truth for our deliverance; thy Mercy is infinite, thy Word is paſt, and in that my ſoul truſteth, and in the ſhadow of thy wings; in thy protection only, ſhall be my Refuge, till theſe calamities be over-paſt. 1. 3. 1.

Continually, and with an ardent ſoul, I will call upon that God which is the moſt High, moſt potent; that God that hath ſo often done me good, and I doubt not but he will perform his word, and make perfect his ſalvation. 2.

Do thou, O Lord, declare thy power, and ſhew that thou art the Lord of the whole Earth, get thy ſelf a Name by the puniſhment of theſe wicked men, that all things both in Heaven and Earth may exalt thy juſtice, and give thee the glory. 5.

To do this, O Lord, my heart is ready, my heart is fixed, for thy benefits ſhall never ſlip out of my memory, nor thy goodneſs recede from my heart; neither will I remember them alone, but they ſhall be my ſong in the houſe of my pilgrimage; I will compoſe Hymns to the honour of thy Name, and in my ſong praiſe thee. 7.

I will ſay to my heart and tongue, which art my glory, awake out of thy bed of forgetfulneſs, ſhake off this dulneſs in which thou haſt ſlept ſo long, and readily and chearfully ſing Hymns to the honour of thy Saviour; and that the praiſe may be the fuller, call for thy Harp and Pſaltery, and all other inſtruments of Muſick, which in theſe troubleſome times have been broken and caſt by, call for theſe, I ſay, and make a melodious ſound in the ears of the God of Jacob. 8.

Come along with me, and we will enter together into the houſe of our God, even before the morning Sun, that we may praiſe him early with joyful lips: There will we praiſe thee, O Lord, in the Aſſembly of many people; there will we chant Hymns to thy honour before many Nations. 9.

For thy mercy is ſo great, That it reacheth to the very Heavens; and thy faithfulneſs in keeping thy promiſes ſuch, That it extends above the Clouds; for both theſe mount up to the Heavens above, and paſs through the Earth beneath; both theſe are ſo high and wonderful, that they can never be comprehended by us. 10.

Therefore I pray, and I pray again, that thou wouldſt ſhew thy ſelf Lord of the Heaven, and that thou wouldſt ſhew thy Glory in the whole Earth; which, though thou doſt eminently, when thou doſt free the innocent from the hand of the Oppreſſor, yet then thou ſhalt perfectly bring it to paſs, when the goodneſs and mercy, and glory of thy juſtice being divulged through the World by the preaching of thy Goſpel, all falſe-worſhip being deſtroyed, thou ſhalt draw all men unto thy ſelf. 11.

Ariſe therefore, O good Father, Be thou exalted, and make thy glory illuſtrious, convert all Nations to the Truth; break the Nets, fill up the pits, make the craft and ſubtility of Antichriſt and his Followers of none effect, which they uſe to eclipſe the light of thy Goſpel; ſo ſhall our hearts be every day more and more confirmed to confeſs, praiſe, and celebrate thy Name, and to exalt it above all things, through Jeſus Chriſt thy only Son, and our only Saviour. Amen.

PSAL.

PSAL. LVIII. Ἀπωτάτω.

DAVID deprecates the danger that hung over his head from *Saul* and his counſel.

The parts of the *Pſalm* are three.
- A ſharp Invective or Reprehenſion of his Adverſaries, *ver.* 1.
- An Imprecation or Denunciation of Gods judgments upon them, from *ver.* 6. to 9.
- The Benefits that thereby would redound to the righteous, *ver.* 10, 11.

The firſt part. He reprehends his Adverſaries.

Ver. 1.

1. *David* begins with an *Apoſtrophe*, and figures it with an *Eroteſis*, which makes his reproof the ſharper.

1. *O Congregation*, O ye counſel of *Saul*:
2. *Do you indeed ſpeak righteouſly?*
3. *Do you judge uprightly, O ye ſons of men?*

} By which he intimates, that indeed they did neither.

Ver. 2.

2. Which in the next *verſe* in plain terms he affirms, and layes home to their charge: *Yea, in heart you work wickedneſs*: 2. *You weigh the violence of your hands in the earth*; heart and hand are bent to do evil; which the words well conſidered, do exaggerate.

1. They were iniquities, a plurality of them.
2. It was their work.
3. Their hearty work.
4. Their handy work.
5. Weighed out by their ſcale of juſtice.
6. Which indeed under the colour of juſtice was but violence.
7. And it was in this earth, in *Iſrael*, where no ſuch thing was to be done.

He aggravates their crime. Ver. 3.

3. This their wickedneſs he amplifies, both from the Original, and the Progreſs of it.

1. From their birth.

1. The root of it was very old, into the World they brought it with them.
   1. *The wicked are eſtranged from the womb*: *Alienati*, from God, and all goodneſs.
   2. *They go aſtray*; even from their Cradle they take the wrong way.
   3. *Aſſoon as they be born, ſpeaking lyes*, enclined from the very Birth to falſhood.

2. From their malice and obſtinacy. Ver. 4.

2. And in this their falſhood, they are malicious and obſtinate.
   1. Malicious: *The poyſon of their tongue is like the poyſon of a Serpent*, innate, adanct, deadly.
   2. Obſtinate; for they will not be reclaimed by any counſel or admonition: *They are like the deaf Adder, that ſtops her ear, which refuſeth to hear the voyce of the Charmer, charm he never ſo wiſely.*

The ſecond part. He prayes againſt, 1. their wayes and plots.

2. Their wickedneſs, malice, and obſtinacy being ſo great, now he prayes againſt, and devotes them to Gods judgments; he prayes in general for their ruine, eſteeming them no better than Lyons; *Saul* the old Lyon, and his counſel Lyons whelps.

1. To God he turns his ſpeech, and he prayes againſt their means to hurt, whether near at hand, or afar off.
2. And then againſt their perſons.

6. *O God, break their teeth in their mouth, break out the great teeth of the Lyons*; O Lord, remove their ſtrength, their neareſt inſtruments to hurt, to deſtroy.

O

O God, when they purpoſe to harm us, eminus, *afar off, let it be in vain; when he bends his Bowe to ſhoot his arrows, let them be as cut in pieces.* 7.

Thus let it fall to their arms and offenſive weapons; but as for their perſons,

1. *Let them melt away as waters,* great Brooks, that run with a violent force from the Mountains, and over-run for a little while the Vallies, but quickly are received in the Channels, and run continually to the Sea, and ſo ſwallowed.
2. *Let them be as a Snail,* that melts in her paſſage, and leaves a ſlimy filth behind, *which yet quickly paſſeth away,* ſo let them; or elſe *like a Snail, whoſe ſhell being taken off, growes cold, and dyes.*
3. *Let them be as an Abortive, like the untimely fruit of a woman, that they may not ſee the Sun.*
4. *Before your pots can feel the thorns,* ere they can do much miſchief, *he ſhall take them away, as with a whirle-wind, both living, and in his wrath.*

2. Their perſons, that they may be as waters, a Snail, an Abortive, as a fire of thorns. 8.

3. The benefit that from this judgment upon the wicked ſhould redound to the Church. The benefits that thereby would redound to the Church. 9.

1. Joyfulneſs: *The righteous ſhall rejoyce when he ſeeth the vengeance,* The third part. 10.
2. Amendment; being warned by their harms, *he ſhall waſh his foot-ſteps in their blood.* 11.
3. Confirmation of their faith, and giving glory to God; *So that a man ſhall ſay, verily there is a reward for the righteous; doubtleſs there is a God that judgeth the Earth.*

The Prayer collected out of the fifty eighth *Pſalm.*

O Merciful Lord God, who ſaidſt to Moſes, I have ſurely ſeen the affliction of my people which are in Egypt, and have heard their cry, by reaſon of their Task-maſters; for I know their ſorrows, and cameſt down to deliver them; behold, we beſeech thee, our ſorrows and afflictions, hear our cries, and come down and deliver us; for of a truth at this time, both Pharoah and his Hoſt are gathered againſt thy people, to do whatſoever thy hand, and thy counſel hath determined before to be done.

A Counſel under pretence of Religion and Piety they have eſtabliſhed; a Court under the colour of juſtice they have erected, whence they weigh to us the violence of their hands, and turn judgment into gall, and juſtice into wormwood, they ſpeak not righteouſneſs, they judge not uprightly; in their heart they work wickedneſs, and their hands deal with violence. Ver. 1. 2.

From the very womb they brought evil into the World with them, and ever ſince they are gone aſtray, and yet continue to ſpeak lies. Their nature is corrupt, and full of poyſon; no Adder more venemous, no Serpent more bent on revenge; and though thou haſt given thy Word to charm them, and put it into the mouths of thy ſervants the Prophets to reclaim them; yet, They are like the deaf Adder that ſtops her ear, they refuſe to hear the voyce of thy Charmers, charm they never ſo wiſely. 3. 4. 5.

O God, to whom ſhould we make our moan, but to thee? to whom ſhould we appeal and flie, except to thee; either thou muſt deliver us, or our condition is miſerable, thou muſt ſave us, or we muſt periſh; for our ſoul is among Lyons.

Break thou the teeth of the old Lyon, O Lord, in his mouth, break out the teeth of the Lyons whelps; O Lord, make all their inſtruments of danger to us of no ſtrength, and the means they truſt in to harm us of no efficacy: Let their Arrows they ſhoot againſt us be cut to pieces, and their Bowe broken. 6.

As for their perſons, let them be as a violent Torrent, that ſuddenly ſwells and falls, even as water that runs apace, and returns no more: Pull them 7.

out of their houſes and habitations, and make their end like that of a Snail,
8. which being uſed of his ſhell, quickly ſhrinks, and dies; or elſe let them and their endeavours be, as the untimely fruit of a woman, that never ſees the Sun: A noiſe they have kept, and a blaze they have made, like as the flaſh of thorns about a Pot; but thou, O Lord, take them away as with a whirlewind; while they ſeem moſt living and flaming, extinguiſh them as in thy wrath.

When righteous men ſhall ſee the vengeance thou takeſt on them, they will
9. rejoyce; not ſo much at their overthrow, as for that thou haſt exalted thy juſtice, and avenged thine own cauſe, and pleaded for thy people: And we alſo which are thy people, and ſheep of thy paſture, ſhall learn by their example, by our wicked wayes, not to provoke thy indignation. God God give us the grace, to waſh our foot-ſteps in the blood of the ungodly; and that we may be
Ver. 1. warned by their harms, not to work wickedneſs in our hearts, nor to weigh out
2. violence with our hands; but rather, to ſpeak righteouſneſs, and to judge uprightly.

For verily there is a reward for the righteous, doubtleſs there is a God that now
10. judgeth the earth, and will at the laſt day come to judge both the quick and the dead; even ſo come Lord Jeſus.

PSAL. LIX. Ἀφυκτικὸς.

THE Argument of this *Pſalm* is the ſame with ſome of thoſe before; but the occaſion particular, *Saul's* purpoſe to kill him in his houſe; againſt whoſe treachery and cruelty he here complains, and prayes.

The Contents of this *Pſalm* are four.
1. His prayer for deliverance, *ver.* 1, 2. and againſt them, *ver.* 5.
2. He complains of, and expreſſeth his enemies cruelty and improbity, from *ver.* 3. to 8.
3. He comforts himſelf, being confident of his own preſervation, from *ver.* 8. to 10.
1. And of their puniſhment, for which he prayes, from *ver.* 11. to 14.
2. And of their vain endeavours, for which he inſults, *ver.* 14, 15.
4. He concludes with thanks, *ver.* 16, 17.

1. He begins with a Petition for deliverance, defence, ſalvation, and perſwades it from the qualities of his enemies.

The firſt part. His Petition for defence. Ver. 1. 2.
1. *Deliver me, defend me, ſave me from*
2. *Mine enemies:* 1. *Them that riſe up againſt me:* 2. *From the workers of iniquity:* 3. *From bloody men.* Theſe conſiderations made him pray, *O my God deliver, &c.*

He aggravates his enemies cruelty, &c. The ſecond part. 3. 4. 6. 7.
2. And yet more particularly he expreſſeth their cruelty and treachery, to aggravate which, he pleads his own innocency in reſpect of them.
1. Their cruelty was, *Lo, they lie in wait for my ſoul.*
2. Their treachery this, *The Mighty men are gathered againſt me.* They run and prepare themſelves.
3. They are diligent about it, *They return at Evening:* 2. *Mad*, and ſet to do it, *they make a noiſe like a Dog*, and threaten boldly: 3. Unwearied, and obſtinate in their purpoſe, *They go round about the City:* 4. Impudent, and brag what they will do to me; *Behold, they belch out with their mouth:* 5. And their words are bloody, *Swords are in their lips; they ſwim.*

4. And

4. And the cauſe of this is, that they are proud and atheiſtical: *Who*, ſay they, *doth hear*? Secure they think themſelves, ſuppoſing they may contemn God and man; neither regard what's done, or what becomes of poor *David*.

Ver. 3, 4. Expreſſeth his own innocency

5. In the mid'ſt of which aggravations, he inſerts his own innocency: *They gather themſelves together; not for my tranſgreſſion, nor for my ſin, O Lord; they run and prepare themſelves without my fault.*

And upon this he renews his Petition.

Ver. 4. He renews his Petition.

1. *Awake to help me, and behold:*
   1. *Thou therefore the Lord God of Hoſts, the God of Iſrael, the Lord God of Hoſts, therefore powerful.*
   2. *The God of Iſrael, therefore merciful.*
2. *Awake to viſit all the Heathen: i.e.* Puniſh the Heathen, and the *Iſraelites* in this no better.
3. *And be not merciful to any wicked Tranſgreſſors: i. e.* malicious, obſtinate.

5.

The third part. Comforts himſelf in Gods promiſes. 8.

To this rage and implacable hatred of his enemies, he now begins to oppoſe the comfort he had upon the aſſurance of Gods promiſes; this I know:

1. *Thou, O Lord, ſhalt laugh at them*; as it were, in ſport deſtroy them, be their power never ſo great, yet *thou wilt laugh them to ſcorn.*
2. Them, and all that are like them; *Thou ſhalt have all the Heathen in deriſion.*
3. I confeſs that *Saul*'s ſtrength is great, but my Protector greater; *Becauſe of his ſtrength I will wait upon thee, for God is my defence.* 9.
4. This I am aſſured alſo, *That the God of my mercy*, that hath hitherto ſhewed me mercy, *ſhall prevent me*, come in ſeaſon to my help: 2. *And God ſhall let me ſee my deſire upon mine enemies.* 10. Expreſſeth his deſire about his enemies.

And to the 16th. *verſe*, he expreſſeth what his deſires were.

1. Negatively: He would not have them ſlain and eradicated, and he gives his Reaſon for it: *Slay them not, leſt my people forget*; for a dead man is quickly out of mind, and his puniſhment out of mind, and ſo few are the better for it. 11. He would not have them ſlain.
2. Poſitively: The firſt degree of which, is diſperſion, vagrancy and baniſhment: *Scatter them*; which, how heavy a judgment it is, let the *Jewes* be witneſs. Bur. 1. Scattered.
2. The ſecond degree, is Humiliation: *Bring them down, O Lord, our ſhield.* Bring them from their power, command, honour, to a low degree, which is no ſmall heart-breaking to a great ſpirit: *Fuimus Troes*, is never remembred without a groan. 2. Humbled.

And now he aſſigns the cauſe why he would have them ſcattered and brought low, that their blaſphemies and lies may never be forgotten, but they ſtand as a terrour to all lyars and blaſphemers. The cauſes. 12.

1. *For the ſins of their mouths, and the words of their lips, let them be taken in their pride*: The *Jewes* cryed *Beelzebub*, *Nolumus hunc*, and taken they were. 1. Taken in their own ſnare.
2. *And for curſing and lying, which they ſpeak*: They curſed themſelves, *his blood be upon us*, and upon them it is with a witneſs.
3. He goes on in his deſires: *Conſume them, O Lord*, emphatically, *conſume them in wrath that they may not be*; which at firſt ſight ſeems contrary to his firſt deſire, *Slay them not*: But it is not ſo, for he ſpeaks not of their life, as if he would have them ſo conſumed, that they ſhould not remain alive; but he deſires only a conſumption of their power, royalty, command; &c. And ſo theſe words are a farther explication of his ſecond deſire, *Bring them down*: He would have them ſo brought down and conſumed in their ſtrength, dignity, command, wealth, riches, that made them proud, that they never be able any more to oppoſe God, hurt his people, trample upon Religion, and his Church; he would have them live. 13. 4. Conſumed.

The final cauſe to deter others.

4. And ſhews the end why he would have them live and remain ſtill, it is *ut cognoſcant*, that they might know by their calamities and miſeries, *That it is God that ruleth in Jacob, and unto the ends of the Earth*; that he doth wonderfully govern and preſerve his Church that is ſcattered over all the Earth.

His inſultation over them by a Sarcaſm.

5. And now by a bitter *Epitrope* or *Synchoreſis* rather, he inſults over them; before at the 6th. *verſe*, he ſhewed their double diligence, threats, malice to do miſchief.

14. 1. *They return at Evening:* Well, *eſto*, be it ſo; *And at Evening let them return.*

2. *They make a noiſe like a Dog:* Well, *Let them make a noiſe like a Dog.*

3. *They go round about the City:* Well, *Let them go round about the City.*

So withall, they know that they ſhall be but in a miſerable, poor, mean condition.

15. 1. *Let them wander up and down for meat:* Let them find no ſetled habitation, but wander among ſtrange Nations to ſeek for neceſſary food.

2. *And grudge if they be not ſatisfied:* Let them be *famelici*, ſo hunger-bit, that is, not little that will ſatisfie them, let them be alwayes grudging, if they have not content; ſo that if they be not ſatisfied, they will ſtay all night, be importunate and unmannerly Beggars, vexed with a βυλιμία.

The fourth part The Doxology.

4. The Concluſion is a Doxology, and contains *Davids* thanks, in which he acknowledgeth, That *God is his defence, his refuge, his ſtrength*; of him therefore he would make his ſong.

16. 1. *But I will ſing of thy power.*

2. *I will ſing of thy mercy*: 1. *Aloud*: 2. *In the morning.*

3. The Reaſon he gives: *For thou haſt been my defence and refuge in the day of my trouble.*

Both he repeats again.

17. 1. *Unto thee, O my ſtrength, will I ſing.*

The Reaſon. 2. The Reaſon: *For God is my defence, and the God of my mercy.*

And he joyns theſe two Attributes, *ſtrength* and *mercy* very well; for take away *ſtrength* from him, and he cannot; remove *mercy*, and he will not protect; both muſt go together in any one that will defend: *Power*, that he can; *mercy*, that he will; otherwiſe 'tis but in vain to hope for help from him. *David* found God to be both, and for both he extolls him.

The Prayer collected out of the fifty ninth *Pſalm.*

Ver. 1. O My God, whom only I ſerve, on whom alone I do depend, deliver me, I beſeech thee, from the hands of my enemies; defend me from the malice of thoſe that riſe up againſt me. Wicked men, theſe are corrupters of all Truth and Religion: Blood-thirſty men theſe are, that thirſt after the blood of thy Saints, and uſe all their force, power, and conſpiracies to rot them out of the Earth; they lie in wait for our ſouls, they are gathered together for our ruine; O ſend us help from thy holy Heaven, and ſave us from the rage of them who would eat us up.

2.

3.

4. Many, many grievous offences we have committed againſt thee our God; but it is not for theſe crimes they at this time invade us, but they are haters of true Religion, and implacable enemies to true Piety; which, becauſe we maintain, therefore they craftily take counſel, and wiſely they work to our deſtruction. O Lord, Thou knoweſt that without any fault or offence of ours, they run and prepare themſelves to Battel.

Therefore

Therefore, O juſt God, who art a witneſs of our innocency, and their cruelty, be not like one that ſleeps, ariſe to help us that ſeek thee, behold our miſeries, and ſtand up for us, that ſtand for thee; and ſince thou art the Lord of Hoſts, who haſt all Armies at thy Command; and the God of Iſrael, whom thy people ſerve, ſuffer not thy choſen to be thus oppreſſed by wicked men, whoſe pride exceeds that of the Heathen; viſit them in anger, O Lord, and be not merciful to them that offend of malicious wickedneſs, they are an object of vengeance, not of mercy, execute then thy ſevere wrath upon them. 5.

Are not their works altogether the ſymptoms of an obſtinate and hard heart? Earneſt they are to execute their plots, they run to and fro. In the Evening when good men are at reſt, then they ariſe for miſchief; mad as Dogs to bring their purpoſes to paſs: They grinne, they threaten, they walk round the City, obſerving where they may take their Prey: Boldly they ſpeak with their mouth, what their heart intends, and the words that proceed from thence are very Swords, breathing to us nothing but death, and utter extirpation. Thy Majeſty they regard not; and as for man, their pride and power is ſo great, they care not who hears them; for they know that few are able, and fewer willing to help us. 6. 7.

But thou, O Lord, ſitteſt in Heaven upon thy Throne, and heareſt and ſeeſt all things, both our oppreſſions, and their inſultations; fruſtrate their attempts, evacuate their endeavours, have their perſons in deriſion, and laugh all their projects to ſcorn. 8.

Let them not be viſited with the viſitation of all men: Slay them not, leſt the people forget it, but ſcatter them among the people; **make them for their flagitious lyes and perjuries, become Wanderers and Beggars;** Let them run here and there for meat, and grudge if they be not ſatisfied. 11. 15.

Conſume them, O Lord, conſume in thy wrath; **bring them down from their Throne, out them from their power and dignity, let their unjuſt gotten goods periſh, and their great wealth come to nought, that they** may know that it is God that rules in Jacob, and unto the end of the World. 13.

The ſin of their mouth is impudent, the words of their lips blaſphemy; **their very preaching is curſing and lyes, therefore ſpare them not,** but let them be taken by the pride of their words, and fall into that ſnare of deſtruction in which they were wont to boaſt, that they would catch other innocent men. Ver. 12.

Make us ſo happy, O our God, that we may ſee our deſires upon thy enemies, ſo ſhall we ſing of thy power, and praiſe thy mercy aloud in the Morning; **and all ſhall know that thou art a ſtrong Tower of defence, and a ſure refuge to all that in ſincerity of heart in the day of trouble call upon thee.** 10. 16.

Unto thee, O Lord, will I ſing, for thou, O God, art my Refuge, and the God of my Mercy: **Thou alone haſt mercy on me, and to thee alone will I call for mercy through Jeſus Chriſt my Lord.** Amen. 17. 9.

PSAL. LX. *Exitium vel Triumphale.*

1 Chron. 18. BEfore *Davids* time, and in the beginning of his reign, *Iſrael* was in a diſtreſſed condition. He compoſed and quieted all. And made War, and conquered the *Moabites*, *&c.* *Edom* only was not vanquiſhed. In this *Pſalm* then he gives thanks for his victories. And prayes for aſſiſtance for the conqueſt of *Edom*.

The parts of it in general are,
1. A commemoration of the former lamentable diſtracted condition of the *Iſraelites*, *verſ.*1,2,3.
2. The condition of it under his reign: much better, from *verſ.*4. to 9.
3. His thankfulneſs in aſcribing all his victories to God, from *verſ.*9. to 12.

The firſt part. The former condition of *Iſrael*, which he laments. Verſ. 1. 2. 3.

1. In the firſt he ſhews that God was angry with *Iſrael*. 1. Of which he laments the effects of his anger. 2. And then prayes for the averſion.
1. *O Lord, thou haſt, or hadſt caſt us off.*
2. *Thou haſt ſcattered us abroad, thou haſt been diſpleaſed.*
3. *Thou haſt made the earth to tremble.*
4. *Thou haſt broken it.*
5. *Thou haſt ſhew'd thy people heavy things.*
6. *Thou haſt given us a drink, the wine of aſtoniſhment.* Every ſyllable of which *Congeries* will appear to be moſt true, to him that ſhall examine the ſtory of the *Iſraelites* before *Sauls* reign, under his government, upon his death, and the firſt entrance of *David* to the Kingdom: The ſtirs he had, and wars with the houſe of *Saul*, until *Iſhboſheth* was taken out of the way.

Imputes to Gods anger. Verſ. 1.

2. All which wars, civil and external, with the calamities that flowed from them, he imputes to Gods anger, *verſ.*1. *Thou haſt been diſpleaſed.*

And prayes to God to turn to them. Verſ. 1. Verſ. 2.

3. And upon it prayes,
1. *O turn thee tous again.* Let us enjoy thy countenance which was averted.
2. *Heal the breaches of the Land.* Cloſe the wounds made by theſe contentions; and it ſeems they were not yet all perfectly cloſed. For he adds, *It ſhaketh.*

The ſecond part. The preſent condition of *Iſrael*. Verſ. 4. *David* being King.

2. But now the condition of it was much better. All being brought under one King. 2. And he victorious over his forreign enemies.

1. *Thou now haſt given a Banner to them that fear thee.* All *Iſrael*, all thoſe that are thy ſervants are brought to acknowledge and fight under one ſtandard, in effect, have receiv'd me for their ſole King, the factions and parties being quieted.

2. *That it may be diſplay'd.* Set up, that *Iſrael* may know under whom to fight, and whoſe part to take.

According to Gods promiſe.

3. *Becauſe of thy Truth.* Who by this haſt made it appear, that it was no fiction, nor no ambition of mine to ſet up this ſtandard. But a Truth, that I was by *Samuel* by thy ſpecial appointment Anointed to be King. And I am now inveſted with the Crown, for the performance of thy Truth and Promiſe.

Verſ. 5. Which was done for the good of Gods people.

4. And the end is eſpecially, that I ſhould bring deliverance to thy ſervants; it was, *that thy beloved may be delivered.* That the Godly, and good men, and thoſe that fear thee, being hitherto oppreſſed, and in theſe diſtractions, harraz'd, robb'd, kept low and under, might be delivered.

5. Which

5. Which that it may be done, he inſerts a ſhort ejaculation for himſelf and them. *Save with thy right-hand, and hear thou me.*

And now he begins to commemorate the particulars that God had done by him, and the ſeveral victories he had gotten, as alſo in what manner he ruled theſe people. To all which he prefaceth with this Oracle.

Verſ. 6. *David* entering on the Kingdom by Gods promiſe, exults, Vows to govern.

God hath ſpoken in his holineſs. He certainly and truly hath promiſed to ſave us. And as he is a Holy God, ſo certainly it ſhall be performed. And hath he ſo ſpoken? *Lætabor. I will be glad and rejoice in it.* With much joy and comfort I ſhall enter upon the Kingdom being confirm'd by his promiſe, which I will adminiſter in a different manner: My government ſhall be paternal to the *Iſraelites*, which are his people. But more ſevere and ſharp to the *Moabites*, *Ammonites*, *Edomites*, *Syrians*, becauſe they are aliens from the Common-Wealth of *Iſrael*.

1. Paternally to *Iſrael*.

1. *I will divide* Sichem, *and meaſure out the valley of* Succoth. I will bring under my power thoſe places of *Iſrael*, and as a true Lord of them, I will divide and meaſure out what portions I ſhall think fit to the inhabitants.

7.

2. Gilead *alſo is mine*, *and* Manaſſeh *is mine*, the *Iſraelites* that followed the houſe of *Saul*, are come into my power, and I will divide and apportion them alſo. Yet, as being mine, I ſhall deal mildly with them.

3. Of *Ephraim* I ſhall make reckoning. Ephraim *ſhall be the ſtrength of my head*; as this Tribe had more men than any other, ſo they were great Souldiers, theſe therefore *David* eſteemed as his Life-Guard.

4. Judah *is my Law-giver.* His chief Counſel was of this Tribe, in whom, with himſelf, was the Legiſlative power, according to that old Prophecy of *Jacob*, *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his feet, till* Shiloh *come.*

2. Severity to ſtrangers. 8.

And thus having ſhew'd his Kingdom, and the adminiſtration of it, over the *Iſraelites*, he paſſeth to the ſtrangers whom he had conquered, over whom he would carry a more ſevere hand, putting them into a ſlaviſh ſubjection, and to baſe Offices.

1. Moab *is my Waſh-pot.* A ſervant to hold the Baſen, and to waſh my feet.

2. *Over* Edom *I will caſt my ſhoe.* Trample upon their necks. Kick them, if I pleaſe, and expoſe them at my pleaſure to ſcorn.

3. Philiſtia, *triumph thou becauſe of me.* Which is either ſpoken Ironically; as if he ſhould ſay, O *Philiſtines*, whom I have ſubdued, Go, go, triumph, becauſe I have conquer'd thee. Or elſe: Triumph thou, that is, in the Triumph that I ſhall celebrate for my conqueſt, bear, though unwillingly, a part, and ſing among the reſt, *Jo Paan.* Follow the train with happy acclamations, and proclaim me thy King.

The third part. He gives God the glory of all. And for *Edom* not yet conquered.

Laſtly, After the enumeration of his victories, and form of government, that no man ſhould take this for a vain boaſt of his own ſtrength, he thankfully aſcribes all the glory to God, both of what he had done, and what he was yet to do. One people he was yet to conquer, and that could not be done, except that God, who had hitherto gone out with his Armies, would again vouchſafe to lead them. Ἔα μαχαν, ἔα πολεμον χαρὶς θεῦ. And therefore he asks.

9.

1. *Who will bring me into the ſtrong City? Who will lead me into* Edom? No queſtion, had *Joab*, *Abiſhai*, &c. or any of his Worthies been by, they would have ſtriven who ſhould have profer'd his ſervice. Every one would have ſaid, I'le be the man.

10. Which muſt be done by God.

2. But he prevents them all, and returns this anſwer to himſelf, that none but God ſhould do it, and that he was perſwaded he would do it, even that

that God, who was formerly *diſpleaſed with them, had caſt them off*, but was now reconciled and pacified.

Wilt not thou, O God, lead us into the ſtrong City, which had caſt us off? and thou, O God, bring us into Edom, *which didſt not go forth with our Armies?*

11. For which he prayes.

3. And to that purpſe he prayes, *Give us help from trouble*; and he adds his Reaſon, that nothing can be well done without Gods help and aſſiſtance; for the ſtrength, power, prudence, skill of man without God, are to little purpoſe; *for vain is the help of man.*

12. And is confident in him to do great acts.

And he concludes all with this *Epiphonema*, *In God we ſhall do great, or valiant Acts*; *for he it is that ſhall tread down our enemies:* In War theſe two muſt be joyned, and indeed in all actions: *He, We, God* and *Man.*

1. *We muſt do valiantly*; for God helps not remiſs and cowardly men, or negligent.

2. And yet that being done, the work is his, *He ſhall tread down*, the blow and overthrow is not to be attributed to us, but to him.

The Prayer collected out of the ſixtieth *Pſalm.*

O Moſt Mighty God, juſt in thy wayes, and righteous in all thy judgments, we confeſs with confuſion of face againſt our ſelves, that we by our crying ſins have provoked thée to wrath and indignation againſt us, and
Ver. 1. that now we juſtly féel the effects of this thy diſpleaſure; for thou haſt ſéemed to caſt us off, and delivered us to the will of our enemies; Thou haſt ſcatte-
Ver. 2. red us among other Nations: There is no part of the Land which hath not
Ver. 3. béen moved and ſhaken, as with an Earth-quake; no corner that hath not béen broken by the fury from a mercileſs War. In a word, even thoſe whom the edge of the Sword hath left alive, theſe have had a ſad experience from thy hand of thy diſpleaſure; for thou haſt ſhewed unto them hard things, and reached unto them a cup of deadly wine, moſt bitter tribulations which aſtoniſh their hearts, and moſt grievous preſſures which ſo overwhelm their ſenſes, that they know not which way to turn themſelves, nor what to do.

But, O God, Thou art a God of mercy, turn unto us, who turn to thée
Ver. 1. with faſting, weeping and mourning: Heal our wounds, repair our breaches,
2. ſet an end to our ſorrows, and for the Cup of trembling, of which we have taken ſo full draughts for theſe many years, give us a Cup of wine that may exhilerate and glad our afflicted ſouls.

Let the man of thy right hand once more ſet up his Standard, and diſplay
4. his Banner; and let all thy Beloved, and ſuch as fear thée run unto it; and
5. ſave and protect them with thy right hand, that they may be delivered at laſt from the Tyranny of theſe cruel and bloody Oppreſſors, that have made the Land to tremble, and the foundations thereof to ſhake.

Hear the prayers of thoſe that fear thée; for thy Truths ſake make good thy Word to thy Beloved, let the Fugitives return under the Banner of thine Anointed, and make up the breaches of this Kingdom, and thy Church.

Thou haſt ſpoken in thy holineſs, that thou wilt be a God to the righteous, and
6. to his ſeed: O perform this promiſe, and let the ſéed of thy righteous ſervant inherit his Crown and Dignity.

Rejoyce I ſhall, and with me all that fear thée, when we ſhall ſée him divide Sichem, and meaſure out the Vally of Succoth; let Gilead be his, and Ma-
7. naſſeh his, bring Ephraim under his ſubjection, and be the ſtrength of his Crown, and Judah his Law-giver.

8. Subdue Moab and Edom unto him; make Moab his Slave and Vaſſel, and let him trample upon the neck of Edom, that Edom which in the day of

Jeruſalem

Jeruſalem cried, Down with it, down with it to the ground; and thou, O Philiſtia, which haſt brought forth Sampſon to make thée ſport, and inſulted over the captivity of Iſrael, the Lord reward thée as thou haſt dealt with us, and lead thée in Triumph, as thou haſt triumphed over Gods people.

'Tis true, O Lord, that thou hadſt caſt us off, and didſt not go forth with our Armies; but we truſt in thy Promiſes, and rely upon thy Word; we do not doubt but in thy appointed time, Thou wilt bring us into the ſtrong City, and lead us into Edom: Thou alone, Thou alone art able, Thou muſt do it for us; for vain is the help of man. All our ſtrength is but as Tow, and all our ammunition and endeavours is but to ſit ſtill without thée. Help us then in this our trouble; ſo we that are infirm, ſhall be ſtrong; we that are of a weak heart, ſhall grow courragious, and do valiantly; and with the aſſiſtance and power of thée our God, we ſhall tread down our enemies. In thée is our hope, in thy right hand our help, give us power to do great things to the honour of thy Name, and to advance the Goſpel of our Lord Jeſus Chriſt. Amen. 9. 10. 11. 12.

PSAL. LXI. Εὐτυχὴς.

IT is probable that this *Pſalm* was compoſed by *David*, when he was forced from *Jeruſalem* by *Abſolon:* As therefore in other calamities, ſo now he prayes, and vowes perpetual ſervice.

Two parts. { 1. His prayer, *ver.* 1, 2, 3. 2. His vow, from *ver.* 3. to 8.

1. He begins with a prayer, in which he begs, — The firſt part. His prayer for
   1. Audience; *Hear my cry, O Lord, attend my prayer*, ver. 1. — 1. Audience. Ver. 1.
   2. The Reaſon to enforce it. — The Reaſon. Ver. 2.
      1. He was in baniſhment, in the farther part of the Land of *Judah: From the farther part of the earth will I cry to thee.*
      2. He was in great extremity; *when my heart is overwhelmed.*
   3. For defence; *Lead me to the Rock that is higher than I:* That is, to ſome ſafe and defenſed place, to which my enemies may have no acceſs; whither without thy help, I cannot aſcend. — 2. For defence and protection
   And he adds a Reaſon alſo of this part of his prayer, drawn from his own experience: *For thou haſt been a ſhelter for me, a ſtrong Tower from the enemy.* — Ver. 3. The Reaſon.
2. His faith now preſents him as delivered, and therefore he *vows.* — The ſecond part. He vows. Ver. 4.
   1. *I will abide in thy Tabernacle for ever:* I will return, and adore thee in thy Temple.
   2. *I will truſt under the Covert of thy wings:* He alludes to the Cherubims, whoſe wings covered the Ark.

And of this he aſſigns divers Reaſons alſo, — His Reaſons.
   1. *For thou, O God, haſt heard my vows:* i. e. *my prayers.*
   2. *Thou haſt given me the heritage of thoſe that fear thy Name;* made me King over thy people, and more fully performed to me the promiſe made to *Abraham* of the Land of *Canaan.* — 5.
   3. *Thou wilt prolong the Kings life;* make me *longævus.* — 6.
   4. *And his years,* viz. in his poſterity, *as many Generations;* of which, the beginning of the next *verſe* is the ἐξήγησις: *He ſhall abide before God for ever.* — 7.

And now *David* aſſuring himſelf of his Crown, and that his poſterity ſhould inherit it, puts forth an earneſt Vote for that which ſhould eſtabliſh it: *O prepare* — His Vote for eſtabliſhing his Throne.

7. *thy Mercy and Truth which may preſerve him:* i.e. *Me thy King*: for theſe two vertues, *Mercy*, i.e. *Clemency* and *Truth*, do commend a King, and make him dear to his Subjects; for in the practice of theſe, 'tis not poſſible that his Government ſhould be harſh, unjuſt, or tyrannical.

Which if it pleaſe God to beſtow on him, then he makes a new vow, *So will I ſing praiſe unto thy Name for ever.*

Upon which he renews his vow.

Which, however it ſeems to be a new vow here, yet it was that he had vowed before, and ingaged to diſcharge; for in ſinging praiſe to Gods Name, he ſhould but pay what by vow he had often undertook. *I will ſing praiſe to thy Name for*

8. *ever, that I may daily perform my vowes.*

The Prayer collected out of the ſixty firſt *Pſalm.*

O Bleſſed Lord God, when now I am oppreſſed with bitterneſs of ſoul for the grievous tentations that lie upon me, to thée I flie, upon thée I call; and as thou art a merciful Father, and a gracious God, I beſeech thée, hear my

Ver. 1. cry, and attend unto my prayer.

Ver. 2. At this time I live in a ſtrange land, baniſhed from my friends, an exile from thy houſe, and yet even there with an ardent affection, and a loud voyce, I

Ver. 3. invoke thy mercy, even here my heart is overwhelmed with ſorrow; lead me then to ſome Rock, to which my enemies may have no acceſs; and whither, without thy help, I ſhall never be able to aſcend: Thou haſt been heretofore, and I beg of thée to be ſo ſtill, a ſhelter for me, and a ſtrong Tower againſt the enemy.

I have indéed broken thy Law, and polluted the holy ſociety of thy Saints, and deſerved to feél what I now ſuffer; viz. to be driven from that holy fel-

4. lowſhip; but reſtore me once more, O Lord, to that ſociety; and then I will abide in thy Tabernacle for ever, and prize above all other things, that protection which I ſhall find under the ſhadow of thy wings: Safer I am aſſured to be under thy feathers from the impiobity of wicked men, than the poor Chicken can be under the wings of the tender Hen, from the beak and talent of the Vultur.

Lord, bow down thine ear, and hear the vows of thy Servant, and re-

5. ſtore Him to His inheritance, ſuffer Him not for ever to live in a ſtrange Land, but as he was born to be, ſo conſtitute Him to be Supreme over thoſe that fear thy Name.

6. Prolong the Kings life, add to His dayes, and lengthen His years from Generation to Generation; let Him ſée His ſéed, and let His ſéed ſit upon His Throne, till the Heavens paſs away with a noiſe, the Elements melt with fervent heat, and this Earth, with the works that are therein, be burnt up: O let Him abide before thee His God for ever; never let Him in His own perſon fall out of

7. thy favour, nor his Poſterity from the light of thy countenance; eſtabliſh His Throne in mercy and truth, and let thy loving-kindneſs alwayes preſerve Him; His heart is in thy hand, melt it into clemency, affect it with mercy; that He may be a Father unto thy people, and mourn with thoſe that mourn, and lament with thoſe that lament; yet affect Him ſo far with the love of Truth, that he be zealous for the Truth of Religion, earneſt to promote thy worſhip in ſincerity, and reſolute to adminiſter true judgment unto thy people, let him bring the wheél upon the wicked, and extend the bowels of compaſſion to the innocent and oppreſſed.

8. A mercy this is (when we caſt our eye upon the preſent calamities and ſtate of things) even beyond hope, beyond expectation; but thou our God art Almighty and All-ſufficient, ſtir up thy ſtrength then, and come and help us, where the help of man is in vain, then let thy power be manifeſt; which thing if thou wilt grant us, Then will I ſing praiſe unto thy Name for ever; I will

return

return unto thee every day that Thankſgiving which I have vowed, which is due, and which I doubt not thou wilt accept through the Name of Jeſus Chriſt my Lord and only Saviour. Amen.

PSAL. LXII. Διδακτικὸς.

THE intent of this *Pſalm*, is to teach men to truſt in God, and not to truſt in wealth, ſtrength, or in the power or promiſes of man.

The Contents of the *Pſalm*.
1. *Davids* confidence in God, *ver.* 1, 2.
2. The miſchievous, but vain attempts of his enemies, *ver.* 3, 4.
3. He encourageth himſelf and others to the ſame confidence, from *ver.* 5. to 9.
4. That no truſt is to be put in men or riches, *ver.* 9, 10.
5. The grounds of our confidence in God, *ver.* 11, 12.

1. In the two firſt *verſes*, *David* expreſſeth, or rather labours to expreſs (as appears by his often repetition of the ſame thing in divers words) his hope, truſt and confidence in God. — The firſt part. His affiance in God. Ver. 1. Ver. 2.
   1. *Truly my ſoul waiteth upon God*, or is ſilent; *i. e.* I do acquieſce in him.
   2. *From him comes my ſalvation*: If I be ſafe in my greateſt troubles, 'tis from him.
   3. *He only is my Rock, and my Salvation, he is my Defence, ſo that I ſhall not greatly be moved*: He is to me, what a Rock or Tower of defence is to ſuch as flie to them.

2. And upon it he infers, that the miſchievous attempts of his bittereſt adverſaries, are but vain; with them he expoſtulates, them he checks, and over them he inſults. — The ſecond part. He upon it inſults over his enemies. Ver. 3. And ſhewes their miſchievous attempts.
   1. *How long will ye imagine miſchief againſt a man?* i. e. *me?* he chides their obſtinacy.
   2. *Ye ſhall be ſlain all of you*; and their ruine he declares by a double ſimilitude; *Ye ſhall be as a bowing wall*, whence when ſome ſtones begin to ſhut out or fall, the reſt follow; or, *as a tottering fence*, that is eaſily thrown down.

Next, by the deſcription of their manners, he intimates the cauſe of their ruine. — Ver. 4.
   1. *They only conſult to caſt him down from his excellency*: Their counſels to deſtroy *David*.
   2. *They delight in lyes*; invent tales and lies to deſtroy me.
   3. Flatterers and Diſſemblers they are: *They bleſs with their mouth, but curſe inwardly*; no marvail then if deſtined to the ſlaughter, if they be *as a broken wall, &c.*

3. And leſt his heart faint and fail through the multitude of tentations, he firſt encourageth himſelf to be confident ſtill; ſecondly, then perſwades others to it. — The third part. He encourages 1. Himſelf. Ver. 5. 6. 7. 8. 2. Others to truſt in God.
   1. He encourageth himſelf, making uſe of the words of the firſt and ſecond *verſes* for Reaſons. *My ſoul, wait thou only upon God, for my expectation is from him; he only is my Rock, and my Salvation; he is my Defence, I ſhall not be moved: In God is my Salvation, and my Glory, the Rock of my ſtrength, and refuge is in God.*
   2. He exhorts others to do the like: *Truſt in him ye people*, which he amplifies.

1. By aſſignation of the time, *Truſt in him at all times*; in proſperity, that he be not ſecure; in adverſity, that ye be not heartleſs.
2. And in our ſaddeſt occaſions he ſhews and exhorts what is to be done, that we bring our grievances and complaints to God, and with an honeſt heart open them: *Poure out your heart*; that is, the griefs of your heart *before him.*
3. Adding this Reaſon, *God is our Refuge for us.*

The reaſon, he our refuge.

The fourth part.

4. So are not other things, whether men; ſecondly, wealth eſpecially unjuſtly gotten.

So not other things.

1. Not men; there is no credit or truſt to be put in them, of what degree ſoever.

9.

1. Not men.

1. *Surely men of low degree are vanity:* 2. *And men of high degree are a lye*: The low are not able, the high deceive and fruſtrate our hopes.
2. *Put them into the balance, they are altogether lighter than vanity*; make trial of them, as you would of things in a Scale, and you ſhall find them ſo vain and light, that they carry no proportion to what is weighty; they aſcend and flurt up, and away, as an empty Scale.

10.

2. Not riches. But God is to be truſted for his power and mercy.

2. Nor riches and wealth, eſpecially if unjuſtly heaped together, and therefore rely not on them: *Truſt not in oppreſſion, and become not vain in robbery*; *if riches increaſe, ſet not your heart upon them.*

The fifth part.

11.

12.

5. In the Cloſe, he ſets down the grounds of his confidence, taken upon Gods Word, *God hath ſpoken*; *twice have I heard the ſame*: i.e. *He hath often ſpoken it.*

1. *That power belongs to God*, and therefore he is to be truſted.
2. *That mercy belongs to God*, and therefore alſo he is to be truſted.

The conſequent of both is, *Thou rendereſt to every one according to his works*; *bonis vera, malis mala*; rely upon him.

The Prayer collected out of the ſixty ſecond *Pſalm.*

O God, infinite in eſſence, terrible in judgments, though thou haſt commanded us in our trouble to call upon thee, and to truſt unto thee; yet ſuch is the infirmity of fleſh and blood, that we find in our diſtreſſes ſo many diſcouragements; tempted we are to doubt whether thou canſt, but more often ſollicited to doubt whether thou will come down and deliver us.

Ver. 11. But ſuch is thy condeſcenſion to the weakneſs of man, That thou haſt ſpoken

Ver. 12. once, nay twice we might have heard the ſame, once by thy Word, and again privately by thy Spirit, that power belongs to thee, that alſo unto thee belongs mercy; power, and therefore thou canſt; mercy, and therefore thou will relieve us.

Ver. 1. Be it then, that our ſoul is like to be drowned with a whole flood of evils, and the ſorrows of death compaſs us round, yet we will ſubmit our ſelves only unto

2. thee, our ſoul ſhall wait upon our God, being fully aſſured that thou art able, and

5. perſwaded that thou art willing; and therefore from thy power and mercy

6. ſhall come our ſalvation, that thou in thy good time will be to us a Rock to ſecure

us, a defence to keep us, and therefore we will not be greatly moved.

7. Our enemies are many and mighty, and they make many aſſaults to our ruine and utter overthrow: But how long, O ye ſons of men, will ye imagine

Ver. 3. miſchief againſt the innocent? how long will ye take counſel to caſt him down from his excellency? How long will you invent lyes, and ſpeak unto me ſmooth

4. and fair words with your mouths, when you curſe me in your hearts?

7. Know you not, That in God is my ſalvation and my glory? that he is the Rock of my ſtrength, and that I hope and expect that he will be my Refuge? And

3. therefore I am fully perſwaded that all your endeavours are in vain, ye ſhall be ſlain all the ſort of you; you ſhall be as a bowing wall, that ſuddenly falls to ruine;

ruine; and as a tottering hedge, which a ſmall blaſt throws down; for thou, O God, art juſt, and rendereſt to every man according to his works. 12.

O Lord then, ſo ſtrengthen our faith, that we may truſt only in thée; ſound we have by experience, That the man of low degree is but vanity, and the man of high degree is a lye; when we have had occaſion to make trial of them, and weigh them in the balance, they have bèn found too light; nay, lighter than vanity it ſelf. As for riches, they in the day of trouble have taken themſelves wings, and flown away; as they have increaſed, ſo alſo we muſt confeſs, that our love hath bèn increaſed to them, and our hearts hath bèn too much ſet upon them; but even our experience hath taught us this alſo, that theſe are but miſerable comforters. 9. 10.

Wherefore men and money, and all other worldly helps being ſet by, at all times, in proſperity and adverſity, in life and in death we will truſt to thée; to thée will we make our prayer, before thée will we poure forth our ſorrows, our thoughts, the deſires of our hearts; for thou only art the defence and refuge of all that hope in thée for ever and ever. Amen. 8.

PSAL. LXIII. Ἐυκτικὸς καὶ διδασκαλικὸς.

DAVID at this time being forced to flie into the Wilderneſs, complains of his condition, that he was compelled to be abſent from the Aſſembly of Gods ſervants, and expreſſeth his vehement deſire to be again joyned unto them.

The Contents are.
1. His ardent affection to be preſent in the Aſſembly of Saints, *ver.* 1. and the Reaſons that moved him to it, 2, 3, 4, 5.
2. That being where he was, yet he forgot not his God, *ver.* 6, 7, 8.
3. A double Prophecy what ſhould befall his enemies, *ver.* 9. & 10. and what to himſelf, *ver.* 11.

1. *O God, thou art my God*: He premiſeth this phraſe, as the foundation of his deſires, contemplations, meditation, invocation, conſolation. The firſt part. Premiſing his confidence in God.

2. Then he by a *Congeries* expreſſeth his ardent deſire, and fervent affection. Ver. 1. He expreſſeth his ardent deſire to be preſent where the Ark was.
   1. *Early will my ſoul ſeek thee*; ὀρθριζω, *Thee*, not other things.
   2. *My ſoul thirſteth for thee, my fleſh longeth after thee in a barren, dry, and thirſty Land, where no water is*: No queſtion in this barren and dry Land, he muſt want many things; but of that he complains, 'tis only that he wanted the preſence of God in his Sanctuary.

2. And ſo he expreſſeth himſelf in the following *verſe*, *Athirſt his ſoul was, to ſee the power and glory of God*; viz. *The Ark of the Covenant*, which was a Type *of Gods power and glory*, as he had formerly done, *ſo as I have ſeen thee in the Sanctuary.* Ver. 2.

And the Reaſon of this he interſerts by a *Parentheſis* (*becauſe thy loving-kindneſs is better than life*) A life indeed I live, but it is not *vita vitalis*, I have not ſo much comfort in it, as long as I am abſent from thy Sanctuary; then I ſhould ſee thy goodneſs in the uſe of thy Ordinances, and that I account far beyond my life; could I be ſo happy to be admitted again thither, then theſe effects would follow: 1. Praiſe. 2. Invocation. 3. And Content. Ver. 3. The Reaſon. The conſequences three.
   1. Praiſe: *For my lips ſhall praiſe thee, thus will I bleſs thee, &c.* Ver. 4.
   2. Invocation and prayer: *I will lift up my hands unto thee.*
   3. Content, great content and joy ariſing from theſe: *My mouth ſhall be ſatisfied, as with marrow and fatneſs, when my mouth ſhall praiſe thee with joyful lips.* Ver. 5.

2. Yea,

The ſecond part. But yet in the caſe he was, he forgets not his duty. Ver. 6. 7. 8.

2. Yea, but doth *David* now being in the Wilderneſs forget his duty, did he not praiſe, and pray to his God? yes verily, and that he next ſignifies, that no man doubt of it; but it was not with ſuch content, as in the company of Gods people.

1. Even here; *When I remember thee upon my Bed, and meditate on thee in the night-watches.*
2. (*Becauſe thou haſt been my help*) *therefore under the ſhadow of thy wings will I rejoyce.*
3. *My ſoul followeth hard after thee, thy right hand hath upholden me*: 'Tis evident then, that *David* here wanted not his comfort; for,
   1. He meditates and remembers what God had done for him.
   2. He remembers that he had been his help, and therefore he rejoyceth in it.
   3. He ſtill adheres to him, and follows hard after him for help ſtill.

The third part. He foretels what ſhould fall. 9. 1. To his enemies. 10. 11.

3. And now being ſecure of Gods protection, he foretels what would happen to his enemies: 2. and what to himſelf.

1. To his enemies ruine: *But thoſe that ſeek after my ſoul to deſtroy it, they ſhall go* (ſome of them) *into the lower parts of the Earth, or the Grave, or Hell:* 2. *They ſhall fall by the Sword*, as did *Saul, and be a portion for Foxes*; be unburged, and be devoured by wild Beaſts.

Ελώεια τευχε χύνεσσι Δωσέμεν τε βοσιν.

2. To himſelf, and Gods ſervants.

2. To himſelf honour and a Crown: *But the King*; i. e. *David, ſhall rejoyce in God*; the Reaſon is,
   1. *Every one that ſwears by him*, that is, by God, *viz.* that worſhips and fears him; an Oath being by a *Synecdoche*, for the whole worſhip of God.
   2. But on the contrary, *the mouth of thoſe that ſpeak lyes*, utter blaſphemies, curſes, perjuries, *ſhall be ſtopped*; ſhamed he ſhall be, and confounded.

The Prayer collected out of the ſixty third *Pſalm.*

Ver. 1. O God, thou art my God, **the God whom I only ſerve, that God whom I have alwayes found propitious unto me; therefore even before the morning light, I will awake, and ſeek thee; I am at this time baniſhed, and forced to dwell in a dry and thirſty land, where no water is; yet the want of neceſſary relief doth not ſo much afflict me, as the want of thy preſence; after thee therefore I thirſt, to thee I ſigh, of thee I more attentively meditate, than of any bodily ſuſtenance.**

Ver. 2. **It is the grief of my heart, that I cannot be preſent to hear thy holy Word, to offer up my ſupplications before thee, to receive the Seals of thy love, and my ſalvation, in the Aſſemblies of thy Saints; there I was wont** to behold thy power in thy Sanctuary; **I did contemplate** thy glory, and my mouth ſhall be ſatisfied, as it were, with marrow and fatneſs, **even with the chieteſt delights, might I be again reſtored to thoſe ſpiritual comforts in thy houſe.**

Ver. 3. **My life is not ſo dear unto me, as is** thy loving-kindneſs, **that kindneſs which I was wont to enjoy in thy preſence; bring me then back again to thy Sanctuary,** and my lips ſhall praiſe thee: **Thus will I bleſs thee whil'ſt I live,** Ver. 5. **and with the invocation of thy Name in prayer I will lift up my hands unto thee, begging help and grace of none but thee, who art my Gracious, Merciful, and Almighty God: This I account the joy of my heart, and for this,** 6. 5. my mouth ſhall praiſe thee with joyful lips.

And yet being where I am, in a deſolate Wilderneſs, in a thirſty and dry land,

land, I will remember thee in my Bed, Morning, and in the Night-ſeaſon I will meditate upon thee, and not without great reaſon; for thou alwayes haſt been my help: Thou haſt protected me, as the Hen doth her Chickens under her feathers; and therefore under the ſhadow of thy wings will I rejoyce. My ſoul, out of the conſideration of thy power and gwdneſs, ſhall cleave unto thee, and follow hard after thee; and I am perſwaded, that I ſhall not be fruſtrate of my hope, for in all my dangers hitherto, thy right hand hath upholden me. 6. 7. 8.

This is my hope, this is my confidence, I doubt not therefore, but that all thoſe that ſeek after my life to deſtroy it, ſhall quickly periſh, and be brought to the power of death, or to the lower parts of the earth: And many of them, as they have ſought to ſhed my blood, have their own blood let out by the edge of the Sword, and their bodies being unburied, torn and devoured by Birds of prey, and Beaſts of rapine and cruelty. 9. 10.

O Lord, let the King, ſeeing the vengeance which thou will take of his enemies, rejoyce in thee, in thy help, in thy ſalvation: And let all thoſe who religiouſly ſerve thee, and truly fear an Oath, glory in thee, and make their boaſt of thee, eſpecially when they ſhall ſee, That the mouth of all thoſe that have ſpoken lyes againſt thy people, and by perjury oppreſſed and undone them, ſhall be ſtopped by an immature death, and made an example to others, that they do no more ſo wickedly, nor any more calumniate thy people, that ſerve thee with an honeſt and ſincere heart. Amen. 11.

PSAL. LXIV. Εὐκτικὸς καὶ Προφητικός.

THE Subject of this *Pſalm* is the ſame with many that went before; for in this *Pſalm*:

1. *David* being in danger by *Saul*, and his Courtiers, commends his cauſe to God, *ver.* 1, 2.
2. Complains of his enemies, of whoſe qualities he gives a a very lively deſcription, from *ver.* 3. to 7.
3. He foretels their ruine, from *ver.* 7. and the event, to 10.

1. He prayes in general, *Hear my voyce, O God, in my prayer.* The firſt part. He prayes. Ver. 1.
2. Then in ſpecial, That his life may be ſafe: *Preſerve my life from fear of the enemy.* 2.
3. As alſo to be hid from their counſels and practiſes: *Hide me from the ſecret counſel of the wicked, and from the inſurrection of the workers of iniquity.*

Thus in general he ſpeaks of them:

1. That they were a ſort of wicked men.
2. That they were workers of iniquity.
3. That they took ſecret counſel againſt him.
4. That their counſels broke out into act, and therefore he deſires to be hid, as it were, in ſome ſecret place, where he might decline the danger, and their attempts.

2. And ſo having ſet a general character of iniquity upon them, as a Reaſon to perſwade God to hear him, he deſcends in particular to deſcribe their villany. The ſecond part. The qualities of his enemies. Ver. 3.

1. They were great Calumniators, and falſe Accuſers of him; no Sword ſharper than their tongue, no Arrow ſwifter than their falſe aſperſions; with this they were nimble to wound his credit and reputation, which he aggravates by two circumſtances. 1. Calumniators.
   1. That it was in ſecret.
   2. That it was againſt him who was innocent and upright.

They

They whet their tongue like a Sword, and bend their Bowes to ſhoot their arrows, bitter words.

4. 2. Obſtinate. *That they may ſhoot in the ſecret at the perfect, ſuddenly do they ſhoot at him, and fear not.*

2. They were obſtinate, and confirmed in miſchief, no counſel, no perſwaſion could call them from it, ſo obdurate and hardned in it, *That they incourage themſelves in an evil matter:* 2. *They commune*, and lay their heads together, *of laying of ſnares privily*; where the Lyons Paw will not reach, they take the Foxes Tail.

5. 3. Atheiſtical. 3. Atheiſtical and impudent they are, ſecure and proud, contemners of divine juſtice: *They ſay, Who ſhall ſee them?*

6. 4. Crafty and indefatigable. 4. Indefatigable they were, and carried on with an earneſt deſire to do miſchief: *They ſearch out iniquities, they accompliſh a diligent ſearch*; They invent all craſty wayes to circumvent me.

5. And all this is done ſubtilly, craftily, heartily, *both the inward thought, and the heart of every one of them is deep*; 'tis no eaſie thing to find their intent.

The third part. Their puniſhment. 3. And now he foretels their puniſhment: 2. And the event.

1. Their puniſhment was like to be haſty, ſharp, deadly, and very juſt.

1. Speedy. 1. *God ſhall ſhoot at them with an arrow, ſuddenly they ſhall be wounded.*

7. 2. Juſt. 2. Moſt juſt: *For they ſhall make their own tongue to fall upon themſelves*, verifying our Saviours words, *With what meaſure you mete, with the ſame it ſhall be meaſured*: By their tongues they did the miſchief, by their tongues they ſhould fall.

8. The conſequence. 2. The event ſhould be double: 1. In general to all: 2. In particular to the righteous.

1. On them. deſertion. 1. Univerſally, *All that ſee them, ſhould flee away*; fear, deſert, forſake them.

9. 2. On all, fear. 2. *And all men ſhall fear, and ſhall declare the work of God, for they ſhall then wiſely conſider it is his doing: Digitus hic Dei.*

But the effect that this their puniſhment ſhall have on the righteous, will be other; *viz.* not only conſider it, and fear, and acknowledge his juſtice; but,

10. 3. On the righteous, 1. Joy in God. 1. *The righteous ſhall be glad in the Lord*; rejoyce for the revenge God hath taken.

2. Confidence. 2. *And ſhall truſt in him*; that he will alwayes protect, and deliver the innocent.

3. Exultation. 3. *And all the upright in heart ſhall glory*, make their boaſt of God, and tell it abroad what their God hath, what he will do for them.

The Prayer collected out of the ſixty fourth *Pſalm.*

3. THOU, O Lord, beholdeſt the miſchievous practiſes of our enemies againſt us, from thee it is not hid, how they whet their tongues as a Sword,

4. and ſhoot out their arrows, even bitter words, ſecretly they wound us that are of a true heart, and ſuddenly they aim, and hurt us, that have not deſerved it

5. from their hands: They are obſtinate, and confirmed in miſchief, They take

6. counſel together, and encourage themſelves, privily they lay ſnares for us, being

destitute of any fear of thee our God, or carelesse of the law of man; indefatigable they are in their wayes, and every day ſearching new devises to ru-

7. ine us; the inward thought of every one of them, and their heart, are deep and

8. unſearchable.

But O God, thou art our God, to thee we flie for help, hear our prayers, O God, preſerve our life from fear of the enemy; hide us from the ſecret counſel of the wicked, and from the inſurrections of the workers of iniquity; make their own tongue to fall upon themſelves, ſhoot at them with a ſwift arrow, that ſuddenly they may be wounded.

Then

Then ſhall all thoſe that lay to heart their puniſhment, be amazed, and flie from them; all men ſhall fear, and declare the work of God, and wiſely conſider, and lay to heart, thy power and juſtice, in the ſtrange puniſhment of wicked men. 9. 10.

But as for the righteous, having had experience of thy goodneſs in the freeing of the innocent, he ſhall be glad in the Lord, and truſt in thee his God; and being ſecure in thy Providence and Protection, and conſcious to the uprightneſs of his own ſoul, he ſhall glory, and make his boaſt of thee all day long. Amen.

PSAL. LXV. *Is Εὐχαριστικὸς.*

THIS *Pſalm* is wholly a *Pſalm* of Thankſgiving, and 'tis the Prophets purpoſe to ſet us a pattern how, and for what we are to praiſe God, both for ſpiritual and temporal bleſſings, and that firſt for thoſe, and then for theſe, and that this praiſe is moſt acceptable to him in his Church, *viz.* in *Zion.*

Two general parts of it.
1. He thanks God for his ſingular benefits to his Church, from *ver.* 1. to 6.
2. He thanks him for the common benefits to all Mankind, from *ver.* 6. to the end.

The firſt part. An Euchariſt to God. Ver. 1.

1. He ſets forth the grace of God to his people, of which he reckons many particulars.

1. That he made choice of *Iſrael* to ſerve, worſhip, praiſe him: *Praiſe waiteth for thee, O God, in Zion, and unto thee ſhall the vow be performed.* 1. For his Election of *Iſrael.* 1.

2. That he was ſo propitious to hear their prayers: *Thou that heareſt prayer, to thee ſhall all fleſh come*; all thy afflicted people in their diſtreſſes. 2. For hearing prayers. 2.

3. To admit men to confeſſion, of which we have here a Form; *My iniquities prevail againſt me*; not to extenuate our ſins before God, but to aggravate them. 3. For admitting them to confeſſion. 3.
   1. For number, *iniquities.*
   2. For quantity, *words, or matters of iniquities.*
   3. For efficacy, *They prevail againſt me*, are too mighty for me to conquer without thy grace.

4. That he grants us remiſſion and pardon: *As for our tranſgreſſions, thou ſhalt purge them away.* 4. For remiſſion. 4.

5. That he elects a peculiar people to himſelf, to whom alſo he will after an offence be reconciled, in which lies their happineſs: *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts.* 5. For reconciliation.

6. That he ſatisfies thoſe that dwell with an honeſt heart in his Courts, *with the goodneſs of his Houſe, even of his holy Temple*; viz. by the comforts of his Word, and grace of his Sacraments. 6. For his word and Sacraments. 5.

7. That he protects, defends, and governs his people: *By terrible things in righteouſneſs, wilt thou anſwer us*; *i. e.* our prayers, *O God of our ſalvation.* 7. For his protection and governance.
   1. *Thou anſwereſt us*, when we cry and implore thy help.
   2. *By terrible things*, as in *Egypt* by ſigns and wonders.
   3. And the motive to it, is, *thy juſtice*, that there be a juſt revenge taken upon thy enemies, and a juſt retribution to thy people.

All which he concludes with a double Elogy of God. He concludes with an Elogy of God and his Providence.

1. Shewing what he is peculiarly to his people, *O God of our ſalvation.*

1. In ſpecial.

2. What he is to all: *The confidence of all the ends of the earth, and of them that are afar off upon the Sea*; for he ſuſtains all, be they where they will; *in him they live, and move, and have their being.*

The ſecond part.

2. In general, 6.

2. And ſo he deſcends from his peculiar Providence, *viz.* that care and love, and the benefits which from thence flows to his Church, to ſpeak of his general Providence, in ordering and ſuſtaining the whole World, of which he gives ſeveral inſtances.

1. Ordering Kings. 7.

1. *He by his ſtrength ſetteth faſt the Mountains, being girded with power*; which literally is true, but tropologically, *Kingdoms, Empires.*

2. People. 8.

2. *He ſtilleth the noiſe of the Seas, the noiſe of their waves*, for to that he ſets bounds; *and the tumult of the people.* He ſtills Divels, Tyrants, Armies, Seditions; *ſo that they that dwell in the uttermoſt parts, are afraid at thy tokens, viz.* either the ſtrange ſigns thou ſheweſt in Heaven above, or the Earth beneath; or elſe the vengeance thou bringeſt on tumultuous, ſeditious men.

3. All in Heaven. 9.

3. *Thou makeſt the out-goings of the Morning and Evening to rejoyce*; ordereſt the courſe of the Sun, Moon, Stars.

4. On earth, 10. Fertility. 11. 12. 13.

4. *Thou viſiteſt the Earth, and watereſt it, thou greatly enricheſt it with the River of God, which is full of water*, &c. *uſq; ad ver.* 11. In which the Prophet amplifies this mercy of God, *viz.* That the rain, that the Rivers which water the Earth are from Gods ſtore, his bleſſing; the riches it yields, the corn it brings forth, the fatneſs, the crown of the year is from him.

5. They, the Clouds, the Rivers of God drop upon the Wilderneſs, *&c. ver.* 12, 13. the fertility of the Deſerts, Hills, Valleys, Meadows, Paſtures, is from thee, in all parts of the Earth thy riches are conſpicuous; ſo much, *That they, even the little Hills ſhall rejoyce, they ſhall laugh and ſing*: *Redebit ager*, i. e. *florebit.* His meaning is, that men may plow, ſowe, dig, dung, &c. but it is God that gives the encreaſe.

A Thankſgiving collected out of the ſixty fifth *Pſalm.*

O Heavenly Father, the great, the good God, ſo many and ſo great are thy mercies and benefits toward the children of men, that honour and praiſe, and glory is thy due, from all into whoſe Noſtrils thou haſt breathed the breath of life; but more eſpecially from thoſe whom thou haſt choſen to be thy people: In Zion then, the Manſion that thou haſt made choice to dwell in, we will ſound thy praiſes; in Jeruſalem, the City of the great King, will we perform our vows.

Ver. 1.

Ver. 2. Such is thy gracious goodneſs, that thou wilt encline thine ear, and hear the prayers of a poor afflicted people: In trouble, when man would turn away his face, and ſtand afar off, then thou haſt commanded to call on thee, and haſt promiſed deliverance; in trouble therefore ſhall fleſh, weak and ſinful, but penitent and believing fleſh come unto thee, being aſſured that thou wilt hear: Is this the faſhion of men, O bleſſed Lord God? nay, they ſtop their ears, they turn away their faces, this thou wilt not do, and for this, thy Name be praiſed.

Ver. 3. This is an act of thy meer mercy, not of our deſert; for our iniquities prevail againſt us; many they are, even a plurality of them; great they are, ſins of a ſcarlet dye, of a crimſon colour, and they prevail againſt us, far exceeding our ſtrength to maſter; if either the multitude, or quantity, or prevalence were able to condemn, our condition were miſerable, our caſe deſperate: But we know, O Lord, that thou art a merciful God, and that thou haſt ordained a Laver for us of thy dear Sons blood, and we believe, That the blood of Jeſus

ſus Chriſt ſhall purge us from all our ſins; as for our tranſgreſſions, we know thou wilt purge them away.

This is an inestimable favour, but thy goodneſs ſtayed not here; as out of love, Thou haſt elected us before the foundation of the World; **ſo again, after our ſubmiſſion,** Thou wilt again be reconciled unto us, **and cauſe us to approach unto thée:** O the bleſſed eſtate of that ſoul whom thou haſt choſen, for he ſhall dwell in thy Courts, and be ſatisfied with the goodneſs of thy Houſe, even of thy holy Temple. Ver. 4.

O ſatisfie our thirſty ſouls with the pleaſures of this houſe, feed us with the bread of thy heavenly Word, refreſh and ſtrengthen our ſouls with thy holy Sacraments, ſo ſhall our dying hearts rejoyce, and our mouth ſhall be filled with thy praiſe; for thy loving-kindneſs is better than life it ſelf, our lips ſhall praiſe thee.

O God of our ſalvation, Thou that art the hope of all the ends of the Earth, and the confidence of them that remain in the broad Sea, we know thou haſt done terrible things **for thy people, and ſhewed mighty ſigns and wonders for their deliverance; in righteouſneſs thou haſt proceeded againſt their Oppreſſors, and anſwered their Petitions when they cryed unto thée; Thou art the ſame God ſtill, hear us, and anſwer us alſo, and do wonders for us on Earth, and ſigns in the Heavens above, that ſo** the out-goings of the Morning, **they that** dwell where the Sun ariſeth; and the out-goings of the Evening, **that dwell** where the Sun ſets, may rejoyce and ſing, **beholding the great deliverance which thou haſt given to thy people.** Ver. 5. Ver. 8.

Unworthy we are of the leaſt of thy mercies, but yet thy goodneſs hath overflowed unto us; Thou haſt opened thy hand, and filled us not only **with** theſe, but with many temporal bleſſings: Thou by thy ſtrength haſt ſet faſt the Mountains, Thou haſt ſtilled the noiſe of the Seas, **and ſet bounds to its proud waves, that they return not again to cover the Earth; Thou haſt quieted,** and ſtilled the tumults and madneſs of the people: **Thou haſt appointed the Moon for certain ſeaſons, and the Sun knoweth his going down:** Thou in mercy to us, haſt viſited the Earth, **when it was parched and burnt,** and dry; **and by the Bottles of thy Clouds,** haſt watered it, **and greatly enriched it by thy Rivers,** cauſing **that dry Element to be a kind nurſing mother to all kind of fruits and herbs for the ſuſtenance of man and beaſts:** The Corn that ſtands in the Vallies, is thy Corn; the water that deſcends into the furrows thereof, is thy rain, Thou makeſt it ſoft with thy ſhowres; **for ſo thou haſt prepared it, ſo thou haſt provided for it, that it bring forth meat for the uſe and ſervice of men.** **The ſeed faſtens upon the rot, ſhoots into the blade, knits in the ear;** but this ſpring is from thée, **it is thy bleſſing that it fills, it ſwells, it ripens for the Sickle:** The crown and glory of the year is thy goodneſs; and the fatneſs and fertilty of the earth is from thee: Paul may plant, and Apollo may water, but it is God that gives the increaſe: **That every part of the year yields its fruits in due ſeaſon, is from the continuance in that path which thou haſt ordained for every creature to walk in.** 6. 7. 8. 9. 10. 11.

Thy drops deſcend upon the Paſtures of the deſert places, that the wild Beaſts may have whereon to feed; thy Clouds empty themſelves upon the little hills, that the cluſters of Grapes ſhrink not and wither; by the abundance of paſture the ſheep are cloathed with wool; **and from thy bounty the Vallies ſtand ſo thick with corn,** That men ſhall laugh and ſing. 12. 13.

Great and marvellous are thy works, O Lord God Almighty; juſt and true are thy wayes, Thou King of Saints; **thy wiſdom is infinite, thy mercies are glorious, and we are not worthy to appear before that preſence, at which the Angels cover their faces; yet ſince thou, O Lord, art worthy to receive glory and honour, and power, becauſe thou haſt made, preſerved, redeemed us; we unworthy wretches, do in all humility and obedience offer thée all poſſible land, praiſe, and honour; O my God, I will give thanks to thée for ever. Amen.**

PSAL. LXVI. *Evangelicals.*

THE occaſion of this *Pſalm*, was ſome great deliverance which God ſhew'd to his people, for which, *David* invites the Church to give thanks, and propoſeth himſelf for an example of Gratitude.

The parts are.
1. An Invitation. 1. To praiſe God, from *ver.* 1. to 5. 2. To conſider his works, from *ver.* 5. to 8.
2. A Repetition of the Invitation, *ver.* 8. for the benefit and deliverance lately received, from *ver.* 9. to 12.
3. A Proteſtation and Vow for his own particular to ſerve God, *ver.* 13, 14, 15.
4. A Declaration of Gods goodneſs to himſelf, from *ver.* 16. to 20.
5. His Doxology, *ver.* 20.

An invitation to praiſe God. The firſt part. Ver. 1. Ver. 2.

1. He invites all men to praiſe God, and to do it affectionately and heartily.
   1. *Make a joyful ſong unto God, all ye Lands.*
   2. *Sing forth the honour of his Name.*
   3. *Make his praiſe glorious.*
   4. *Say unto God*, where he preſcribes a Form to be uſed in Thankſgiving, *How, terrible art thou in thy works*; viz. in redeeming and delivering thy people with a ſtrong and powerful hand.

2. To conſider his works. The effect. 1. On enemies a feigned obedience. 3. 2. On his people willing ſervice. 4.

Of which conſideration he ſhews a double effect, one upon Gods enemies: 2. The other upon his people.
   1. Upon his enemies, a feigned obedience, a ſervice done indeed perforce, as the conquered do the Conquerors, done with lying lips, and an unwilling mind: *Through the greatneſs of thy power ſhall thy enemies ſubmit themſelves*, or yield feigned obedience *unto thee.*
   2. Upon his people, who willingly ſhould magnifie him for his terrible works: *All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing to thy Name*: Selah.

He calls again to conſider them, eſpecially in Ver. 5. delivering his people.

2. At the fifth *verſe* begins the other part of his Invitation, in which he exhorts men to conſider Gods wayes, as if the cauſe of their ingratitude were, as it is indeed, their inconſideration; this idle careleſneſs he would have ſhaken off, *Come and ſee the Works of God*; not *ite*, but *venite*, Come and conſider with me.

1. At the red Sea. 6. 2. At *Jordan.*

2. Then not his works at large, but *his terrible Works*, his Wonders, his ſtrange doings in the deliverance of his people; of which he gives two inſtances.
   1. The diviſion of the red Sea; when *Pharoah* purſued the *Iſraelites*, *he turned the Sea into dry land.*
   2. The other, the diviſion of *Jordan*, *Joſh.* 3. that *Iſrael* might paſs through, *They went through the flood on foot.*

Which he cloſeth with this Acclamation, *There did we rejoyce in him*; thoſe miracles done for our Fathers, concerned us their children, we, even we, are the better for them; and therefore in their loyns we did, and we will ever rejoyce for it.

But being not ſatisfied with theſe inſtances, as being particular, and concerning one people only, he calls us to come and ſee, and conſider Gods Power, Providence, Juſtice over the world. His Power in ruling, his Providence in beholding the Nations: his Juſtice in puniſhing the rebellious.

1. *He rules by his power for ever.* The Kingdom is his, and for ever his, and he will adminiſter it to the comfort of his people, to the confuſion of his enemies.
2. *His eyes behold the Nations.* 'Tis true, that by a peculiar care he beholds the *Jews*, but yet ſo, that he neglects not other Nations, for by his providence their Cities ſtand, their policies are upheld, they are provided of neceſſary food and raymente.
3. *Let not the Rebellious exalt themſelves.* They ſhall not proſper as they deſire: Nor their endeavours ſucceed to their minds. His juſtice will overtake them.

2. And now again he renews his Invitation to praiſe God, *O bleſs our God ye people, and make the voice of his praiſe to be heard*, verſ. 8. He exact no obſcure, ſecret, or vulgar praiſe, but publick, manifeſt, ſuch as when the Noble deeds of ſome excellent man is ſet forth in Verſe.

And that he move them to this the more willingly, he makes mention of a peculiar mercy, then well known to them, though now hid to us. Of which, that he might make them the more ſenſible, he recounts in what condition they then were, and the reaſon of it, That it was for their trial and probation, yet very ſharp.

1. To deaths door they were brought, but unexpectedly ſaved, and gifted with life. *Thou upheld'ſt our ſoul in life.*
2. At the dangers we were like to fall away. *But thou ſuffered'ſt not our feet to ſlip.* We murmur'd not, but were patient under thy hand.
3. For we knew, that our afflictions came from thee. *Thou didſt it.*
4. And we knew alſo for what end we ſuffer'd, it was for our probation, not deſtruction. *For thou, O God, haſt proved us, thou haſt tryed us.*
5. Although that the trial was very ſharp, which he illuſtrates by five Similitudes.
   1. From ſilver. *Tryed us as ſilver is tryed*, which is purged and refined in the fire.
   2. From a Net. Incloſed we were, impriſoned, without any hope of eſcape.
   3. From a burden. In priſon we were loaden with fetters. *Trouble upon our loines.*
   4. From bondage and ſlavery, *Thou haſt cauſed men to ride over our heads.* That is, men did contumeliouſly and cruelly inſult over us, and ſet their feet upon our necks.
   5. From fire and water. Mercileſs elements, all kind of calamities we have undergone. *The fiery triall: and the waters have come to our ſoul.*

But thou, O God, with the temptation haſt given the iſſue. *Thou haſt brought us out into a wealthy place.* 1. Thou haſt proved and thou haſt brought. 2. Thou laidſt the trouble, and thou tookeſt it off; yea, and haſt made us an ample recompence, for thou haſt brought us to a moyſt, pleaſant, ſmiling, fertile, rich place, a happy condition, a flouriſhing condition of things, ſo that thou haſt made us to forget all our trouble. And for this Mercy it is eſpecially, that *David* exhorts the people to praiſe God. Which if they ſhould be ſo wretched as not to do, yet he would not; and ſo he deſcends to his own particular, and ſets them a fair example to follow.

3. Where he propoſeth an evidence of a grateful heart acknowledging the favour he had receiv'd, for which before-hand he had vow'd thanks, and here he payes it.

5. The third inſtance of his providence, more general. In which appears, Verſ. 7.
1. His power.
2. His inſpection.
3. His juſtice.
The ſecond part. He again invites to praiſe God. Verſ. 8.
And that for ſome ſpecial Mercy.
Till which came, their condition lamentable. Verſ. 9.
But God in this
1. Upheld them
2. Was the Author. Verſ. 10.
3. The end, to try and prove them.
4. Which tryal was ſharp. Verſ. 11.
12.
5. But the iſſue was good.
13.
The third part. For this he gives thanks.

Verſ. 13. 1. *I will go into thy houſe with burnt-offerings.* Empty he would not appear before his God, but with his gift in his hand, as was commanded in the Law.

14. 2. *I will pay thee my vows.* His offerings were not ſo much a gift, as a debt, due upon vow. Vow'd with his lips, and ſpoken by his mouth, when he was in trouble.

15. 3. This his vow ſhould be paid of the beſt and the fatteſt, liberally, and freely. *I will offer unto thee burnt Sacrifices of marrow or fatlings, with the incenſe of Rammes, I will offer Bullocks with Goats.*

The fourth part. And alſo becauſe God had been good to him. Verſ. 16. 4. And that he do it, there was good reaſon, for God had been very good to him; which, in the next *verſes*, he declares: and calls to others to come and hear that too.

17. 19. 1. *Come and hear all ye that fear God, and I will declare what he hath done for my ſoul.* To thoſe that fear God, he calls to come, for they were moſt likely to regard it. And he calls them not to conſider, what Sacrifices, how many, how bountiful he offered. Not what he had done to God, but what God had done to him.

18. 2. And this was that God had done for him. *I cryed unto him with my mouth, and extoll'd him with my tongue, and God heard me, and attended to the voice of my prayer*, verſ. 17, 19.

3. Yea, but then he would have notice taken, what kind of perſon he was, when he cryed, and prayed. No impious perſon, no impenitent ſinner; conſcious enough of infirmities, but no way indulgent to his ſin. *For if I regard iniquity in my heart, the Lord will not hear me.* God hears not ſinners.

The fifth part. A Doxology. 5. Laſtly, He cloſeth the *Pſalm* with a Doxology, bleſſing God, that out of mercy, not of any merit, he would hear and grant his requeſts. *Bleſſed be God, which hath not turn'd away my prayer, nor his mercy from me.*

The Thankſgiving and Prayer out of the ſixty ſixth *Pſalm.*

Verſ. 1. O All ye that dwell in the earth, make a joyful noiſe unto God, ſet a Pſalm to the honour of his name, obſcure not his glory, darken not his honour, but in a glorious and magnificent faſhion make it known, that praiſe and honour are his due. Say even before God, O Lord, how wonderful and admirable are thy wayes, and thy works paſt finding out? how terrible are thy doings, even among thy very enemies? ſo that not only they which love and ſerve thee with an honeſt heart, ſhall ſubmit unto thee, but even thoſe whom thou haſt conquered by thy power, and ſubdued by thy mighty arm. Thoſe willingly, theſe againſt their wills, ſhall adore, and worſhip, and ſing praiſe to thy name, which is great, wonderful, and holy.

2. 3. 4. 5. But O the ſtupidity of men! O the dullneſs of our wits! God does terrible things, but they are not regarded; his works are wonderful, but they are not conſidered. Come then and ſee the works of God, and confeſſed it muſt be, that he is terrible in his doings toward the children of men. Who was it that turn'd the red Sea into dry land? was it not thee, O Lord? Who made Jordan to ſtand on a heap, till thy people went through the flood on foot? was it not thy power? Even we, we that were not then born, will rejoyce for it, being aſſured, that thou which didſt theſe wonders for them, wilt do even mighty things for us alſo, in them we were delivered, we were ſaved. In him, I ſay, did they rejoice, and in him will we rejoice, ſince it is the ſame God that rules by his power for ever, the ſame God whoſe eyes of providence beholds all Nations, conſerving Crowns, diſpoſing Scepters,

6. 7. and

and upholding Cities and civil Societies; in a word, the ſame God that brings down the rebellions, though they exalt themſelves, and ſet their neſts above the clouds.

O God of our ſalvation, thou haſt of late ſhew'd thy people heavy things; Verſ. 10.
proved us thou haſt by many tribulations, tryed us by a fiery affliction, even 11.
as ſilver is melted and tryed in the fire, till it be purified and refined from the drоſs, but not conſumed. Thou haſt permitted us to be brought into cap- 12.
tibity and ſlavery: Our enemies have encloſed us as with a Net, out of which we had no hope to eſcape, upon our loyns they have laid heavy loads, as if we were no better than beaſts of burden. They have ſet their feet upon our necks, and inſulted and rode over our heads. So many have been our calamities, ſo many our preſſures, that we ſeem'd as men burning in a fiery furnace, or compaſſed round with a vaſt deluge of waters.

And yet, O Lord, we were not conſumed, thou, even thou haſt upheld our ſoul in life, and not ſuffered us for any affliction to fall from thee; preſſed 9.
we were, but not oppreſſed; ſing'd, but not burnt; tempted, but not overcome; in mercy thou haſt not ſuffered our feet to ſlip. And to endear and crown this thy mercy the more unto us, after all this trial and trouble, thou 12.
haſt brought us into a moiſt, fertile, and wealthy place, where for ſorrow we 8.
ſhall have joy, for diſcomfort refreſhment, for barrenneſs fertility, for want plenty; in a word, for our troubles reſt and felicity. Now for this wonderful and unexpected viciſſitude, O bleſs our God ye people, and make the voice of his praiſe to be heard.

This thy goodneſs, O Lord, ſhall never be written in ſand, nor laid up in 13.
an ungrateful heart, for this I will go into thy houſe, and fall low before thy foot-ſtool, and offer unto thee a Sacrifice of praiſe, which is better than all 14.
burnt-offerings; I will pay thee there thoſe vowed thankſgivings, which my 15.
lips have clearly uttered, and my mouth hath diſtinctly ſpoken when I was in trouble. Cheerfully and willingly I will offer unto thee, as a Holocauſt upon the Altar of a penitent heart, the whole man, body, and ſoul, to be a living, holy, and acceptable Sacrifice unto thee.

And indeed I ſhould be very ungrateful, ſhould I offer leſs, for, Come 16.
you hither all ye that fear God, and I will declare what he hath done for my ſoul.
In my great diſtreſs and ſorrow of heart I cryed aloud to him for help with 17.
my mouth, and as I cryed, my tongue exalted and extolled him, as him a- 18.
lone that was able, and I expected to deliver me, and becauſe I call'd unto him with a clean and ſincere heart, he graciouſly heard me, and gave attenti- 19.
on to my prayer. For of this I am aſſured, that had I ſerved him with a double heart, and called upon him with hypocritical lips, that the Lord had not heard me. For obſtinate, malicious, impenitent ſinners he will not hear, nor ſuch as regard iniquity with their heart.

Bleſſed be the Lord God of Iſrael, which hath not turn'd away my prayer; 20.
not that I am worthy to be heard, not that I can bring any thing of worth, that may encline his ear. It is his ſole mercy, his love, his goodneſs, that I can plead, and out of his mercy he hath heard, and I am aſſured that he will hear thoſe petitions, which I offer unto him in the name of Jeſus Chriſt his Son, my only Lord and Saviour. Amen.

PSALM. LXVII. Εὐκτικὸς.

THIS *Pſalm* contains a Prayer of *Iſrael*, firſt for the flouriſhing eſtate of their own Church and people, and then that the Mercy and Bleſſing of God might be ſo extended to them, that the Kingdom of Chriſt might be enlarg'd; and all Nations come in and bleſs and praiſe God with them, with joyful hearts, and exultation of ſpirit.

The parts are,
1. A general Prayer, *verſ.* 1. and the reaſon, *verſ.* 2.
2. A double vow, *verſ.* 3,4. with the reaſon. The vow repeated, *verſ.* 5.
3. The effects which were to follow, *verſ.* 6,7.

The firſt part A prayer for 1. Mercy. Verſ. 1.

1. He firſt deſires of God, that he would ſo carry himſelf to his Church and people, that it might appear, that he hath a care of them, that he loves them.
   1. *God be merciful to us*, favour us, for his Mercy is the fountain of all our good.
   2. Then, *Bleſs us.* Give whatſoever is good. Temporal, ſpiritual bleſſings.
   3. In particular. *Cauſe his face to ſhine upon us.* Clear up his countenance to us. Every man deſires a bleſſing, the good man this bleſſing, the bleſſing of the right-hand. Let him openly ſhew that he favours us.

2. Bleſſing. 3. The bleſſing of favour and grace. Verſ. 2. 4. That this bleſſing be extended to all people.

And for this he gives his reaſon, *viz.* That the light may be communicative, and the benefit paſs over to others, even unto all men, all Nations.
   1. *That thy Way*, thy Will, thy Word, thy Works, *may be known on earth.*
   2. *Thy ſaving health*, not in *Jury* alone, but *among all Nations.* He deſires that all men may come to the knowledge of the Truth, and take notice of thoſe wayes, which he takes for the ſalvation of his people.

The ſecond part. In which he votes praiſe to God, and deſires that all may join with him.

2. And upon it he Votes honour to God, for one will eaſily and naturally flow from the other, his mercy brings knowledge, and his knowledge praiſe.

Verſ. 3.

Let the people praiſe thee, O God: Let all the people praiſe thee. This *verſe* is Emphatical.
   1. In reſpect of the Object. *Te. Thee.* Not other ſtrange gods.
   2. *Celebrent omnes. All the people.* Not mutter thy praiſes, but make them illuſtrious.
   3. And do it often. Repeat them again and again, as he doth this *verſe*, *verſ.* 5.
   4. And do it with a joyful and glad heart. *O let the Nations rejoice, and ſing for joy.*

Verſ. 5. And do it heartily.

Verſ. 4.

The reaſon.

And of this alſo he gives his reaſon, the Acts that flow from Gods ſpecial providence, his governing, his moderating, his directing his people.
   1. His equity in judging. *Thou ſhalt judge the people righteouſly.*
   2. His wiſdom in governing. *Thou ſhalt govern, lead, and direct the Nations, and that on earth*, that they know the way to eternal happineſs. *Via gratiæ, via gloriæ.*

1. Gods equity in judging. 2. His wiſdom in ordering.

The third part. The Conſequences. Verſ. 6.

3. The effects of his bleſſing and our praiſe, are expreſſed in the two laſt *verſes.*
   1. *Then ſhall the earth yield her increaſe.* Which literally, is an ample

ple Harveſt. Spiritually, the inhabitants of the earth ſhall increaſe in knowledge, thanks, &c. 1. An increaſe.

2. And God ſhall bleſs this increaſe, for without his bleſſing, the increaſe will be to little purpoſe. *God, even our God ſhall bleſs.* Which he ingeminates, that it be not forgotten. *God ſhall bleſs.* 2. A bleſſing of that increaſe. Verſ. 7.

3. The laſt effect is, that God ſhall be worſhipped and honoured all the world over. *And all the ends of the earth ſhall fear him.* 3. Gods worſhip.

The Prayer collected out of the ſixty ſeventh *Pſalm.*

O God, great in power, but infinite in mercy, acknowledge we do, that thou art the Father of all gifts, and the Fountain of all goodneſs, and from thy bounty and liberality it is, that we receive whatſoever we can call ours, and therefore we humbly beſeech thée to be favourable and merciful to us, to bleſs unto us whatſoever is good, and make it openly and plainly appear, that thou doeſt carry a ſerene aſpect, and a clear countenance towards us. That ſo while we remain in this earth, we may perfectly know that way, that leads to thée, and to our future happineſs. Verſ. 1.

And this mercy we aſk not for our ſelves alone, but for all Nations. O happy day, when not in Jury alone, but all the world over thy wayes ſhall be made known, when there ſhall be but one fold and one ſhepherd, and thy ſaving health made evident, and receiv'd by all Nations! Verſ. 2.

Bring to paſs, O God, that many may come from the Eaſt and Weſt, and ſit down with Abraham, Iſaac, and Jacob, in the Kingdom of God. Thy name will be glorious, thy honour enlarg'd, when the Gentiles with the Jews, and the Jews with the Gentiles, ſhall with one heart and one voice ſing hymns to thy name. O then let the people praiſe thee, O God, let all the people praiſe thee. Verſ. 3.

Thou art a juſt God, in equity judge for us; thou art a wiſe God, in wiſdom govern and direct us. Deliver thy people from the tyranny of men, and from the rage and fury of Devils, direct and govern our hearts in the way of thy Laws, and in the works of thy Commandments, ſo ſhall we appear in thy preſence with joyful and glad hearts, and ſing merrily our ſongs of Zion to thy name. 4.

Again and again I beg of thée, O Lord, that all men may come to the knowledge of thy truth, and confeſs thy name. O let the people praiſe thee, O God, let all the people praiſe thee. Let them caſt away their ſtrange gods, and fall low before thy foot-ſtool, and adore thée alone the Maker of all things, the Redéemer of all men, for then the Lord will hear the heavens, and the heavens ſhall hear the earth, and the earth ſhall hear the corn, and the wine, and the oyle, and they ſhall hear Iſrael. 5. 6.

Out of thy mercy, O God, beſtow upon us the light of thy countenance, and grateful hearts, that ſo all other things may be adminiſtred unto us, bleſs our fields with increaſe, and our houſes with abundance, and becauſe all plenty is no better than poverty without thy bleſſing, give thy bleſſing to that thou haſt given, ſo ſhall we fear thy name, and adore thy Majeſty, and admire thy wiſe providence, and in all reverence and humility ſet forth thy praiſe from generation to generation. Amen. 7.

PSAL. LXVIII. Ἐπινίκιος.

DIverſe conjectures there are of the occaſion of the compoſure of this *Pſalm*; But the moſt probable is, that it was compoſed by *David*, when he brought up the Ark of God, which was the Type of the Church, and Symbol of Gods preſence to *Jeruſalem*. This, after it was ſent home by the *Philiſtines*, reſted firſt in the obſcure Lodge of *Aminadab*, then for a while it ſtay'd with *Obed-Edom*, near ſixty years in both places. It was *Davids* care to provide a fit room for it in the head of the Tribes, even in his own City. And to expreſs his joy, and honour the Solemnity, *David* led the way, dancing with all his might in a linnen Ephod, and all the houſe of *Iſrael* followed with ſhouts and inſtruments of Muſick in a Triumphant manner. Now that the Quire might not want how to expreſs their joyful affections, the ſweet Singer of *Iſrael* ſcored this *Antheme*, and began the *Verſe* himſelf, as was commanded at the remove of the Ark, *Numb.* 10. 35.

The *Pſalm* hath ſix parts.
1. The Entrance or *Exordium*, from *verſ.* 1. to 4.
2. An Invitation to praiſe God, *verſ.* 4.
3. The Confirmation of it by divers Arguments, from *verſ.* 4. to 24.
4. A lively deſcription of the Triumph or Pomp in the Arks deportation, from *verſ.* 24. to 28.
5. A Petition, which hath three parts, from *verſ.* 28. to 31.
6. An exhortation to all Nations to praiſe God, from *verſ.* 31. to the end.

1. A prayer or Acclamation, that God ariſe. The firſt part: Verſ. 1. The conſequence. 1. To his enemies deſtruction. Verſ. 2.

1. *Let God ariſe*, is either a Prayer, or an Acclamation. A Prayer that he would, or an Acclamation that he doth ſhew his power and preſence, of which the conſequence would be double.
   1. Toward his enemies deſtruction, for which he prayes, *Let his enemies be ſcattered. Let thoſe that hate him, fly before him.* 2. Which he illuſtrates by a twofold compariſon.
      1. *As ſmoke*, when it is at the higheſt, *is driven away, ſo drive them away.*
      2. *As wax eaſily melts at the fire, ſo let the ungodly periſh at the preſence of God.*
   2. Toward good men his ſervants, which is quite contrary to the other, *Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice.* As it fell out at this time. For when the Ark was taken by the *Philiſtines*, the glory was departed from *Iſrael*, and there was nothing but ſadneſs and ſorrow. *Phinehees* Wife named her child *Ichabod*. But with the return of the Ark, the glory return'd, and there was nothing but joy and gladneſs.

2. To good men joy. Verſ. 3.

2. And ſo by an Apoſtrophe he turns his ſpeech to all good men, and exhorts them to praiſe God.

The ſecond part. He exhorts to praiſe God. Verſ. 4.

   1. *Sing unto God.* Let it be done with your voice, aloud, publickly.
   2. *Pſallite. Sing praiſes to his Name.* Let it be done with inſtruments of Muſick.
   3. *Extoll him*, or *ſternite viam ejus*: as in a triumph, and was in uſe when our Saviour rode into *Jeruſalem*, when they cut down branches, and ſtrew'd their garments in the way.

3. And

3. And ſo *David* enters upon his Confirmation, producing his reaſons, why they ſhould praiſe God. The reaſons. The third part.
1. Drawn from his Majeſty. *He rides upon the heavens, i.e.* rules in heaven. 1. Gods Majeſty. Verſ. 4.
2. From his Eſſence. *By his name, Jah,* the contract of *Jehovah, I am.* He gives Eſſence to all things; therefore, *Rejoice before him.* 2. His Eſſence.
3. From his general providence and goodneſs toward his Church.
1. *He is the Father of the fatherleſs.* Loves, cares for, provides an inheritance for them. 3. His ſpecial providence. Verſ. 5.
2. *A Judge of the Widows.* He cares for his people, when deſerted, and for whom no man cares; and when expos'd to injury, a Huſband to her he is, even then; Even our God is ſuch in his Holy Habitation; That God, whoſe preſence is repreſented by this Ark. To his Church in general.
3. *God ſets the ſolitary in Families.* He makes the barren woman to keep houſe, and to be a joyful Mother of Children: As alſo the barren woman, the children, the *Gentile* Church, that had no Husband, to bring forth children to God. Verſ. 6.
4. *He brings forth thoſe which are bound with chains.* As *Joſeph, Jeremy, Daniel, Peter, Paul.*
5. On the contrary. *But the rebellious dwell in a dry land.* Periſh for want and hunger.
4. From his ſpecial providence toward his people *Iſrael*, to which he makes his way by an Elegant Apoſtrophe, *O God, when thou wenteſt out before thy people*; and amplifies it by many particulars. As, To *Iſrael* in ſpecial. Verſ. 7.
1. Gods going before them, and marching along with them, in *Egypt*, in the Wilderneſs: all which time there were manifeſt ſigns of his preſence. *For the earth ſhook, the heavens alſo dropt at the preſence of God, even as* Sinai *alſo was moved at the preſence of God, the God of* Iſrael. Verſ. 8.
2. Gods proviſion for them after he gave them the poſſeſſion of the Land. He fed, ſuſtain'd them there, counted them his inheritance, and gave them rain and fruitful ſeaſons. *Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thy inheritance when it was weary. Thy Congregation hath dwelt therein. Thou, O God, of thy goodneſs haſt prepared for the poor.* Verſ. 9. Verſ. 10. Verſ. 11.
3. The Victories he gave them over their enemies, expreſſed, *verſ.* 12. To which he prefaces, by intimation of the ἐπινίκιον as was then uſually ſung by the women and damoſels of thoſe times, *verſ.* 11. *The Lord gave the Word, i.e.* either the Word of Warre, or elſe the matter and occaſion to theſe ſongs, and then *great was the company of the damoſels that publiſhed it.* As *Miriam, Deborah*, &c. 2. And in their ſongs, they ſung, *Kings with their Armies did fly apace, and they that tarried at home divided the ſpoile.* So great was the prey. 12.
4. The deliverance he ſends from troubles, and the advance and joy he after gives them. *Though ye have lien among the pots, i.e.* caſt aſide as ſome uſeleſs, old, or broken crok, been *merſuara*, the off-ſcouring of all things, *yet ye ſhall be as the wings of a Dove covered with ſilver, and her feathers with yellow gold, i.e.* ſhining and glorious. The alluſion, I gueſs, is from ſome ſtandard, whoſe portraiture and device was a Dove ſo overlaid. The *Babylonian* Enſign was a *Dove.* Scaliger. *Etſi jacueritis, ſplendebitis.* 13.

And this he farther declares by another ſimilitude. *When the Almighty ſcattered Kings in it*, or for her, *i.e.* his Church, *it was white, i.e.* gliſtering, glorious, to be ſeen a far off, *as was* 14.

PSAL. LXVIII. Ἐπινικὸς.

DIverſe conjectures there are of the occaſion of the compoſure of this *Pſalm*; But the moſt probable is, that it was compoſed by *David*, when he brought up the Ark of God, which was the Type of the Church, and Symbol of Gods preſence to *Jeruſalem*. This, after it was ſent home by the *Philiſtines*, reſted firſt in the obſcure Lodge of *Aminadab*, then for a while it ſtay'd with *Obed-Edom*, near ſixty years in both places. It was *Davids* care to provide a fit room for it in the head of the Tribes, even in his own City. And to expreſs his joy, and honour the Solemnity, *David* led the way, dancing with all his might in a linnen Ephod, and all the houſe of *Iſrael* followed with ſhouts and inſtruments of Muſick in a Triumphant manner. Now that the Quire might not want how to expreſs their joyful affections, the ſweet Singer of *Iſrael* ſcored this *Antheme*, and began the *Verſe* himſelf, as was commanded at the remove of the Ark, *Numb.* 10. 35.

The *Pſalm* hath ſix parts.
1. The Entrance or *Exordium*, from *verſ.* 1. to 4.
2. An Invitation to praiſe God, *verſ.* 4.
3. The Confirmation of it by divers Arguments, from *verſ.* 4. to 24.
4. A lively deſcription of the Triumph or Pomp in the Arks deportation, from *verſ.* 24. to 28.
5. A Petition, which hath three parts, from *verſ.* 28. to 31.
6. An exhortation to all Nations to praiſe God, from *verſ.* 31. to the end.

1. A prayer or Acclamation, that God ariſe. The firſt part; Verſ. 1. The conſequence. 1. To his enemies deſtruction. Verſ. 2.

1. *Let God ariſe*, is either a Prayer, or an Acclamation. A Prayer that he would, or an Acclamation that he doth ſhew his power and preſence, of which the conſequence would be double.
   1. Toward his enemies deſtruction, for which he prayes, *Let his enemies be ſcattered. Let thoſe that hate him, fly before him.* 2. Which he illuſtrates by a twofold compariſon.
      1. *As ſmoke*, when it is at the higheſt, *is driven away, ſo drive them away.*
      2. *As wax eaſily melts at the fire, ſo let the ungodly periſh at the preſence of God.*

2. To good men joy. Verſ. 3.

   2. Toward good men his ſervants, which is quite contrary to the other, *Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice.* As it fell out at this time. For when the Ark was taken by the *Philiſtines*, the glory was departed from *Iſrael*, and there was nothing but ſadneſs and ſorrow. *Phinehees* Wife named her child *Ichabod*. But with the return of the Ark, the glory return'd, and there was nothing but joy and gladneſs.

The ſecond part. He exhorts to praiſe God. Verſ. 4.

2. And ſo by an Apoſtrophe he turns his ſpeech to all good men, and exhorts them to praiſe God.
   1. *Sing unto God.* Let it be done with your voice, aloud, publickly.
   2. *Pſallite. Sing praiſes to his Name.* Let it be done with inſtruments of Muſick.
   3. *Extoll him*, or *ſternite viam ejus*: as in a triumph, and was in uſe when our Saviour rode into *Jeruſalem*, when they cut down branches, and ſtrew'd their garments in the way.

3. And

3. And ſo *David* enters upon his Confirmation, producing his reaſons, why they ſhould praiſe God. The reaſons. The third part.
1. Drawn from his Majeſty. *He rides upon the heavens*, *i.e.* rules in heaven. 1. Gods Majeſty. Verſ. 4.
2. From his Eſſence. *By his name, Jah*, the contract of *Jehovah, I am.* He gives Eſſence to all things; therefore, *Rejoice before him.* 2. His Eſſence.
3. From his general providence and goodneſs toward his Church. 3. His ſpecial providence. Verſ. 5. To his Church in general.
1. *He is the Father of the fatherleſs.* Loves, cares for, provides an inheritance for them.
2. *A Judge of the Widows.* He cares for his people, when deſerted, and for whom no man cares; and when expos'd to injury, a Huſband to her he is, even then; Even our God is ſuch in his Holy Habitation; That God, whoſe preſence is repreſented by this Ark.
3. *God ſets the ſolitary in Families.* He makes the barren woman to keep houſe, and to be a joyful Mother of Children: As alſo the barren woman, the children, the *Gentile* Church, that had no Husband, to bring forth children to God. Verſ. 6.
4. *He brings forth thoſe which are bound with chains.* As *Joſeph, Jeremy, Daniel, Peter, Paul.*
5. On the contrary. *But the rebellious dwell in a dry land.* Periſh for want and hunger.
4. From his ſpecial providence toward his people *Iſrael*, to which he makes his way by an Elegant Apoſtrophe, *O God, when thou wenteſt out before thy people*; and amplifies it by many particulars. As, To *Iſrael* in ſpecial. Verſ. 7.
1. Gods going before them, and marching along with them, in *Egypt*, in the Wilderneſs: all which time there were manifeſt ſigns of his preſence. *For the earth ſhook, the heavens alſo dropt at the preſence of God, even as* Sinai *alſo was moved at the preſence of God, the God of* Iſrael. Verſ. 8.
2. Gods proviſion for them after he gave them the poſſeſſion of the Land. He fed, ſuſtain'd them there, counted them his inheritance, and gave them rain and fruitful ſeaſons. *Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thy inheritance when it was weary. Thy Congregation hath dwelt therein. Thou, O God, of thy goodneſs haſt prepared for the poor.* Verſ. 9. Verſ. 10. Verſ. 11.
3. The Victories he gave them over their enemies, expreſſed, *verſ.* 12. To which he prefaces, by intimation of the ἐπινίκιον as was then uſually ſung by the women and damoſels of thoſe times, *verſ.* 11. *The Lord gave the Word, i.e.* either the Word of Warre, or elſe the matter and occaſion to theſe ſongs, and then *great was the company of the damoſels that publiſhed it.* As *Miriam, Deborah*, &c. 2. And in their ſongs, they ſung, *Kings with their Armies did fly apace, and they that tarried at home divided the ſpoile.* So great was the prey. 12.
4. The deliverance he ſends from troubles, and the advance and joy he after gives them. *Though ye have lien among the pots, i.e.* caſt aſide as ſome uſeleſs, old, or broken crok, been *περιψωμα*, the off-ſcouring of all things, *yet ye ſhall be as the wings of a Dove covered with ſilver, and her feathers with yellow gold, i.e.* ſhining and glorious. The alluſion, I gueſs, is from ſome ſtandard, whoſe portraiture and device was a Dove ſo overlaid. The *Babylonian* Enſign was a *Dove.* Scaliger. *Etſi jacueritis, ſplendebitis.* 13.

And this he farther declares by another ſimilitude. *When the Almighty ſcattered Kings in it*, or for her, *i.e.* his Church, *it was white, i.e.* gliſtering, glorious, to be ſeen a far off, *as was* 14.

the ſnow upon the top of Salmon, with which it was for the moſt part covered.

Verſ. 15. 5. From Gods eſpecial preſence among them; which that he might make the more evident, he enters upon the commendation of the Hill of *Zion*, to which the Ark at this time was to be brought, comparing it with other Hills, eſpecially with *Baſan*. That is a Hill of God, a high, plentiful, fertile Hill. As if he had ſaid, So much I grant, to them, to other Hills. But

16. *Why leap you ſo, ye Hills?* why are you ſo proud? why do you inſult? why do you boaſt of your vines, your fruits, your paſtures, your cattle? *Zion* hath the preheminence of you all in two reſpects.

1. For Gods continual inhabitation, and more than ordinary preſence in it. *This is Gods Hill, in which it pleaſeth him to dwell, yea the Lord will dwell in it for ever.*

17. 2. For his defence of it. *The Chariots of God are twenty thouſand, even thouſands of Angels*, and theſe are for the defence of *Zion*, his Church, *for God is among them as in* Sinai, *in the holy place.* In glory and Majeſty there in *Sinai*; and in glory and Majeſty here in *Zion.*

Two Arguments more to praiſe God. 1. The Arks aſcenſion, which was a Type of our Saviours. Verſ. 18. And yet he hath not done with his Arguments to perſwade us to praiſe God; Two there are yet behind. 1. His ſtrange and wonderful works. 2. And the performance of his promiſes. Now among his great works, there was none ſo glorious as was the *Aſcenſion* of our Saviour, of which the Arks aſcenſion to *Jeruſalem* at this time, was a type, and therefore he inſtanceth in that.

1. Before which it may well be thought, that *David* and the people uſed theſe words of Acclamation, *Aſcendiſti in altum, Thou haſt aſcended up on high, i. e.* Thou, O God, whoſe preſence is ſhadow'd out by the Ark, haſt aſcended from an obſcure houſe, to a Kingly Palace, *Zion.*
2. *Thou haſt led captivity captive*; thoſe that led us captives, being captives themſelves, and now led in Triumph.
3. *Thou haſt received gifts for men, i. e.* ſpoils, and gifts from the Kings that be conquered, or who now became homagers unto him, and redeemed their peace.
4. *Yea, for the rebellious alſo*, formerly ſo, but now Tributaries.
5. *That the Lord God might dwell among them.* Might have a certain place to dwell in, and the Ark not carried from place to place as before.

This is the literal ſenſe, but the Myſtical is other, and muſt be referr'd to our Saviours Aſcenſion, the Apoſtle being our Author for it, *Eph.* 4.

1. *Aſcendiſti in altum. When the cloud carried him from earth to heaven.*
2. *Then he led captivity, i. e.* Thoſe which captiv'd us, captive, *viz.* Death, the Devil, Sin, the power of Hell, the curſe of the Law.
3. *He receiv'd, and gave gifts to men.* 1. The *Apoſtles, Evangeliſts, Prophets, Doctors, and Teachers*, were thoſe gifts. 2. χαεις χαεισματα. Graces, Gifts of the Spirit.
4. *Yea, for the rebellious alſo. Paul* a perſecutor call'd. *Auſtin* a *Manachean*, &c.
5. *That he might dwell among them*; for to that end St. *Paul* ſaith, theſe gifts were given, *to the work of the Miniſtry, to the edification of the Church, to the building up the body of Chriſt*, Epheſ. 4.

Of Chriſts aſcenſion, two effects. 1. To his enemies. The two effects then of this Aſcenſion were, One toward his enemies, the other for his friends. *When thou aſcendeſt up on high.*

1. *Thou ledſt captivity captive.* That was the conſequent on his enemies.

2. *Thou*

2. *Thou receiveſt, and gaveſt gifts*: That's for his friends; for which he ſings a *Benedictus*, *Bleſſed be God*; for he comes over both theſe again, but by an *Epanodos*, ſpeaking of the laſt firſt. — 2. To his friends. Ver. 19. Ver. 20.
   1. The gifts to his friends: *Bleſſed be God, which loadeth us with benefits, even the God of our ſalvation*: He that is our God, is the God of ſalvation, and unto God the Lord, *belong the iſſues from death*; he knows many wayes to deliver, even *in ipſa morte*, when there is no hope.
   2. The conqueſt of his enemies, for ſuch he counts obſtinate, impenitent, and malicious ſinners; thoſe he will deſtroy, even the higheſt, the heads of them: *God ſhall wound the head of his enemies, and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.* — 21.

2. His laſt Argument, is, Gods performance of his promiſe to his to ſave them, as if he had ſaid, Although you ſhould be in ſo great ſtraits as you were in the Wilderneſs, when you fought with *Og* King of *Baſan*, or at the red Sea, yet I will fetch you out, and deliver you, as I did them; his word is paſt for it, *The Lord ſaid*, — 2. The ſalvation of his people. Ver. 22.
   1. *I will bring again from Baſan*; from dangers as great as that was. — Ver. 23.
   2. *I will bring my people again from the depth of the Sea*, when there is no hope.
   3. And for thy enemies, they ſhall be deſtroyed by a great effuſion of blood; *That thy foot may be dipped in the blood of thy enemies, and the tongue of thy Dogs in the ſame*: Thou ſhalt waſte, and be glutted with their blood.

4. And now he deſcends by an elegant ὑποτύπωσις, to ſet before our eyes the pomp and ſhew which was uſed in the Aſcent and deduction of the Ark, and the proceeding of it. — The pomp at the aſcent of the Ark. The fourth part
   1. The people were all preſent to ſee the pomp: *They have ſeen thy goings, O God, even the goings of my God, my King, in the Sanctuary.* — 24.
   2. The manner uſed in the pomp: *The Singers go before, the Players on Inſtruments followed after*, amongſt them were the Damſels playing with Timbrels. — 25.
   3. In the pomp they were not ſilent; and that they be not, he exhorts them, *Bleſs ye the Lord in the Congregations, ye that are of the Fountain of Iſrael*, i. e. *Jacobs poſterity.* — 26.
   4. And he gives in the Catalogue of the Tribes that were preſent, all, but theſe eſpecially. — 27.
      1. *There is little Benjamin, Jacobs* youngeſt ſon, or now the leaſt, waſted with War, *with their Ruler*, the chief Prince of their Tribe.
      2. *The Princes of Judah, and their Counſel.*
      3. *The Princes of Zebulun, and Princes of Napthali*, the fartheſt Tribes, therefore the neareſt.

5. And in the midſt of the pomp, he interſerts a prayer, which hath three Votes, before which he prefixeth this ingenuous acknowledgment, that all the power and ſtrength of the Kingdom of *Iſrael* was from God; *Thy God hath commanded thy ſtrength*; and then he prays, — To the pomp he annexeth a prayer. Ver. 28.
   1. For the confirmation, eſtabliſhment, continuance of this ſtrength: *Strengthen, O God, that which thou haſt wrought in us*; and let this be evidenced *by the Kings and Tributaries that ſhall bring gifts*: *Becauſe of thy Temple at Jeruſalem, ſhall Kings bring preſents to thee.* — 1. For confirmation of the Kingdom. 29.
   2. For the conqueſt and ſubduing of the enemy, untill they become Tributaries, and do their Homage: *Rebuke the company of Spear-men, the multitude of the Bulls and Calves of the people*, i. e. Kings, Princes, and their potent Subjects, *till every one ſubmit himſelf with pieces of ſilver; ſcatter thou the people that delight in War.* — 2. For conqueſt of the enemies. 30. For increaſe of the Kingdom.
   3. For the increaſe of Chriſts Kingdom, of which *Davids* was but a Type by the acceſs of the *Gentiles*: *Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands to God*: Theſe by a *Synecdoche* put for all Nations. — 31.

5. This

The fifth part. He renews his invitation to praiſe God. 32. And that all Nations do it. His Reaſons. 33. 1. The Majeſty of God. 2. His protection. 34. 3. His goodneſs to his Church. 35.

5. This excellent *Pſalm* draws now toward a Concluſion, and it is a reſumption of that he principally intended, *viz.* that God be bleſſed, honoured, praiſed; to which he firſt exhorts, and then ſhews new Reaſons for it.

1. He exhorts all Nations to perform this Duty; before the *Jewes*, but now all univerſally: *Sing unto God ye Kingdoms of the Earth, O ſing praiſes to the Lord.* Selah.

2. His Reaſons to perſwade it.
   1. The Majeſty of God teſtified.
      1. By his works: *To him that rides upon the Heaven of Heavens which were of old.*
      2. His power, in his Thunder, in his Word: *He doth ſend forth his voyce, and that a mighty voyce.*
   2. His wiſe protection and providence to his people: *Aſcribe ye the power to God, his excellency is over Iſrael, and his ſtrength is in the Cloud.*
   3. His communication of himſelf to his Church in particular.
      1. *O Lord thou art terrible out of thy holy places.*
      2. *The God of Iſrael is he that gives ſtrength and power to his people.*
      3. *Bleſſed be God*, with that *Epiphonema* he concludes.

The Prayer collected out of the ſixty eight *Pſalm.*

O God, in Majeſty terrible, in thy protection of thy people moſt merciful; ſince thy power is ſo great, thy preſence ſo powerful, that at the blaſting of the breath of thy Noſtrils, thy enemies vaniſh as a vapour when it is raiſed to the higheſt, and thoſe that hate thee, haſte from thy preſence; Why art thou abſent from us? why ſleepeſt thou in this needful time of trouble?

O Lord, awake, and ariſe for us, and ſcatter our, nay, thy enemies; Ver. 1. **they hate not us, but thee, and thy Law, and Ordinances; make them to flie from thy face,** Ver. 2. drive them away as ſmoke; as wax conſumes and melts before the fire, ſo let the wicked periſh at thy preſence, O God; **ſo ſhall the righteous have juſt occaſion to rejoyce,** Ver. 3. they ſhall rejoyce before thee their God, they ſhall be exceedingly joyful.

O God, Thou art infinite in thy Eſſence, wonderful in thy works, moſt merciful in thy wayes to the ſons of men: Thou rideſt above upon the Heavens, **when we crawle upon this Dunghill of Earth;** Thou art Jehovah, **and haſt a being in thy ſelf; a time there was when we were not, and the time will come when we ſhall not be; and what we are at preſent, we have from thee; O let us live then, and we will praiſe thee;** Turn away thy wrath from us, and we will rejoyce before thee, and ſing praiſes to thy Name. 4.

As Orphans we are in this World, be thou our Father; as Widows, be thou our Husband; **deſtitute we are, without any humane help, left alone,** Ver. 5. and ſolitary, **O gather us into Families and Societies; for our rebellions againſt thee,** 6. bound we are with Chains, and brought into a dry Land; **hear the groans and ſighs we ſend up unto thee, and out of thy holy habitation make it appear, that thou art preſent with us; look upon the humble, conſider thy diſperſed and diſtracted people,** have pity on the Widows and Orphans, **and let us dwell once more together in peace, unity, and plenty.**

O God, when thou wenteſt before thy people Iſrael, when thou didſt lead them Ver. 7. through the Wilderneſs, then thou didſt march before them in a cool Cloud by day, and in a Pillar of fire by night; the dull and heavy earth was moved at thy preſence, 8. the Heavens drop't Manna, the Clouds ſhot forth lightnings, even Sinai it ſelf trembled, when thou gaveſt thy Law unto thy people, and after thou brought'ſt them into a wealthy Land. 9. **O Lord, thy power is yet the ſame, and thy goodneſs immutable, go out before us a ſinful Nation, and yet** thy people, as thou didſt

didſt rain down Manna for them, ſo alſo we beg of thée to ſend us neceſſaries from above; and let this our Land, that hath béen long afflicted with many evils, enjoy a quiet peace, and her inhabitants the fruits of peace; confirm us Lord in that inheritance which thou haſt given us, let thy Congregation dwell therein; and of thy goodneſs, not for our merits, prepare and provide meat and rayment for thy people that hath béen long oppreſſed by Tyrants. 10.

We have heard with our ears, O God, and our Fathers have told us, what thou haſt done in their time of old; great is the company that have publiſhed in our hearing, that by thy mighty power Kings with their Armies did flie, and haſte away, and that thou haſt given the ſpoil to be divided among thy Houſhold-ſervants. 11. 12.

This puts us in hope, that we, even we that have béen for a long time caſt aſide, as the off-ſcouring of all things, and black and inglorious by many preſſures, ſhall yet be called for again, and ſet in our inheritances; our Dove-like and innocent faces ſhine as ſilver, and gliſter as gold; the Snow upon the top of Salmon ſhall not be ſo white, as ſhall our innocence, when thou by theſe afflictions haſt purged away our droſs, and melted away our tin. 13.

Such a mercy we cannot expect for our own ſakes, for we are a ſinful people; but Lord remember Zion, and be gracious to Jeruſalem; This is the Hill of God, in this thou deſireſt to dwell, this thou haſt choſen to dwell in for ever: Shall then the other Hills inſult over it? ſhall the Kings of the Nations, and prime of Tyrants trample it to the duſt; Thy Chariots, O God, are twenty thouſands, even thouſands of Angels, and thou Lord art among them, as in Sinai. 14. 15. 16. 17. 18.

Now Lord ſhew thy ſelf in glory, aſcend on High, get the victory, and triumph over the enemies of thy Church, lead them Captives that have captiv'd us, and make them bring and offer thee gifts, that have robbed thy Temples; and ſo change the hearts of the rebellious, That thou Lord may'ſt dwell among them, and be acknowledged and worſhipped by them. 22.

Bring thy people, O Lord, out of their troubles, as thou of old didſt deliver thy choſen from the fury of Og the King of Baſhan; or thy people Iſrael from the hands of Pharoah, that purſued them to the depths of the red Sea: Wound the head of thy enemies, and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs; let thy Beloved waſh their feet in the blood of their enemies, and let the very Dogs lick their blood; wiſely they wrought againſt us, conceiving they had incloſed us, but thou art our God, the God of our Salvation; to thée belongs, and thou haſt ſhewed, that there be in thy power many iſſues from death; for where the help of man hath failed, Thou haſt reached forth thy hand, and delivered us from the jaw of the Lyon, and the paw of the Bear: Bleſſed then be the Lord, which daily loads us with benefits, even the God of our ſalvation. 21. 23. 20. 19.

Make thy Word perfect, O our God, rebuke the multitude of the Spearmen, reſtrain the fury of thoſe whoſe rage and anger againſt us is no leſs than that, of enraged Bulls, ſtill the tumults of the people, ſcatter all thoſe that delight in War; for thy Temples ſake at Jeruſalem, be propitious unto us, and ſtrengthen that O God, which thou haſt wrought in us: Bring down our enemies, till they ſubmit every one, and humbly bring pieces of ſilver, untill Princes come out of Egypt, and ſtrangers ſtretch forth their hands, and become Homagers to thee our God. 30. 29. 31.

O how glorious will be thy praiſe, how excellent thy Name, when all the Kingdoms of the earth with one heart, and one voyce, ſhall ſing praiſes to thee. Ver. 32.

Thou rideſt upon the Heavens which were of old, Thou ſpeakeſt from thence in Thunder, and ſendeſt out a mighty voyce; therefore will we aſcribe ſtrength unto our God, which is the God of Iſrael. 33. 34.

O God, Thou art wonderful and terrible out of thy holy place, when thou communicateſt thy preſence to thy ſervants; Thou art the God of Iſrael, that gives ſtrength and power unto thy people. Bleſſed therefore be our God. Amen. 35.

PSAL.

PSAL. LXIX. Εὐκτικὸς.

IN this *Pſalm*, *David* ſhews to what extream ſtraits he was brought by malicious enemies; and yet he is but the Type, for the bitter paſſion of our Saviour are by theſe not obſcurely ſet out to us.

The parts are:
1. *Davids* prayer, and the Reaſons he uſeth for help, from *ver.* 1. to 23.
2. An imprecation againſt his enemies, from *ver.* 23. to 31.
3. His profeſſion of thanks, from *ver.* 30. to the end.

The firſt part. His prayer, and the occaſion and reaſon.

1. He petitions, *Save me, O God*, ver. 1. and then adjoyns his Reaſons, which are many.

1. His preſent danger. Ver. 1.

1. The preſent condition in which he was in, expreſſed by divers Metaphors, comparing his enemies *to waters, deep waters, deep mire, great floods.*

2.
1. *Save me, for the waters are come in unto my ſoul.*
2. *I ſink in the deep mire, where there is no ſtanding.*

3.
3. *I am come into the deep waters, where the floods overflow me*; no more hope for me to eſcape without thy help, than for a man of life, who is compaſſed with the waves of the Sea.

Yea, and that which adds to my grief, I call to thee, and thou ſeemeſt not to hear.

3.
1. *I am weary of my crying.*
2. *My throat is dry.*
3. *My eyes fail while I wait upon my God*; nothing is wanting on my part, and yet I have no anſwer, and yet I will wait ſtill, *for thou art my God.*

2. From his enemies.

2. Farther yet; when I conſider my enemies, I have reaſon to cry, *Save me*; for they are malicious: 2. Many: 3. Mighty: 4. Injurious.

4.
1. Malicious: *They hate me without a cauſe.*
2. Many: *They are more than the hairs of my head.*
3. Mighty and injurious: *They that would deſtroy me, being my enemies wrongfully, are mighty*; *Then reſtored that I took not away.*

3. From his innocence.

3. From his innocence, touching which he appeals to God; *O God, Thou knoweſt how guilty I am of that which they impute to me for fooliſhneſs*, viz. *I am not guilty, and yet my faults are not hid from thee.* Before thee I confeſs that I am a ſinner, but not guilty of any folly done to them; for that which they call folly, *viz.* thy Service, is my greateſt wiſdom.

5.

6.

4. From the hurt may come by it.

4. Leſt if he ſuffer thus, and be not ſaved, others then by it will be diſcouraged, fall away, and judge it a vain thing to depend and rely upon thee; and therefore he prayes, *Let not them who wait upon thee, O Lord God of Hoſts, be aſhamed for my cauſe*; *let not them who ſeek thee, be confounded through me, O God of Iſrael.*

5. That he ſuffers for Gods ſake.

5. And the fifth Reaſon he gives, which may be moſt perſwaſive that God hear and ſave, *viz.* that what we ſuffer is not for his own, but for Gods ſake: *Becauſe for thy ſake have I ſuffered reproach, ſhame hath covered my face*; *for this I am become a ſtranger to my Brethren, an Alien to my mothers children.* And upon this cauſe he prayes, *uſq;* *ver.* 13. and ſhews how he was affected toward God, that he might make it appear, that for this cauſe it was he ſuffered: 2. And then how for it they were affected to him.

8. An ἐπιμονὴ.

For it was for,

1. His zeal.

9.

1. He was zealous for his God: *The zeal of thy houſe hath eaten me up*; and for this he ſuffered: *The reproaches of them that reproached thee, are fallen on me.*

2. A penitent.

2. He was religious, a Penitent, faſted, *uſq; ad caſtigationem animæ*; *I wept, and*

and chaſtned my ſoul with faſting; but when I did this, *that alſo was turned to my reproof.* 10.

3. He humbled himſelf even to wear Sackloth; *I made Sackloth my garment*; but he could not ſo pleaſe neither, *I became a Proverb to them*, to them of all ſorts. 11.

1. To the high, and ſuch as were in Authority: *Thoſe that ſit in the Gate ſpeak againſt me.* 12.

2. To the low, common and ordinary people: *And I was the ſong of the Drunkards.*

2. This I ſuffer for thy ſake, and therefore he now renews again his Petition, and enforceth it near upon the ſame Arguments; and firſt he prayes earneſtly, hoping that he hath choſen for this a fit ſeaſon: *But as for me, my prayer is unto thee in an acceptable time.* He renews his Petition.

1. *Hear me*, ver. 13. *Deliver me, let me not ſink, let me be delivered*, ver. 14. *Let not the water-flood overflow me, neither let the deep ſwallow me, &c.* And again, *Hear me, O Lord, turn unto me*; *Hide not thy face from thy ſervant*; *Hear me ſpeedily*; *Draw nigh to my ſoul, and redeem it*; *Deliver me.* 13. 14. 15. 16.

2. Thus earneſt he was in his prayer, and his Arguments to perſwade Audience: are, 17.

1. Gods goodneſs, mercy, truth: *In the multitude of thy mercy hear me, in the truth of thy ſalvation: Hear me, O Lord, for thy loving-kindneſs is good*; *Turn unto me according to the multitude of thy tender mercies.* 18. 13.

2. I am in very great troubles and dangers: *In the mire, and like to ſink*; *in deep waters that overflow, and are ready to ſwallow me*; *in a pit, whoſe mouth is ready to ſhut upon me*; *I am in trouble, therefore hear me ſpeedily, and deliver me.* 16. 14. 15.

3. I am thy ſervant, 'tis for my ſervice to thee I ſuffer; *therefore hide not thy face, &c.* 17.

4. *Do it, do it, becauſe of my enemies*; as if he had ſaid, Though I be not worthy for whom thou ſhouldſt do this, yet mine enemies are ſuch, that they deſerve no favour, they deſerve not that I be left in their hands. 18.

1. They are ſcorners, and that thou knoweſt: *Thou haſt known my reproach, my ſhame, and my diſhonour*; *my Adverſaries are all before thee*; in thy ſight they do it. 19.

2. And this their baſe uſage toucheth me near, and puts me into an agony; *Reproach hath broken my heart, I am full of heavineſs.*

3. My friends ſtand afar off, flie, and forſake me: *And I looked for ſome to take pity, but there was none*; *and for comforters, but I found none.* 20.

4. Laſtly, they were inhumane: *They gave me Gall to eat, and in my thirſt they gave me Vinegar to drink*: Nothing more true than theſe four degrees in Chriſts Paſſion, ſuch enemies he found, ſuch *Jewes.* 21.

2. His prayer being ended, he fitly ſubjoins a heavy imprecation by way of a Prophecy. The ſecond part. An imprecation.

1. And firſt he prayes, That as they gave him Gall and Vinegar in his thirſt, that they might find the like at their Table: *Let their Table be made a ſnare to them, and that for their welfare a Trap*: A heavy judgment, when that which God ordains for our neceſſity, delight, content, health, proſperity, ſhould be our hurt, diſcontent, ſickneſs, death. 22. The degrees are eight.

2. That they be ſtruck blind, and he means not ſo much in body, as in mind; a grievous judgment, when a man can neither ſee imminent dangers, nor future evils: *Let their eyes be darkned that they ſee not.* 23.

3. That they be infeebled in their bodies and counſels, *Make their loyns continually to ſhake*; i. e. let them be unfit for War and action; or, as Saint *Paul* renders it, *Ever bow down their backs*, let them be in perpetual ſlavery, and carry burdens. 24.

4. That they ſuffer ſpeedily, greatly, and continually.

1. Greatly; for he prays, *effunde*, *poure out*, and that is commonly out of a full Veſſel, and plentifully.

25. 2. Speedily; *Poure out thy indignation on them*; for Συμὸς ἄξυς ἔστ καὶ ὀλιγοχρόνιος. Baſil.

3. Perpetually; *Let thy wrathful anger take hold of them*; for ὀργὴ βαρυτέρα καὶ μονιμωτέρα.

26. 5. That their Countrey be waſted, and their poſterity thruſt from their inheritance and houſes: *Let their habitation be deſolate, and none dwell in their Tents:* And here the Prophet interſerts a Reaſon, which was their ἐπιτιμητικὸν, or which is worſe, their adding affliction to affliction; ſo far from commiſeration, that they help to increaſe the grief of thoſe whom God hath wounded; *For they perſecute him whom thou haſt ſmitten, and they talk to grieve thoſe whom thou haſt wounded.*

27. 6. That they may fill up the meaſure of their iniquity, and ſo be ripe for Gods Sickle, *Add iniquity to iniquity*; withdraw thy grace, that they ſin freely.

28. 7. That they dye in the ſtate of impenitency, *Let them not come into thy righteouſneſs.*

8. That they finally periſh, *Let them be blotted out of the Book of the living, and not be written with the righteous.*

The third part. He ſings praiſe Ver. 29. 30. 31. And aſſures himſelf of Gods acceptance. The effects ſhall be,

3. Hitherto we have heard *Davids* complaints and prayers; but now out of the ſenſe of divine protection, he breaks out into praiſes.

1. He confeſſes his own condition: *As for me, I am poor and ſorrowful*; and then acknowledgeth Gods help; *Let thy ſalvation ſet me on high.*

2. Then with full voyce he ſings praiſe: *I will praiſe the Name of God with a Song, and will magnifie it with Thanksgiving.*

3. And of this praiſe he promiſeth himſelf acceptance: *This alſo ſhall pleaſe the Lord better than an Oxe or Bullock, that hath Horns and Hoofs.*

1. Joy to the afflicted. 32.

And the effect of this his praiſe for his deliverance, will be double: Firſt, upon the godly poor afflicted people; and ſecondly, upon the whole World;

1. The effect upon the poor will be joy: *The humble and meek ſhall ſee this, and be glad; and your heart ſhall live that ſeek God*; their ſad heart ſhall revive.

33. 2. The Reaſon is; *For the Lord heareth the poor, and deſpiſeth not his Priſoners: David* and Chriſt he heard, and this gives aſſurance that he will hear *ſuos vinctos*, thoſe that ſuffer for him.

2. Thankſgiving in all men. 34.

Then ſecondly, the effect it ſhall have upon the whole World, is a general Thankſgiving.

1. *Let the Heaven and the Earth praiſe him, the Seas, and every thing that moveth therein.*

2. And the Reaſon he gives for it, is worth noting, which is, his goodneſs to his Church and people.

35. For Gods goodneſs to his Church.

1. In ſaving them from their enemies: *He will ſave Zion.*

2. In confirming his Kingdom among them: *He will build the Cities of Judah.*

3. In giving them ſecurity and peace; *That men may dwell there, and have it in poſſeſſion.*

36. 4. In conſerving it perpetually, that the Gates of Hell ſhall not prevail againſt it: *The ſeed alſo of his ſervants ſhall inherit it, and they that love his Name ſhall dwell therein:* Not Hypocrites, but they *who love him ſincerely, and worſhip him in Spirit and Truth.*

THE

The Prayer collected out of the ſixty ninth *Pſalm.*

O Bleſſed Lord God, who art more ready to grant, than we to aſk, let this be the time when my prayer ſhall be accepted by thee; O God, in the multitude of thy mercy hear me. Hear me, O Lord, for thy loving-kindneſs is good; Turn unto me, according to the multitude of thy tender mercies; and hide not thy face from thy ſervant, for I am in trouble: Hear me ſpeedily, and ſave me, O my God. Ver. 13. 16. 17. Ver. 1.

The waters are come even unto my ſoul, O let not the water-flood overflow me, neither let the deep ſwallow me up; and let not the pit ſhut her mouth upon me: I ſink in deep mire, where there is no ſtanding; deliver me out of the mire, and let me not ſink. Now in the midſt of theſe extremities, I am weary with crying unto thee, my throat is dry and hoarſe through my daily complaining; yea, and my eyes are grown weak and dim in looking upward, and in waiting for help from my God; Draw nigh then unto my ſoul, and redeem it, and let me have an experience of the truth of thy ſalvation. Ver. 1. 15. Ver. 2. 14. 3. Ver. 18. 13.

My enemies, O Lord, are many and mighty, and malicious; Thoſe that hate me, are more in number than the hairs of my head: Mighty they are alſo, and moſt injurious; for they call me to an account for that I never took, and puniſh me for that I never deſerved: O Lord, Thou knoweſt my fooliſhneſs, and my faults are not hid from thee, againſt thee only I have ſinned, but to them I have done no harm; and yet ſuch is their malice, that they ſeek to deſtroy me wrongfully, and without any cauſe of mine ſeek to take away my life. Ver. 4. Ver. 5. Ver. 4.

To thee, O Lord, all things are manifeſt, Thou haſt known my reproach, my ſhame, and my diſhonour, and my Adverſaries are alwayes before thee; and this reproach is ſo great, that it hath even broken my heart, and I am full of heavineſs; and which is yet more grievous, in this my diſtreſs, I looked for ſome to take pity on me, but I found none; and for comforters, but I found none; for not only my enemies afflicted me, but even my friends ran from me, and forſook me. I am become, as it were, a ſtranger unto my Friends and Brethren, and an Alien to thoſe who are of my own blood, my mothers children, and moſt familiar friends ſtand ſtaring upon my trouble, deny me, and afford me no comfort. 19. 20. Ver. 8.

And all this is done unto me without any fault or offence of mine, it is for thy ſake I have born this reproach: For thy ſake ſhame hath covered my face; for the zeal of thy Houſe hath eaten me up: I have been very zealous for the Lord God of Hoſts, they have thrown down thine Altars, and ſlain thy Prophets with the edge of the Sword; very ſtudious I have been, and fervent to maintain thy Religion in its purity, which others have caſt down; and in it, ſo much as lies in them, have reproached thee; but the reproaches of them that reproached thee, are fallen upon me. Ver. 7. 9. 10.

Becauſe thy Name was diſhonoured, I wept, I chaſtned even my ſoul with faſting; and whereas I ought for this to have been more dear unto them, I became a ſcorn; even my humiliation and acts of repentance, were turned to my reproach: I teſtified alſo my ſadneſs, by my Sackloth; and for this, I became a Proverb of reproach. The Judges, the chief of the City, they which ſit in the Gates, ſpeak againſt me, condemning me, and detracting from me; and as for the common, ordinary ſort of people, the Drunkards, they made ſongs of me. In a word, They gave me Gall to eat, and Vinegar to drink; ſo inhumane they were, that whereas in my greateſt ſufferings and extremities they ought to have refreſhed and relieved me, they increaſed my ſorrows, and under a colour of refreſhment, added affliction to the afflicted. 11. 12. 21.

Now in the midſt of theſe grievances, that which moſt grieves my heart, is, the ſcandal of the Croſs; afraid I am, leſt that any of thy people looking upon thoſe things which I ſuffer, ſhould eſteem me ſtricken, ſmitten of God,

and afflicted; and thereby take an occaſion to renounce the Truth of Religion, and fall from thée: I beſéech thée therefore O Lord God of Hoſts, Let
6. not them that wait on thee, be aſhamed for my ſake; let not them that ſeek thee, be confounded for my ſake, O Lord God of Iſrael.

O Lord, to remove this ſcandal, there is no readier way, than to bring them down, to humble them, and to poure the vials of thy wrath upon them.
22. Let then their Table be made a ſnare unto them, and what ſhould have been a welfare, let it become a trap. Gall and bitterneſs they have offered to me, let their dainties be bitterneſs in their mouths, and gall to their palates: A ſnare they have laid for my fét, and let that, in which they hope to be proſperous and happy, be an occaſion of falling; the very eating of the Paſchal Lamb their ruine, and thy Word, the food of their ſouls, an occaſion of errour.

In hearing, let them hear, and not underſtand; and in ſéeing, let them
23. ſée, and not perceive; make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſée with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed: Infeéble them, O Lord, and make their loins to tremble and ſhake, bow down their backs with ſlavery and hard bondage, and preſs them continually with ſuch burdens of miſeries, that they may groan and ſigh under the heavy hand of
24. their Oppreſſors; Plentifully and ſpeedily poure forth thy indignation upon them,
25. and let thy fierceſt anger and vengeance continually purſue them; let their houſes
27. be deſolate, not a ſtone left upon a ſtone, and their land without an inhabitant;
28. let them proceéd from one wickedneſs to another, and add ſin to ſin, till their iniquity come to the full; neither ever let them repent them of their wicked wayes, that thou might'ſt pardon and forgive their heinous tranſgreſſions, or juſtifie them at thy great Tribunal, with mercy thou wilt indulge to all true penitents: And although hitherto they have béen reckoned among thy people, of whom they are born, and with whom thou haſt eſtabliſhed thy Covenant,
26. yet, O Lord, let them be blotted out of the Book of the living, and not be written among the righteous: And it is but juſt that all this happen unto them, becauſe when common humanity, and thy Word alſo requires, That we weep with him that weeps, and lament with him that laments, they have helped on the affliction; for they perſecute Him whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.

O Lord, I am wounded, I ſuffer juſtly under thy hand, but to them I have done no harm; at this time I am poor and ſorrowful, deſtitute of all humane help, and affected with extream heavineſs, Ariſe then for me, and let thy ſalvation ſet me up on High.

Deliver me, O Lord, from theſe troubles, and ſo ſhall I praiſe thy Name
Ver. 30. with a Song; Save me from my enemies, and I ſhall magnifie thee with
Ver. 31. Thankſgiving, which ſacrifice, I know, will better pleaſe thee, than the fat of fed Beaſts, or the incenſe of Rams: Beſides, all thoſe that are of a dejected ſpirit, humbled and brought low at the ſight of my afflictions, will conſider this,
32. ſée they will, That God heareth the poor, and deſpiſeth not thoſe who are in captivity, and impriſoned for his ſake, and they will be glad, and rejoyce at it; and
33. the heart of all thoſe that ſeek thée, which was even dead before, will then revive and live.

35. O Lord, ſave Sion, and build the Cities of Judah, let men dwell there, and
36. have it in poſſeſſion; let the ſeed of thy ſervants inherit it, and all thoſe that love
34. thy Name dwell therein; ſo ſhall the Heaven and Earth praiſe thee, and every thing that moveth therein. Amen. Amen.

PSAL.

PSAL. LXX. Ἐυκτικὸς.

THIS *Pſalme* is the ſame with the five laſt *verſes* of the fortieth *Pſalm.*

The Contents of this *Pſalm* are.
1. The Prayer of *David* for himſelf, that he may be freed from his enemies, *ver.* 1. which he repeats, *ver.* 5.
2. For the ſpeedy deſtruction of the wicked, *ver.* 2, 3.
3. For the proſperity of the godly, *ver.* 4.
4. The Arguments he urgeth to move God to grant his prayer,
   1. His miſerable condition, *I am poor and needy.*
   2. Gods office, *Thou art my Helper and Redeemer, therefore make no long tarrying, O my God.*

The *Pſalm* needs no farther Analyſis, becauſe it is fully Analyſed before in the end of the fortieth *Pſalm.*

The Prayer out of the ſeventieth *Pſalm.*

O Lord, we therefore daily implore thy mercy, becauſe we are daily beſet with danger; Enemies we have, without, within us, from whoſe malice and cruelty we can find no ſafety, except in thy favour and mercy: Thou alone art our Help and Deliverer, make then no long tarrying, O my God; **rather make haſte to deliver us, make haſte to help us.** Ver. 5. Ver. 1.

Many there are that ſeek after my ſoul, let them be aſhamed and confounded; **many there are that deſire my hurt, let them be turned backward, and put to confuſion;** ſuddenly let them be turned back, and put to flight, that rejoyce at my harm and downfall. Ver. 2. Ver. 3.

On the contrary, let all thoſe who ſeek thee, **who are zealous of glory, and call upon thy Name,** rejoyce and be glad in thee; **and when they ſhall** ſee thy ſalvation, **that thy great deliverance of me from an imminent and unexpected danger,** be in love with thy ſalvation, and ſay alway, The merciful and juſt God be continually praiſed, **who hath ſent his Angel, and ſo miraculouſly delivered his ſervants; delay not therefore, O Lord, but ſend us help through Jeſus Chriſt our Lord.** Ver. 4.

PSAL. LXXI. Ἐυκτικὸς.

BEcauſe *David* compoſed this *Pſalm* in his old age, as is evident by the 4, 5, 8. *verſes*, conceived it is, that the enemies he here prays to be delivered from, was *Abſolon* and his Conſpirators.

The parts in general, are two.
1. A Prayer, that God would help and deliver him, to perſwade which, he uſeth many Arguments, from *ver.* 1. to 22.
2. His Vow of Thankſgiving, from *ver.* 22. to the end.

1. In

and afflicted; and thereby take an occaſion to renounce the Truth of Religion, and fall from thée: I beſéech thée therefore O Lord God of Hoſts, Let
6. not them that wait on thee, be aſhamed for my ſake; let not them that ſeek thee, be confounded for my ſake, O Lord God of Iſrael.

O Lord, to remove this ſcandal, there is no readier way, than to bring them down, to humble them, and to poure the vials of thy wrath upon them.
22. Let then their Table be made a ſnare unto them, and what ſhould have been a welfare, let it become a trap. Gall and bitterneſs they have offered to me, let their dainties be bitterneſs in their mouths, and gall to their palates: A ſnare they have laid for my fæt, and let that, in which they hope to be proſperous and happy, be an occaſion of falling; the very eating of the Paſchal Lamb their ruine, and thy Word, the food of their ſouls, an occaſion of errour.

In hearing, let them hear, and not underſtand; and in ſæing, let them
23. ſæ, and not perceive; make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſæ with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed: Infæble them, O Lord, and make their loins to tremble and ſhake, bow down their backs with ſlavery and hard bondage, and preſs them continually with ſuch burdens of miſeries, that they may groan and ſigh under the heavy hand of
24. their Oppreſſors; Plentifully and ſpeedily poure forth thy indignation upon them,
25. and let thy fierceſt anger and vengeance continually purſue them; let their houſes
27. be deſolate, not a ſtone left upon a ſtone, and their land without an inhabitant;
28. let them procæd from one wickedneſs to another, and add ſin to ſin, till their iniquity come to the full; neither ever let them repent them of their wicked wayes, that thou might'ſt pardon and forgive their heinous tranſgreſſions, or juſtifie them at thy great Tribunal, with mercy thou wilt indulge to all true penitents: And although hitherto they have bæn reckoned among thy people, of whom they are born, and with whom thou haſt eſtabliſhed thy Covenant,
26. yet, O Lord, let them be blotted out of the Book of the living, and not be written among the righteous: And it is but juſt that all this happen unto them, becauſe when common humanity, and thy Word alſo requires, That we weep with him that weeps, and lament with him that laments, they have helped on the affliction; for they perſecute Him whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.

O Lord, I am wounded, I ſuffer juſtly under thy hand, but to them I have done no harm; at this time I am poor and ſorrowful, deſtitute of all humane help, and affected with extream heavineſs, Ariſe then for me, and let thy ſalvation ſet me up on High.

Deliver me, O Lord, from theſe troubles, and ſo ſhall I praiſe thy Name
Ver. 30. with a Song; Save me from my enemies, and I ſhall magnifie thee with
Ver. 31. Thankſgiving, which ſacrifice, I know, will better pleaſe thee, than the fat of fed Beaſts, or the incenſe of Rams: Beſides, all thoſe that are of a dejected ſpirit, humbled and brought low at the ſight of my afflictions, will conſider this,
32. ſæ they will, That God heareth the poor, and deſpiſeth not thoſe who are in captivity, and impriſoned for his ſake, and they will be glad, and rejoyce at it; and
33. the heart of all thoſe that ſeek thee, which was even dead before, will then revive and live.

35. O Lord, ſave Sion, and build the Cities of Judah, let men dwell there, and
36. have it in poſſeſſion; let the ſeed of thy ſervants inherit it, and all thoſe that love
34. thy Name dwell therein; ſo ſhall the Heaven and Earth praiſe thee, and every thing that moveth therein. Amen. Amen.

PSAL.

PSAL. LXX. Εὐτιτὸς.

THIS *Pſalme* is the ſame with the five laſt *verſes* of the fortieth *Pſalm.*

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4. The Arguments he urgeth to move God to grant his prayer.
   1. His miſerable condition, *I am poor and needy.*
   2. Gods office, *Thou art my Helper and Redeemer, therefore make no long tarrying, O my God.*

The *Pſalm* needs no farther Analyſis, becauſe it is fully Analyſed before in the end of the fortieth *Pſalm.*

The Prayer out of the ſeventieth *Pſalm.*

O Lord, we therefore daily implore thy mercy, becauſe we are daily beſet with danger; Enemies we have, without, within us, from whoſe malice and cruelty we can find no ſafety, except in thy favour and mercy: Thou alone art our Help and Deliverer, make then no long tarrying, O my God; **rather make haſte to deliver us, make haſte to help us.** Ver. 5. Ver. 1.

Many there are that ſeek after my ſoul, let them be aſhamed and confounded; **many there are that deſire my hurt, let them be turned back ward, and put to confuſion;** ſuddenly let them be turned back, and put to flight, that rejoyce at my harm and downfall. Ver. 2. Ver. 3.

On the contrary, let all thoſe who ſeek thee, **who are zealous of glory, and call upon thy Name,** rejoyce and be glad in thee; **and when they ſhall** ſee thy ſalvation, **that thy great deliverance of me from an imminent and unexpected danger,** be in love with thy ſalvation, and ſay alway, The merciful and juſt God be continually praiſed, **who hath ſent his Angel, and ſo miraculouſly delivered his ſervants; delay not therefore, O Lord, but ſend us help through Jeſus Chriſt our Lord.** Ver. 4.

PSAL. LXXI. Εὐτιτὸς.

BEcauſe *David* compoſed this *Pſalm* in his old age, as is evident by the 4, 5, 8. *verſes*, conceived it is, that the enemies he here prays to be delivered from, was *Abſolon* and his Conſpirators.

The parts in general, are two.
1. A Prayer, that God would help and deliver him, to perſwade which, he uſeth many Arguments, from *ver.* 1. to 22.
2. His Vow of Thankſgiving, from *ver.* 22. to the end.

1. In

The firſt part. *Davids* Prayer.
Verſ. 1.
Verſ. 2.
Verſ. 3.

1. In the firſt *verſe* he propoſeth his Petition in general words, *Let me never be put to confuſion*, be ſhamed by my enemies. 2. And intimates the cauſe, *In thee I put my truſt.* Which Petition he renews more particularly, *verſ.* 2. *Deliver me, cauſe me to eſcape, encline thine ear, ſave me. Be my ſtrong habitation, whereunto I may alwayes reſort.*

His Arguments to perſwade it.
Verſ. 2.

2. And then urgeth many Arguments, that he might draw God to hear and deliver him.

1. From his juſtice and equity. *Deliver me in thy righteouſneſs, i. e.* as thou art a juſt God.

Verſ. 3.

2. From his word and promiſe. *Thou haſt given Commandment to ſave me*; therefore ſave me. *Ut verax.*

Verſ. 3.

3. From his power. *Thou art a Rock and Fortreſs.* Able then to deliver.

4, 5.

4. From that relation betwixt God and *David*. *Thou art my Rock, my Fortreſs, my God, my hope.* An intereſt I have in thee. Therefore *deliver.*

Verſ. 4.

5. From the Qualities of his Adverſaries. They were *wicked, unrighteous, cruel men.*

6. From the confidence he had in God. Which he amplifies from the time.

5.

1. *Thou art my truſt even from my youth.*

6.

2. And recalling, as it were, his words. Nay, long before. *By thee I have been holden up from the womb. Thou art he that took me out of my mothers bowels.*

7. From his thankful heart. *My praiſe ſhall be continually of thee.*

7.

8. From the condition he was in. Become he was the ſcorn of men. *I am as a wonder unto many.*

8.

9. Laſtly, None he had to truſt to but his God. *But thou art my ſtrong refuge*, and therefore from him prayes and expects deliverance, that thereby he might ſing his praiſes with the fuller voice. *Let my mouth be fill'd with thy praiſe, and with thy honour all the day.*

He renews his prayer.
9.

3. And then he returns to his prayer again.

Caſt me not off in the time of old age, forſake me not when my ſtrength faileth. And then complains of his Adverſaries, which he uſeth for a reaſon alſo, that God hear him. Theſe are very impetuous, and intolerable.

Deſcribes his enemies.
10.

1. *For mine enemies ſpeak againſt me.* Linguam ad jurgia ſolvunt.

2. *They labour to take away my life. They watch, they lay wait for my ſoul.*

3. They ſtudy miſchief. *They take counſel together.* It is a plot, a conſpiracy.

11.

4. They inſult, and ſpeak words able to break my heart. *God hath forſaken him, perſecute him, and take him, for there is none to deliver him.*

Prayes againſt them.
12.
13.

4. This puts *David* to his prayers again. *O my God, be not farre from me, make haſte to help me, O my God.* And he prayes,

1. Againſt them. *Let them be confounded and conſumed, that are adverſaries to my ſoul, let them be covered with reproach and diſhonour, that ſeek my hurt.*

Profeſſeth
1. His hope.
14.
15.
2. His thankfulneſs.
16.

2. Then makes a profeſſion of his hope and thankfulneſs.

1. *But I will hope continually.*

2. *I will yet praiſe thee more and more.* In which he aſcribes all the honour to God. *My mouth ſhall ſhew forth thy righteouſneſs and thy ſalvation all the day, for I know not the numbers thereof. I will go in the ſtrength of the Lord God, I will make mention of thy righteouſneſs, even of thine only.*

Secondly,

Secondly, He re-inforceth his prayer from his experience unto him from his youth. Verſ. 17. He re-inforceth his prayer by his experience of Gods goodneſs to him.

1. *O God, thou haſt taught me from my youth.* Both by thy Word, and Spirit.
2. *And hitherto I have ſerved thee, I have declared thy wondrous works.*
3. Therefore let thy grace uphold me ſtill, *forſake me not now, when I am old, and gray-headed.* And the end why he thus prayes, is,
4. *Untill I have ſhewed thy power to this generation, and thy ſtrength to every one which is yet for to come.* Let not thy power receive diſhonour by my ruine.

Thirdly, And yet again he returns to praiſe God: and he begins with an exclamation. He again praiſeth God for his goodneſs. 19.

1. *Thy righteouſneſs, O Lord, is very high, who haſt done great things: O God, who is like unto thee? i. e.* Wonderful, O Lord, is thy power in defence of thy Servants, for thou ſaveſt them in another way, and by a higher hand, than we can wiſh or think.
2. And this is evident in me. I am the example of it. For, Of which he is an example. 20.
   1. *Thou haſt ſhewed me,* 1. *Troubles.* 2. *Great and ſore troubles.* 21.
   2. *Yet thou ſhalt quicken me again.*
   3. *And ſhalt bring me up from the depths of the earth.*
   4. *Thou ſhalt increaſe my greatneſs.*
   5. *And comfort me on every ſide.* 'Tis an elegant *Incrementum.*

2. And thus by faith having incouraged and comforted himſelf in God, he cheerfully returns his Doxology, profeſſing to do it by all means he could. The ſecond part. His Doxology. 22.

1. With inſtruments of Muſick. *I will alſo praiſe thee with the Pſaltery, even thy Truth, O my God, unto thee will I ſing with the Harp, O thou holy One of Iſrael.*
2. With his lips and ſoul. *My lips ſhall greatly rejoice when I ſing to thee, and my ſoul, which thou haſt redeemed.* Hypocrites praiſe God with the lips only, but *David* joins the ſoul to the lips. 23.
3. With his tongue. *My tongue ſhall alſo talk of thy righteouſneſs all day long.* And he concludes with this reaſon. 24.

For they are confounded, for they are brought to ſhame, that ſeek my hurt.

The Prayer collected out of the ſeventy firſt *Pſalm.*

O Lord God Almighty, many are the enemies, that lack after my ſoul to deſtroy it, they ſpeak againſt me, they lay wait for my ſoul, they take counſel together, they encourage themſelves in miſchief, ſaying, that God, of whoſe favour he was wont to boaſt, and by whoſe hand he hath hitherto been ſafe, that God hath now forſaken him, and left him in your hands, perſecute him, and take him, for there is none to deliver him. Verſ. 10. 11.

But in thee, O Lord, is my truſt, behold not from me, O my God, make haſte to my help. Deliver me for thy righteouſneſs, and cauſe me to eſcape, encline thine eare unto me, and ſave me. Thou art my Rock and my Fortreſs, be thou then my ſtrong Habitation, whereunto I may alway reſort. Thou haſt given a Commandment to ſave me: Deliver me then at this time, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. Let them be confounded and conſumed, that are adverſaries to my ſoul, let them be covered with reproach and diſhonour, that ſeek my hurt. Verſ. 1, 12. Verſ. 2. 3. 4. Verſ. 13.

O Lord, for thy ſake I am become as a prodigious thing unto many, they caſt a ſcornful eye upon me, as if I were the off-ſcouring of the world, but thou, Lord, art my ſtrong helper, under whoſe wing I ſhall be ſafe, and over- Verſ. 7.

come

come thoſe difficulties, which otherwiſe are inevitable. Thou, Lord, art he
Verſ. 5. alone in whom from my youth to this day, I have put my hope. By thee I have
6. been upholden from the womb; Thou art he that tookeſt me out of my mothers
8. bowels, **and ever ſince, by thy miraculous preſervation of me, haſt given**
18. **me juſt occaſion to praiſe thee.** Let then my mouth be fill'd with thy praiſe,
and with thy honour all the day long. Now alſo when I am old and gray-headed,
good Lord, forſake me not.

14. So ſhall I praiſe thee more and more, my mouth ſhall ſhew forth thy righte-
15. ouſneſs, **thy faithfulneſs in keeping promiſes, thy juſtice in puniſhing wicked**
men, and thy mercy to me, in ſending ſalvation at all times.

19. **Great and wonderful things, O Lord, are thoſe that thou haſt done for**
me, they exceed for number, I cannot reach to them for heighth. O Lord,
18. who is like unto thee? **If I would declare them, and ſpeak of them, they are**
more than I am able to expreſs. Yet what I can do, I will do, I will ſhew
16. thy ſtrength to this generation, and thy power to all them that are yet for to come.
Though I am a man of a ſhort time, and no way eloquent, yet, I will go in
the ſtrength of the Lord God, and I will make mention of thy righteouſneſs, e-
ven of thine only.

17. O God, from my youth thou only haſt taught me. **Many experiences I**
have had of thy power and juſtice, for thou haſt ſhew'd me great and ſore trou-
20. bles, and yet haſt quickned me again, **thou haſt brought me within the ſight**
of death and the grave, and yet haſt recovered me again from the depths of
the earth. **From ſo great a death thou haſt delivered me, and I am perſwaded,**
that thou wilt yet deliver me, nay, that thou wilt yet adde this over and above
21. **to thy goodneſs,** that thou wilt yet increaſe my greatneſs, and comfort me on e-
very ſide.

Taught I am by thy Word, aſſured by thy Spirit, that thou wilt not be
wanting in thy promiſe, neither then will I be wanting in my thanks. As
22. **thou wilt be merciful, ſo will I alwayes be thankful.** I will ſet forth thy prai-
ſes with the Pſaltery, **I will ſound out thy truth in performing thy promiſes,**
with inſtruments of Muſick. To thee will I ſing upon the Harp, O my God, O
thou that art holy, and makeſt Iſrael to be a holy people.

23. **Neither will I reſound thy honour in a dull and a heavy manner, my lips**
ſhall clearly expreſs, what the inſtrument darkly brings to the ear, and my
heart and ſoul, which thou haſt redeemed, ſhall exult and rejoice at the honour
of thy name.

24. **And after the Anthymne is ended,** I will yet praiſe thee more and more,
for my tongue all the day long ſhall be employed in talking and making mention
of thy righteouſneſs. **And all that fear thee, ſhall ſay, Bleſſed be God, who hath**
confounded and brought to ſhame all thoſe who ſtudy the hurt of his people, and
the ſubverſion of his Church.

PSAL. LXXII. Ἐυεγμὸς.

DAVID being near his death, makes his prayer for his ſon *Solomon*, that he may be a juſt, peaceable, and great King, and his Subjects happy under his Government. But this is but the ſhell of the *Pſalm*, for the kernel is *Chriſt*, and his Kingdom, *under whom righteouſneſs, peace, and felicity ſhall flouriſh, and unto whom all Nations ſhall do homage for ever and ever.*

The

The parts of the *Pſalm* are,
1. The Petition, *verſ.*1.
2. The general expreſs of the Qualities of this Kingdom; *verſ.* 2,3,4.
3. The particular unfolding of theſe in the effects, from *verſ.* 4. to 18.
4. The Doxology, from *verſ.*18. to 20.

1. *David* being taught by experience how hard a matter it is to govern a Kingdom well, prayes to God for aſſiſtance to his ſon *Solomon*, to whom, being to dye, he was to leave his Crown and Scepter. — The first part. He prayes for *Solomon*. Verſ.1.
   1. *Give the King thy judgements, O Lord*; The true knowledge of thy Law.
   2. *And thy righteouſneſs to the Kings ſon:* That he may not decline to the right or left hand, but judge *ex æquo & bono*. Adminiſter thy juſtice. Judge for God.

   This granted, the effects will be; — The ſecond part.
2. For then this will follow.
   1. Juſtice will flouriſh in his Kingdom. *He ſhall judge thy people with righteouſneſs, and thy poor with judgement.* — 1. Juſtice. Verſ. 2.
   2. And peace alſo, and proſperity. *The Mountains, i. e.* The chief Magiſtrates, *and the little hills,* the leſſer officers, *ſhall bring peace to the people.* 2. But *by righteouſneſs.* For juſtice upholds the world. *Opus juſtitiæ pax.* — 2. Peace. Verſ.3.
3. And now he proceeds to unfold himſelf upon the two former generals; firſt of juſtice, then of peace. 1. Of juſtice he aſſigns two effects. — The third part. The effects of juſtice. Verſ.4.
   1. The defence of good men. *He ſhall judge the poor of the people, he ſhall ſave the children of the needy.*
   2. The revenge of the ill. *He ſhall break in pieces the oppreſſor.*

   The Conſequents of peace are, — 2. Of peace.
   1. Fear and reverence, and the ſervice of God. *They ſhall fear thee, as long as the Sun and Moon endures, throughout all generations.* — Verſ.5.
   2. Plenty and abundance. *He ſhall come down as the rain upon mowen graſs,* that cauſeth it to ſhoot again, *and as ſhowers that water the earth.* — Verſ.6.
   3. Proſperity of good men. *In his time ſhall the righteous flouriſh, and abundance of peace ſo long as the Moon endureth.* — Verſ.7.
4. Now he ſhews the amplitude and greatneſs of this Kingdom, which will not be ſo true of *Solomon*, as of Chriſt and his Kingdom. — 2. The Amplitude of *Solomons*, or rather of Chriſts Kingdom.
   1. His Kingdom will be very large. *He ſhall have dominion from Sea to Sea, and from the river to the ends of the earth.* — 8.
   2. His Subjects many; ſome of which ſhall willingly, others againſt their wills, obey him. *They that dwell in the Wilderneſs, ſhall bow before him.* 2. *His enemies ſhall lick the duſt.* Crouch at his feet, low to the earth. — 9.
   3. Homage ſhall be done to him by *Aſian*, *European*, and *Arabian* Princes. — 10.
      1. *The Kings of* Tarſhiſh, *and of the Iſles, ſhall bring preſents: The Kings of* Sheba *and* Seba *ſhall offer gifts.*
      2. *Nay, all Kings ſhall fall down before him, all Nations ſhall ſerve him.* — 11.
5. He ſets down divers excellent qualities of this King. — 3. The qualities of the King. Verſ. 12. Verſ.13.
   1. He ſhould be *Εὐεργέτης*, ready to good, a gracious Lord to the meaneſt Subject. *For he ſhall deliver the needy when he cryeth, the poor alſo, and him that hath no helper.*
   2. He ſhould be *Εὐνοῦχος*, far from loading his Subjects with exactions, burdens, penalties. *He ſhall ſpare the poor, and ſhall ſave the ſoul of the needy.*

Verſ. 14.

3. Far from all tyranny. *For he ſhall redeem their ſoul from deceit and violence.*

4. Far from ſhedding innocent blood. *And precious ſhall their blood be in his ſight.*

4. The gratitude of his Subjects. Verſ. 15.

6. And as he ſhall be kind and loving to his Subjects, ſo ſhall his Subjects ſhew great love and affection to him.

1. They ſhall pray for his life. *He ſhall live.*
2. They ſhall offer him preſents. *And to him ſhall be given of the gold of* Arabia.
3. They ſhall pray for him. *Prayer alſo ſhall be made for him continually.*
4. They ſhall ſpeak well of him. *Dayly ſhall he be praiſed.*

The motive to their gratitude.

7. And that which in all likelyhood might move them to it, was, that beſides the equity and juſtice, love and kindneſs he ſhew'd to all, they found that under him they were in a happy condition, they enjoyed a very great plenty and abundance of all things.

The plenty they enjoyed under him. Verſ. 16.

1. For the earth brought forth corn in abundance, not ſo much as the Mountains, but afforded them an ample Harveſt; *There ſhall be a handful of corn in the earth upon the top*, the higheſt part *of the Mountains. The fruit even there ſhall ſhake*, ſtand ſo thick, that the ears bruſh one againſt another, *as the trees in* Lebanon.
2. And the Kingdom ſhall abound in people. *They of the City ſhall flouriſh as graſs upon the earth*; Which is thick let, and green.

Which moved them to love his Memory.

In a word, this King ſhall be ſo dear unto his people, that they ſhall love his name living, and honour his memory when he is dead, and continue it to all poſterities.

Verſ. 17.

1. *His name ſhall endure for ever. His name ſhall be continued, as long as the Sun.*
2. *Men ſhall be bleſſed in him.* God bleſs thee, as he did *Solomon.*
3. *All Nations ſhall call him bleſſed*: acknowledge his happineſs, and with a bleſſing to themſelves after *Solomons* example.

The third part. The Doxology. Verſ. 18.

5. In the cloſe of the *Pſalm*, according to his manner, he gives thanks. For taking into his conſideration the happineſs that was to accrue unto his people under ſuch a King, even when he was laid up in his grave. He breaks forth,

1. *Bleſſed be the Lord God, the God of* Iſrael, *which only doth wondrous things*; for indeed ſuch a King is a wonder, and 'tis the grace and Spirit of God that muſt make him ſo.
2. And again. *Bleſſed be his glorious Name for ever.*

Verſ. 19.

3. And that not in *Judea* alone, but all the world over. *And let the whole earth be fill'd with his glory.* Amen. Amen.

Verſ. 20.

The Prayers of David *the Son of* Jeſſe, *are ended.* Of which

1. Some, and moſt judge that this was the laſt Prayer *David* made.
2. *Junius*, that it was ſo the laſt, that it is abſolutely the laſt, and thoſe that follow, were compoſed by ſome other. And adds, *Hæc eſt mea ſententia.* But *Bellarmine* runs as wide another way, affirming, that all the *Pſalms* were compoſed by *David.*

The Prayer collected out of the ſeventy ſecond *Pſalm.*

Verſ. 1.

O Merciful God, the fountain and giver of all good things, give unto our Solomon, whom thou haſt ſet to be King over thy people, an underſtanding heart, grant that the equity of thy Law may alwayes be before his face; commit unto this ſon of our King, thy power of judicature, and let him alwayes bear in his mind that he is in thy place, and judgeth for thee, whoſe ſentence is righteous, and execution juſt. For ſo long as he ſhall be guided

by

by thy righteouſneſs, he will rule thy elect people with equity, and thy poor, that are left to thy care, and depend on thee with a righteous decree. Verſ. 2.

Grant, that all thoſe who are Magiſtrates under him, be they Mountains, or lower Hills, in a higher, or a lower order, may receive from above, and from his example peace and juſtice, and adminiſter both ſo unto thy people, that all unjuſtice being removed, thy people may lead a peaceable and quiet life, under this King, in all godlineſs and honeſty. Verſ. 3.

Then ſhall proſperity and plenty again dwell in our Land, then ſhall righteouſneſs and peace once more kiſs each other, then ſhall thy fear and ſervice which is now neglected and derided, return unto us. Let him come to us as rain upon the mow'd graſs, and as the ſhowers that water the thirſty earth, that the Righteous may flouriſh, and the Oppreſſor be broken to pieces. For him we make our prayer, that he may live, and they of the City under him, flouriſh like graſs upon the earth. Verſ. 5. Verſ. 6. Verſ. 7. Verſ. 15. Verſ. 16.

But this King and Kingdom is nothing in compariſon of that of thy dear Son our Lord and Saviour, for the advance then, and proſperity of that, we offer up our prayers unto thee. O let thy Kingdom come.

He, we are aſſured, ſhall judge the poor of thy people, he ſhall ſave the children of the needy from the violence of their oppreſſor, and ſhall break in pieces the ſlanderer and accuſer of thy people, that impious and accurſed Tyrant the Devil. Verſ. 4.

When he was pleaſed to deſcend to this great work, his coming was new and wonderful. He came as the rain into Gideons fleece of wooll, without noyſe, without any alteration in the fleece: ſo thy Son, the man from heaven, by a new and unheard of manner, deſcended into the Virgins womb, neither corrupting her Virginity by his ingreſs, nor violating her modeſty by his egreſs. This was the firſt ſtep it pleaſed him to take to his Crown, and in this inſenſibly he deſcends ſtill, that he may reign in the hearts of his people. Verſ. 6.

O let then thoſe ſweet dews and drops of grace flow into our dry, earthy hearts, that they may mollifie and make them fruitful; that whereas before we brought forth the fruits of the fleſh, we may now abound in the fruits of the Spirit.

Before his coming, injuſtice and iniquity prevailed in the world, there were as many Religions as Nations, for men walked in their own wayes, in his dayes it ſhall be otherwiſe: O Lord, therefore raiſe up thy power, and come amongſt us, that all injuſtice being put to flight, righteouſneſs may flouriſh; and iniquity chaſed away, holineſs may take place, and war, and contention, and ſtrife, and hatred, being baniſh'd from among men, there may be abundance of peace ſo long as the Moon endureth. Verſ. 7.

It is the honour of thy Kingdom, that it is eſtabliſhed in equity and peace; Oh that it might be increaſed and inlarged! It would be the very joy of our hearts to ſee thy dominion extended from Sea to Sea, and from the river to the end of the earth, that as all power is given unto thee in heaven and earth, ſo all knees might bow unto thy name, and every tongue confeſs, that Jeſus is the Lord, to the glory of God the Father. Verſ. 8.

Let the people that dwell in the Wilderneſs, bow before thee, and thoſe, who were formerly thy enemies, and inhabit the farther parts of the earth, become homagers unto thee, and in ſign of obedience and ſubjection to thy power, bow themſelves at thy feet, and kiſs the very ground on which thou treadeſt. Let the Kings of Tarſhiſh, and thoſe that remain in the Iſlands, bring thee preſents, and let the deceiv'd Princes of Arabia and Saba in a reverent and humble manner, offer thee honourable gifts. O let all Kings fall down before thee, and all Nations become thy voluntary Servants. Neither ſhall it ever repent any man of this his profeſſion, and reverent ſubmiſſion to thy Scepter, ſince as it is thy office, ſo alſo thou wilt deliver the needy when he cryeth, thou wilt ſpare the poor, thou wilt ſave and redeem their ſouls from deceit and violence. Verſ. 9. Verſ. 10. Verſ. 11. 12, 13, 14.

O Lord, we are thy people, poor and needy, deſtitute of all true goodneſs,
Verſ. 13. weak and oppreſſed by the cruel power and impetuous tyranny of the enemy of mankind the devil, among men there is none to help us, among Angels
Verſ. 14. there is not one who can deliver us, and ſave us; an object we are fit for thy power and mercy, out of meer compaſſion ariſe for us, to thee we cry, upon thee we call, deliver theſe poor and needy ſouls of ours from ſlavery and bondage, from the heavy and bitter yoke of this Oppreſſor. Be not ſevere and harſh to us that are thy Subjects, but out of thy clemency ſpare us, pardon the errors of thoſe who are of an humble ſpirit, and paſs by the tranſgreſſions of thoſe who do acknowledge their own weakneſſes and diſabilities, look unto thy people that are of a broken heart, and ſave their ſouls from ſin, from death, from the curſe of the Law, from all evil.

14. O thou Saviour of the world, which didſt purchaſe that name with the price of thy own precious blood, redeem thy people from deceit and violence. The deceits and baits of ſin are many, with which we are too often taken, the allurements of the world more, with which we are bewitch'd, the violences and aſſaults of the Prince that rules in the air, moſt powerful, to whom we too too often yield our ſelves captive. O thou Redeemer of mankind, redeem our ſouls we beſeech thee from this tyranny and baſe ſlavery. Let not ſin reign in our mortal bodies, that we obey it in the luſts thereof. But as thou haſt ſhed thy blood to redeem us from this vaſſalage, ſo let us be no longer ſlaves to ſin and Satan, but deliver us from this bondage, free us from this tyranny, and as we have formerly ſerved our luſts, ſo hereafter let us ſerve thee in righteouſneſs and holineſs all the dayes of our life.

Verſ. 16. Then ſhall we hope for proſperity in our wayes, and thy bleſſing upon our labours, the handfulls of corn we ſow upon the tops of the hills, ſhall yield us a plentiful increaſe, and the ears ſhall be fat, thick, and full, like the plenty of Lebanon; our Cities ſhall be full of people, and our people flouriſh as the graſs, which clothes and covers the ground with a pleaſing greenneſs.

15. O bleſſed Saviour, live for ever, and of thy Kingdom let there be no end. To thee, and to the advancement of thy ſervice and honour, let men bring of the gold of Arabia, never let them think any thing too rich, too good for thee. Let thy Temples be had in honour, and thou alone honour'd in thy Temples. There let men bow with reverence. There let prayer and interceſſions be made continually to thee. And there let men offer the Sacrifice of praiſe and thanks. And thou, O King of Saints, who ſits at the right hand of thy Father, receive the hymns which are preſented in thy name, hear, and hearken to, and hearken to, and grant thoſe petitions which thy people ſhall offer for the proſperity of thy Kingdom, and the good ſucceſſes of thy Goſpel.

17. O let thy name be praiſed, and the praiſe thereof endure for ever, and let thy Fathers name be honour'd in thee as long as the Sun ſhall reſoice as a Gyant to run his courſe. And according to thy promiſe made unto Abraham, in thee let all the Nations of the earth be bleſſed with ſpiritual and everlaſting bleſſings. Him, O everlaſting Father, thou haſt bleſſed and glorified, and in him and for him bleſs and glorifie us.

18. Bleſſed be the Lord God, the God of Iſrael, for he alone by his own power hath done theſe wonderful things for us; He is our King, and he ſaves, and he delivers; and he redeems, and he ſpares his people, pardoning our offences,
14. and paſſing by our iniquities; right precious in his ſight is the blood of his Saints.

Let his name be praiſed, and had in perpetual remembrance, and let the Majeſty of his power, the greatneſs of his mercy, and the mercy of his righteouſneſs be glorious for ever and ever, and let the whole earth be fill'd with his Glory. Amen. Amen.

The end of the ſecond book of the *Pſalms*, according to the *Hebrews*.

PSAL.

PSAL. LXXIII. *A Song or Pſalm of Aſaph.*

THE *Prophet* ſhews the grief that good men ſuſtain at the proſperity of the wicked, and at the preſſures of the godly, and how bitter a tentation this is; but at laſt conſulting the Will of God, he finds, and acknowledgeth, that the felicity of wicked men ends in infelicity, and the croſſes of the godly are the way to happineſs, with which conſideration he quiets his troubled ſoul.

Let then the Queſtion be, *Who is the happy man, whether the godly or ungodly? he that ſerves God with a pure heart; or he that ſerves his belly and luſts?* And the parts of the *Pſalm* will be in general,

Are theſe:
1. The Arguments produced for the happineſs of the wicked, from *ver.* 1. to 10.
2. The impreſſion theſe Arguments make too often in a carnal mind, *ver.* 2, 3, 10, 11, 12, 13, 14.
3. The Rejection of thoſe impreſſions and doubts, 15, 16, 17.
4. The Refutation of thoſe former Arguments, that for thoſe the wicked were not to be accounted happy, *ver.* 18, 19, 20.
5. The Prophets cenſure and condemnation of himſelf for his former judgment, *ver.* 21, 22.
6. His full reſolution of the doubt after the full examination of the Reaſons on both ſides, that it is happineſs only to cleave to God, and therefore the wicked, however they flouriſh, are unhappy, from *ver.* 23. to the end.

The first part. A Paradox. Ver. 1. That God is good to *Iſrael. viz.* the ſincere-hearted.

The *Prophet*, before he falls to debate the queſtion, premiſeth this Paradox or Probleme, *Truly*, or, *But God is loving or good to Iſrael*: 2. And that he be not miſtaken in it, he warily limits it, *viz.* that he means not all *Iſrael*, not every one that carries the name; *But thoſe who are of a clean heart: Iſraelites* indeed, as was *Nathanael*.

David tempted to think otherwiſe, which wrought much upon him. Ver. 2.

And this he premiſeth for a Truth, though at firſt ſight a ſtrange one, *præter opinionem vulgi*, as are all Paradoxes; and it ſeems before he durſt pronounce it, he had a long debate with himſelf, and ſtrugled with fleſh and blood, heard all that could be ſaid to the contrary (much of which he after expreſſes) and yet he is bold to utter, and reſolute to ſtick to this concluſion, *Truly God is good to Iſrael*: Much debate there was, as I ſaid, betwixt him and his ſoul, before he came to reſolve; and the temptations to the contrary, as it ſeems, were very ſtrong; ſo much he confeſſeth in the two following *verſes*.

1. *But as for me, my feet were almoſt gone, my ſteps had well nigh ſlipt*: The Argument on the contrary ſide, had near drawn him to a contrary opinion, near made him reſolve that God is not good to *Iſrael*.
2. Ready to breed in him envy, emulation, vexation, and perturbation of ſpirit: *For I was envious at the fooliſh.*

Ver. 3. The Argument, was their preſent proſperity Ver. 3.

Now the main Argument was, The peace, the proſperity, the ſucceſſes of wicked perſons: *I well nigh ſlipt, I grew envious, when I ſaw the proſperity of the wicked.* A ſharp tentation, as appears, not only in this place, but *Jerem.* 12. 1, 2. *Job* 21. 7, *&c.*

The ſecond part. This amplified,

Now this proſperity of the wicked is amplified by a long Narration, and ſhewed in many particulars to the tenth *verſe*, and that two wayes: Negatively. 2. Affirmatively.

1. Negatively.

1. Negatively. Ver. 4.

1. *There are no bands in their death, but their ſtrength is firm*; the ſenſe diverſe.

1. Either

1. Either not vexed with ſharp diſeaſes, ſo that they have εὐθανασίαν, an eaſie death.
2. Or their death not haſtned by misfortunes, adverſities, calamities.
3. Or elſe by their riches they extricate themſelves from the bonds of all Laws, by which otherwiſe they ought to dye; and therefore *their ſtrength is firm*; for by the power of their purſe, there is nothing which they cannot do.

Ver. 5. 2. *They are in no trouble like other men, neither are they plagued like other men.* In troubles they are, and plagued they may be, but not like other men.
1. Incumbrances of wife, children, houſhold affairs, victuals, &c. lie on other men.
2. Famine, war, peſtilence invade others; but they, living in proſperity, have means to avoid the firſt, and find means to eſcape the extremities of the laſt.

3. Affirmatively. Then affirmatively he ſhews what follows upon their proſperity, and to the life ſets out unto us their manners: *Vermis divitiarum ſuperbia*; *Therefore*,

6. He expreſſeth their manners.
1. They are divelliſh proud, *Pride compaſſeth them about, as with a chain*: As their Chains of Gold compaſs their necks, ſo pride ſurrounds their hearts; or, they are *catenati*, as ſlaves in chains, ſo are they bond-ſlaves of pride.

1. Inwardly. 2. And guilty they are of that, which commonly accompanies pride, *viz.* Violence, Tyranny, Oppreſſion; *Violence covereth them as a Garment*: They are involved, and wrap't up in it, and hope to keep themſelves warm by it.

2. Outwardly. 3. Pride and fierceneſs are their internal qualities, and now the *Prophet* ſhews how they are manifeſted outwardly, in their geſture, apparrel, gate, ſpeech.

Ver. 7. 1. Their pride is ſeen in their eyes, *Their eyes ſwell with fatneſs.*
2. Then in their words, *They paſs the thoughts of the heart*; on this he ſtayes.

8. 1. They ſpeak againſt the poor: *For they are corrupt, and ſpeak wickedly concerning oppreſſion*: λαλοῦσιν ὕβριν ἐκ τῆς, They impudently boaſt of their Theft and Rapine. 2. *They ſpeak loftily*, They ſpeak with Authority, think of others words nothing to theirs.

9. 2. They ſpeak againſt God; *For they ſet their mouths againſt the Heavens.*

3. *Their tongue walks through the Earth*; They intermeddle, and labour to have an oar in all Kingdoms, no Law of God or man holds them.

This their proſperity produceth a dangerous effect on the vulgar. This impreſſion the proſperity of the wicked may ſometimes make even upon a conſiderate and good man; but upon the common man, and ſottiſh multitude, the tentation produceth a far more dangerous effect; in them it brings forth,

1. Faction. 1. Faction, and part taking in miſchief; *therefore his people are turned hither*; i. e. becauſe they have money to feed them, they behold them ſucceſsful,

10. *therefore his people*, i. e. Thoſe who profeſs Religion, turn to them, ſide with them, fight for them: 2. And they again pay them well, *Waters of a full cup are wrung out to them.*

2. Atheiſm. 2. Atheiſm and Blaſphemy, Heſitation of Gods Providence, nay, a plain denial of it.

11. 1. *They ſay, how doth God know?* as if they had ſaid, They are fools which think God takes care of things below, and what every one does in this World.
2. Nay, how can he, he is *in excelſo*, on high, and how can he know what's done here? *What, is there knowledge in the moſt High?*

3. Extream folly. 3. Extreme folly; for they collect, That God cares not for things below, becauſe theſe men *are ungodly, and yet they proſper in the World, and increaſe in riches.*

12. 1. In

1. In this yet they are wise, that they can discern betwixt piety and impiety.
2. In this also, that they think it just, *Ut bonis bene, ut malis male, à Deo fiat.*
3. In this lies their folly, that they know not, that eternal happiness is reserv'd as a portion, an inheritance for the just; and that the happiness which the Earth can afford, is a common commodity, alotted to men in general, nay, to beasts also.

Hitherto the *Prophet* hath disputed the *Thesis*, as far as it makes against him, and may seem to speak for the felicity of a wicked man, together with the impressions their prosperity makes at first on some good men, and generally on the vulgar and the multitude.

The third part. The carnal conclusion made out of the premises.

1. But now he descends to speak of the other part, and to prove, that notwithstanding all that had or could be said, yet the good and godly person is the sole happy man: To which, before he comes directly, he repeats again his tentation to think otherwise, confesses his weakness, and how far it wrought upon him; if this be so, then all my study of Religion is in vain: 2. All my sufferings are to no purpose, 'tis all folly, 'tis all vanity.

Ver. 13. 14.

1. *Verily I have cleansed my heart in vain, and washed my hands in innocency.*
2. *For all the day long have I been plagued, and chastned every morning.*

He resolves the question. But not by reason that too weak to do it; His Arguments are.

Ver. 15.

2. Then next he shews by a *Dilemma*, the way he took how to find out the resolution of this question; and two wayes he proposed, first, that of Reason, and he condemns it by a double Argument; the first drawn, *ab absurdo*: The second, *ab impossibili.*

1. *Ab absurdo.*

1. *If I say, I will speak thus*; Thus, as *ver.* 13, 14. *That I have cleansed my heart in vain*, that no man can be happy under the Cross, *Behold, I should offend against the Generation of thy children*; for all these were plagued and chastned, and yet all these cleansed their hearts, and were innocent; 'tis absurd then to affirm this.

2. *Ab impossibili.*

2. If I examine this again in the balance of Reason, That good men should be under the Cross, and yet happy, it seemed to me impossible to be true, let Reason be Judge, and the quite contrary will appear, *viz.* that those who have power, authority, wealth, health, are the happy men; and therefore the *Prophet* adds, *When I thought to know this*, viz. by the strength of Reason and Discourse, *it was too painful, too hard and difficult for me.*

Ver. 16.

3. Irresolved then he was, and so shall any other about this point, till he consults with God, and the Oracle of his Word, there he shall find a remedy; in his Book, and the School of Christ, what shall quiet the passions and tumults of his soul, there it is to be learned, and not from flesh and blood; this he confesses, I understood nothing in this point, *until I went into the Sanctuary of God, for then I understood the end of these men*: By the end of life a man is to judge of any mans happiness; for *ante obitum nemo, &c.* To their end then we are to look, and by that to judge; What is their end then? that Gods Book here teacheth.

Ver. 17. Being then irresolved from Reason. He consults with God, and finds their end miserable.

1. Be it that they are set on high, yet their felicity is unstable and uncertain; *Surely*, Thou O God, Thou raisest them thither, but then, *Thou settest them in slippery places*; They can have no certain stay and standing for their feet.

18. 1. Their felicity unstable.

2. Under them is a great Gulf and Precipice, and God not only humbles them, for that sometimes befals good men; *But these thou casts down to destruction, prosternis ut intereant.*

2. They cast down.

3. Their ruine is not vulgar and common, not delayed long, but sudden, and unlooked for, which the *Prophet* intimates by his Exclamation, *How are they consumed, and brought to desolation, as in a moment?*

19. 3. Unexpectedly, suddenly. 4. Their ruine fearful.

4. Add to this, That their destruction is terrible, and full of amazement, both

both to others that behold it, and to themſelves, being troubled with the affrights of a guilty conſcience, and the fear of the wickedneſs that purſues them: *They are utterly conſumed with terrours*, as *Judas*, *Saul*, *Cain*, *Nero*, *Julian*, *&c.*

20. Their happineſs then is vain.

So that all their happineſs in this World was but a vain, empty thing, *like a dream*, which ſimilitude is explained, *Iſa.* 29. 7, 8. *As a dream when one awaketh, ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe, and make contemptible their image, totam parmoiav*, all their pomp and great ſhew.

4. And now the *Prophet* begins ingeniouſly to acknowledge his weakneſs and infirmity in the debating this queſtion betwixt him and his own Reaſon; he takes all the fault to himſelf, and clears God.

The fourth part. Upon it he confeſſeth his weakneſs that tempted.

1. He confeſſeth that he was tranſported with indignation, animoſity, and fretfulneſs at it; *Thus my heart was*, is not now, *grieved, and I was pricked in my reins.*

1. By animoſity 21.

2. He confeſſeth his folly, ignorance, brutiſhneſs about it; *So fooliſh was I, and ignorant, I was as a beaſt before thee*; in this point I knew no more than a bruit beaſt.

2. By ignorance 22.

3. And ſhews the difference of good & bad men under the Croſs.

3. He comforts himſelf in Gods goodneſs and preſence, ſhewing, that though he be in trouble, and under the Croſs (which is the lot of the godly) yet there is a great deal of difference betwixt their troubles, and thoſe of the wicked; for,

23. 1. They are not neglected and deſerted; *Nevertheleſs, I am continually with thee.*

2. *Thou haſt holden me by my right hand*; As a Father thou leadeſt me by the hand.

24. 3. *Thou directeſt me with thy counſel*; by thy Word and Spirit.

4. *And after receive me to Glory*; Here I may be vilified, but one day glorified; yea, and if thou ſeeſt it good, raiſed to honour, glory, and promotion in this life.

The fifth part. His reſolution upon it.

5. And now being as it were, raviſhed with the contemplation of Gods Providence, and certainty of his good will toward him, in an ardent affection he breaks forth, expreſſing how reſolute he is, ſay fleſh and blood what it will, in all his troubles to ſtick and cleave faſt to his God.

25. 1. *Whom have I in Heaven but thee?* What God beſide, what Angel or Saint to be my hope?

2. *And there is none upon earth I deſire beſides thee*; They are miſerable comforts and comforters, I nauſeate all in Heaven or Earth in compariſon of thee.

26. 3. I confeſs through weakneſs, I am often tempted to ſee the proſperity of the wicked; and when I feel my ſelf preſſed with miſeries, poverty, violence, wrongs, *ſo that my fleſh and my heart faileth.*

4. But through confidence and hope in thee, I quickly revive and recover: *God is the ſtrength of my heart, and my portion for ever.*

And the concluſions he draws thence. The ſixth part.

6. Now two concluſions I have learned from this tentation and debate.

27. 1. *That they that are far from thee, ſhall periſh; Thou haſt deſtroyed all that go a whoring from thee.*

28. 2. *That it is good for me to draw near to God; I have put my truſt in the Lord God, that I may declare all thy works*; Thy works in governing and defending thy Church in this life, and rewarding thy ſervants with glory.

The Prayer collected out of the ſeventy third *Pſalm.*

O Lord God of Iſrael, who ſits above the Cherubims, and yet caſts thy eyes down to behold all things that are in the Earth, wiſely diſpenſing, and ſecretly governing, and by thy Providence and ſecret counſel diſpoſing of the

the Affairs of this World; in all humility I preſent my ſelf before thy Throne, intreating thée to forget, and to forgive the diſorderly paſſions of my ſoul, and the ſecret whiſpers of my heart, by which I have béen tempted to doubt of thy Wiſdom and Providence.

When I have ſéen the proſperity of wicked men, I confeſs my heart hath grown hot within me, my ſoul hath béen moved with envy at their peace, and with indignation at their ſucceſſes; angry I have béen, That their ſtrength is firm; That they ſhould be freed from the troubles of famine, cold, wearineſs, and the ſharp pangs and cruelty of death, to which thy beſt ſervants are ſubject, and which they ſuffer; their pride is intolerable, their violence bottomed on their wealth, impudent they are, and their thoughts impious, their words lofty; For they ſet their mouth againſt Heaven, and their tongues walk through the Earth, endeavouring to annul or change the Laws of God and man, theſe are the ungodly, and theſe proſper in the World, theſe are they that increaſe in riches. Ver. 3. 4. 5. 6. 7. 8. 11.

Yea, and this proſperity of their's (I confeſs it to my own ſhame) prevailed ſo far upon me, that I forgot my ſelf, and thy Covenant of mercies made with thy ſervants, upon it my féet were almoſt gone from that confidence I had in thée my God, and my treadings had well nigh ſlip't from the ſtudy of vertue, and practice of piety, I was even ready to ſay, Verily then have I cleanſed my heart in vain, and waſhed my hands in innocency. Ver. 2. Ver. 13.

Eſpecially when I ſaw how the whole World ran after them, how the multitude clove to them, applauded their wayes, bleſſed their happineſs, yea, even then, when they impiouſly blaſpheme, How doth God know what we do in the Earth? Is there any knowledge or care of theſe worldly buſineſſes in the moſt High? Ver. 10. 11.

Thus my heart was grieved and diſquieted, and my very reins within me were ſorely pricked: The felicity, wealth, and flouriſhing eſtate of wicked men, made ſo déep impreſſion upon my ſoul, that I was tempted with thoughts of falling to them, and to tread thoſe ſteps they had chalked to my happineſs: So fooliſh was I, and ignorant, even as it were, a beaſt before thee. 21. 22.

Being in this perplexity of ſoul, and agony of ſpirit, I caſt about which way to come to a reſolution. I conſulted my own heart, but found no comfort, my own reaſon was too dark, and fleſh and blood too weak to give me ſatisfaction, why the wicked ſhould flouriſh, be rich and mighty, and the good man plagued all the day long, and chaſtned every morning; when I thought to know this, it was too hard and painful for me: Again, I ſaid, if I ſpeak thus, that the good man is miſerable, and the ungodly happy, then I ſhall condemn of vanity the whole Generation of thy children, who have béen ſtudious of piety, denied themſelves, and taken up their Croſs, and followed thée. 14. 16. 15.

Being thus toſſed with theſe waves of diſcomfort, I found no aſſurance of reſt, untill I went into the Sanctuary of God, entred thy School, and addicted my ſelf wholly to learn thy will, and thy wayes; for then I plainly underſtood the end of theſe, whom the World, and their own corrupt heart accounted the ſole happy men; that their felicity was but momentary, their end fearful, their proſperity as a dream, that the temporal things in which they gloried, their ſole reward, for the bad uſe of which they were like to loſe Heaven, and be tormented for ever. 17. 18. 19. 20.

O my God, make this thy Word good, and as thou haſt ſet them in ſlippery places, ſo let them find no ſtedfaſt ſtanding, let them ſlip and fall, and ſuddenly caſt them down to deſtruction; bring them to deſolation in a moment, and let their conſumption be full of amazement, let the conſcience of their former wickedneſs purſue them at their death, and their end be accompanied with terrours to themſelves and others, even as a dream when one awaketh, vaniſheth ſuddenly, and deceives the man that was detained while he ſlept with a vain and empty delight of what was repreſented; ſo let all their pomp and 18. 19. 20.

ſhew of great happineſs be unto them at their latter end, if the remembrance thereof ſerve for any thing, let it be to vex them, that it is paſt and gone, and muſt be exchanged for a never dying torment; For lo, they that depart far from
27. thee, from thy Law, from their Duty, ſhall periſh; and thou wilt deſtroy all thoſe, who leaving thée, the Fountain of living water, have digged to themſelves broken pits that will hold no water, who run a whoring after the creature, and forſake thée their Creator, to whom they ought only to adhere, and be conjoyned in a firm bond of love.

While then other men feed themſelves with the ſhadow of theſe pleaſing
23. dainties, ſo encline my heart, O God, That I may be continually with thee; perſevere and continue thy ſervant, notwithſtanding all tentations to the contrary; and as a good Father, ſo uphold me by my right hand, that I fall not from thée; guide me by thy counſel, thy Spirit, thy Word, and afterward receive me to glory; for whom have I to flie to in Heaven, but thee? To which
24. of the Saints ſhould I turn? and what one of the Angels ſhould I invocate? And when I turn my eyes down upon the Earth, I find every creature ſo un-
25. able to make me happy, That they are all vanity, and vexation of ſpirit.

I muſt confeſs my own infirmity, I do acknowledge my own weakneſs; when I beheld the proſperity of the wicked, my fleſh and my heart failed: Thy goodneſs it is, that I recovered; for I acknowledge that God is the ſtrength of
26. my heart, and my portion for ever; with thée I am content, in thee ſatisfied, worldly proſperity, wealth, preferment, honour, power, are a very poor inheritance in compariſon of thée.

I have learned out of the Oracles of thy Word, I have been inſtructed in thy School, That it is good by faith and love for me to draw near to God, and
28. to commit my ſelf wholly to thy diſpoſe; I will therefore put my whole truſt in the Lord God; and therefore having had an aſſurance of thy mercies, I will declare thy wonderful works, and ſing forth thy praiſes in the Gates of the daughter of Zion, and in the City of Jeruſalem, for ever and ever.

PSAL. LXXIV. Ἐυκτικὸς.

THIS *Pſalm* was compoſed by the *Prophet* upon ſome grievous deſolation which he either ſaw, or fore-ſaw to fall upon the Temple and Houſes of God in the land of *Judea*, whether by *Nebuchodonozer*, *Antiochus*, *Epiphanes*, or ſome other, is uncertain.

Two parts. { 1. His Complaint, from *ver.* 1. to 10.
2. His Prayer, from *ver.* 10. to 23.

The firſt part. His complaint aggravated by a gradation.

1. Both the Complaint and Petition are firſt ſummarily comprized in the three firſt *verſes*, and afterward amplified through the whole *Pſalm*.

Ver. 1.

The *Exordium* is full of paſſion, for he expoſtulates with God about this calamity, and aggravates it, *O God, why haſt thou caſt us off, &c?*
1. From the Author of it, it is thou, *Thou, O God,* that doſt it.
2. From the extremity of it, *Thou haſt caſt us off.*
3. From the time, duration, or continuance, *for ever.*
4. From the cauſe, Anger, ſmoking anger; *Thine anger ſmokes.*
5. From the object, *The ſheep of thy paſture.*

As if he had ſaid, when thou art a good and faithful God toward thine, can'ſt thou ſo far forget thy Promiſe and Covenant to thy people, as, *to caſt them off, for ever to caſt them off,* and *in anger, in ſmoking anger,* thus to proceed *againſt the ſheep of thy paſture?* Why, why Lord ſhould it be thus? *Vis Deo gratus eſt, qua precibus adhibetur.*

2. And

2. And preſently to his Complaint he ſubjoins his Petition.
Remember thy Congregation, &c. where every word is almoſt an Argument.
1. *Thy Congregation.* A choſen people.
2. *Whom thou haſt purchaſed by a mighty hand from* Pharaoh.
3. *Of old*, thy people a long time ſince, ever ſince thy Covenant with *Abraham.*
4. *The rod of thine inheritance*, dwelling in that Land which thou gaveſt them to inherit.
5. *Whom thou haſt redeemed* from their enemies, the *Canaanites*, &c.
6. *And honoured thee in Mount* Zion *in thy Temple, where thou haſt dwelt.*
Remember thou, O Lord, this people, and all theſe ingagements, *and caſt us not off for ever.*

Verſ. 2. To this he joins his Petition. Argumentative.

3. Or if theſe Arguments move thee not, then look upon thine own diſhonour. *Lift up thy feet, i.e.* Set up thy ſelf, and march againſt thy enemies, and the perpetual deſolations which they have brought upon us. Now that he might the better prevail with God, he omits the vaſtations which were made, no queſtion, through the whole Land, and inſtanceth in their inſolence to the houſe of God. *Lift up thy feet —— even to all that the enemy hath done wickedly in thy Sanctuary.*

And the qualities of the enemies. 3.

1. As Lions and Beaſts of prey. *They roare in the midſt of the Congregations.*
2. As Conquerors. *They ſet up their Enſigns for ſigns of Victory.*
3. As prophane perſons, what our fore-fathers built with much coſt, art, and piety, that they break down, rob, and carry away Sacrilegiouſly. A man was famous heretofore according as he had lifted up Axes upon the thick Trees, hewed them out, poliſhed, and dedicated them to the work of thy Temple: But now theſe Sacrilegiſts break down all the carved work thereof with Axes and Hammers.

4. 5. 6. Their Sacriledge eſpecially.

4. And yet their fury ſtayes not here. For after they have robb'd thy Temple, and taken the dedicated Veſſels, not content with the ſpoyl, *They have caſt fire into thy Sanctuary, they have defiled it by caſting down the dwelling-place of thy name to the ground.*

7.

5. Nay, their malice ſtay'd not here neither. Their impiety was ſuch, that after they had deſtroy'd thy Temple, they encouraged one another to do more miſchief, even to the depopulation of all the other Synagogues and Schools of Learning. *They ſaid in their hearts: Let us deſtroy them,* without exception, *all together. They have burnt up all the Synagogues of God in the Land.*

8.

4. And that which yet imbitters his Complaint, he profeſſeth, that it was not with them now as heretofore; Thou, Lord, now doſt ſeem to caſt us off indeed; in our calamities heretofore we could enquire of thee, and thou didſt anſwer us, either by ſome ſign and miracle, or by *Urim*, and *Thummim*, or by ſome Prophet. But now,

Gods deſertion of his people.

1. *We ſee not our ſigns, i.e.* Miraculous deliverances. 2. Or ſigns of thy preſence in thy Temple.
2. *There is no more any Prophet*, as *Iſaiah*, &c. who might promiſe us deliverance.
3. *Neither is there among us any that knows how long?* as did *Jeremy* the ſeventy years Captivity.

9.

5. He proceeds in his Complaint, and preſſeth God to hear it, from the contumely and blaſphemy that theſe wicked wretches uſed toward God, to which they were the more encouraged by his long-ſuffering and forbearance.
O God, how long ſhall the adverſary reproach? Shall the enemy blaſpheme thy name for ever? Why withdraweſt thou thy hand, even thy right-hand? pluck it out of thy boſome.

2. He prayes again that God would look on the enemies blaſphemy. 10. 11.

6. But that now he return, and with favour and mercy look upon the preſent

And remember his mercy, and what he had done for his people in ſpecial.

ſent calamities of his people, he uſeth other Arguments.

Verſ. 12. 1. The ſpecial favour and good-will he had long ago ſhew'd them. *For God is my King of old, working ſalvation in the midſt of the earth.* Of which he gives inſtances.

13. 1. Their miraculous deliverance out of *Egypt*, and deſtroying of *Pharaoh*, *Thou didſt divide the Sea by thy ſtrength, thou brakeſt the heads of the Dragons, i. e.* the Princes and Nobles of *Egypt* in the waters of the red Sea.

14. *Thou brakeſt the heads of Liviathan in pieces, and gaveſt him to be meat for the people inhabiting the Wilderneſs.* *Baſil* ſaith, that the *Ethiopians*, upon *Pharaohs* overthrow in the red Sea, invaded and poſſeſſed *Egypt*, ſo that he and his Land was given, as it were, for meat to the inhabitants of the deſert.

15. 2. Their miraculous preſervation, by bringing out of the Rock water to quench their thirſt. *Thou didſt cleave the fountain and the flood*, Numb. 20. 11.

3. Their wonderful paſſage through *Jordan* dry-foot. *Thou dryedſt up mighty waters.*

And for all by his general providence. 2. Gods general providence in his Mercy to all men. The inſtances are

16. 1. His Order for day and night. *The day is thine, and the night alſo is thine.*

17. 2. His Order for the two great Luminaries. *Thou haſt prepared the light and the Sun.*

3. His Order for Sea and Land. *Thou haſt ſet all the borders of the earth.*

4. His Order for the year. *Thou haſt made Summer and Winter.*

He renews his prayer, and enforceth it. The ſecond part. Both in thy ſpecial and general providence, thy Mercy and Power, are ſufficiently declared, and upon theſe the Prophets affections being heightned, he falls to an evident Petition.

Verſ. 18. 1. That God would remember his own glory, and take revenge of his reproachful enemies. *Remember this, that the enemy hath reproached, O Lord, and that the fooliſh people have blaſphemed thy Name.*

19. 2. That he would remember his children, thoſe Turtle Doves, dear to him.

1. *O deliver not the ſoul of thy Turtle Dove unto the multitude of their enemies.*

2. *Forget not the Congregation of the poor for ever.*

20. 3. That he would remember his Covenant made with *Abraham*, that they ſhould inherit the Land, which now they could not do in quiet. *For all the earth was full of darkneſs, i. e.* impiety, and cruel habitations. Plunderers every where.

And he goes on in his Prayer, and uſeth two Arguments more.

21. 1. That Gods people be not aſhamed of their hope, and expectation, and dependance on God. *O let not the oppreſſed return aſhamed.*

22. 2. From their gratitude. *Let the poor and needy praiſe thy Name.*

In the cloſe of the *Pſalm*, he more openly expreſſeth the affection of his heart for God, and preſſeth him for help, becauſe the cauſe is his, the enemies his, the blaſphemy againſt him, and redounds to the diſhonour of his name, and that it dayly increaſeth.

23. 1. *Ariſe, O Lord, plead thine own cauſe.*

2. *Remember how the fooliſh people reproach thee dayly.*

3. *Forget not the voice of thine enemies.*

4. *The tumult of thoſe that riſe againſt thee, increaſeth continually.*

The

The Prayer to be collected out of the ſeventy fourth *Pſalm*, is needleſs, it being ſo powerful, methodical, and eaſie a Prayer of it ſelf. I ſhall only then Paraphraſe upon it.

AND why, O God, doeſt thou carry thy ſelf toward us at this time, as if thou didſt ſeem to have caſt us off, rejected us from thy care and favour wholly and for ever? O good God, why doth the ſeverity of thy indignation ſmoke againſt thoſe whom thou haſt choſen to feed, care for, and govern, as if they had been thine own ſheep, thy ſelected flock? O thou which haſt ſeem'd for a long time to be unmindful of us, remember, we beſeech thee, thy Congregation, which thou haſt purchaſed with thy blood, whom thou haſt bought to be thy inheritance, not yeſterday, nor to day, but before the beginning of the world; Remember Mount Zion, that is now deſtroy'd by the enemy, and that place wherein thou haſt dwelt. Verſ. 1. Verſ. 2.

Therefore, that thy mercy may be anſwerable to thy former love, withhold not any longer the hand of thy Omnipotence and Juſtice, but make bare thy arm, and lift up thy feet to the perpetual deſolation, and eternal deſtruction of every enemy, that hath done wickedly in the Sanctuary. Verſ. 3.

Thy adverſaries being become conquerors, have cryed with a loud voice, and proudly boaſted and roared as Lions in the midſt of the Congregations, they have prophaned thy Solemn Feaſts, they have thrown down thy Altars, and ſlain thy Prieſts with the edge of the ſword, and they have ſet up their banners in thy Temples, as manifeſt ſigns of their victories, without any reverence had to thy holy place, without any acknowledgement or honour exhibited to thy name, by whoſe permiſſion for our prophanenels they thus triumph over us, and theſe conſecrated places. Verſ. 4.

When they enter'd into theſe holy Oratories, they ſhew'd no more reverence, than if they had ſet footing into ſome thick wood; Thoſe beams of Cedar, which our fore-fathers out of piety and devotion had poliſhed and dedicated to the ornament and beauty of thy houſe, theſe, thoſe rude and barbarous hands have broken down with Axes and Hammers. Nea, they have caſt fire into thy Sanctuary, they have prophaned the Tabernacle conſecrated to thy name, drawing it down to the ground, deſpoyling it of all glory, and the ſincere worſhip of thy name being taken away, inſtead thereof they have ſet up, and worſhip'd their own inventions. Nay, their malice ſtay'd not here. Not a Synagogue of the Land, but hath felt their fury; no School of the Prophets, but hath groaned under their oppreſſion. They encourage each other in miſchief, Come, ſay they, let us deſtroy them all together. Thus have they made all thy Solemn Feſtivals to ceaſe, and thy whole worſhip to be annihilated. 5. 6. 7. 8.

As for thy Prophets, they are few left, and thoſe that are, diſgraced, ejected, impriſoned, oppreſſed, accounted the off-ſcouring of the world, and made a ſpectacle to men and Angels, thy Word in their mouths is eſteemed a lye, and the defence of thy truth held for ſuperſtition and the Traditions of men, and with them thy holy Ordinances are all caſt aſide as unneceſſary Ceremonies. 9.

O Lord, how long wilt thou ſuffer the adverſary to reproach? Will thou be of that long-ſuffering and patience, that the prophane ſhall blaſpheme thy holy Name, and by his blaſphemies provoke thee to anger for ever? Why, as a lazy man is wont to do, doeſt thou keep thy right hand in thy boſome? why doeſt thou not pluck it from thence, and make theſe profane perſons feel the blow, and thy people the mercy? 10. 11.

It cannot be aſcribed to thy want of power, that thou art thus patient. For thou art the ſame God now as of old. Thou art the great King which haſt wrought ſalvation for our fathers in the midſt of the earth, even in the ſight of all people. 12.

Mar-

Verſ. 13. Marvellous and terrible were thy works, which thou didſt for thy people of Iſrael. Thou didſt divide the Sea by thy ſtrength, and made the waters to ſtand on a heap, till thy people were paſt through it. 15. Thou brakeſt the heads of that Dragon, Pharaoh, and all his hoaſt in the red Sea. Thou didſt cleave the Rock, and turn'dſt the flint-ſtone into a ſpringing Well, that thence the thirſt of thy people might be ſatisfied as from a fountain. And on the contrary, thou haſt dryed up the ſwifteſt current, and moſt violent ſtream, that thy people might paſs dry-foot through it.

16. Neither is thy power declared only in theſe extraordinary miracles, but alſo
17. in all creatures. The night and day were created by thee. Thou haſt prepared the light and the Sun. Thou haſt ſet the bounds of the Sea, and all the borders of the earth. Thou haſt made Summer and Winter. The viciſſitudes of all things is a manifeſt of thy power, and the change of all times and ſeaſons is thy Ordinance wiſely diſpoſed for the commodity of man.

18. When then, O Lord, thy power is ſo great, ſhew thy might, and come amongſt us, remember this, that the enemy hath reproached, in effect imputed weakneſs and impotence to thée, ſaid in his heart, What God ſhall deliver them out of my hand? O Lord, remember that the fooliſh people in prophaning thy Temples, and trampling thy Prophets, have blaſphemed thy name, being regardleſs of thy Omnipotence, and ſecure upon thy patience.

19. We beſéech thée ſuffer no longer the ſouls of thoſe innocent, mournful Turtle Doves who deſire to worſhip and praiſe thée, to be delivered to the multitude and rabble of the wicked, neither leave deſtitute of thy favour and help for ever, the Congregation of the afflicted people, whoſe confidence is thy care, and ſecurity thy ſole protection.

20. Have reſpect, O Lord, to the Covenant thou haſt made with our fathers. Never let the gates of Hell, as thou haſt promiſed, prevail againſt thy Church, which at this time can find no reſt for the ſole of her foot, ſince the places of the earth are full of darkneſs and cruel habitations, for bloody and deceitful men having their heart darkned, are ſpread over the Land, and by violence and injuſtice being grown rich and mighty, have not only deſpoil'd us of our goods, but confin'd our bodies alſo in darkſome dungeons, and loathſome priſons. The Iron hath entred into our ſouls.

23. Forget not the voice of the inſulting enemy. The tumultuous and proud attempts of thoſe which riſe up and hate thée, continually increaſeth more and more. And thou, to whoſe eyes all things are naked, and into whoſe ears all oppreſſions enter, art not ignorant of it.

22. Ariſe therefore, O Lord, and plead thine own cauſe, and plead the cauſe of thy people, remember how the fooliſh people reproacheth thee dayly.

21. O let not the oppreſſed, thy poor people, that humbly flées to thée for help, be aſhamed, and depart out of thy preſence as fruſtrated of their expectation. So ſhall theſe poor, and néedy, and deſtitute of all humane help, being delivered by thy Omnipotent hand, and Fatherly goodneſs, praiſe and magnifie thy name for ever and ever.

PSAL. LXXV. Ἀναγνωστικός.

IT is moſt likely that *David* compoſed this *Pſalm* upon his Inauguration or entrance upon the Kingdom, and he ſets out unto us in it an example of a good King.

The

The parts of the *Psalm* are,
1. His Doxology, *verſ.* 1. repeated, *verſ.* 9.
2. His profeſſion to perform his Kingly office, *verſ.* 2, 3, & 10.
3. His rebuke and remove of miſtakes in fooliſh men.
   1. Partly for their pride, when they riſe to great places, *verſ.* 4, 5.
   2. Partly, that they know not whence their preferment comes, *verſ.* 6, 7.
   3. And that they judge not rightly of afflictions, *verſ.* 8.

The Doxology. The firſt part. Verſ. 1.

1. *David* begins with thankſgiving: and he ingeminates it, that it be often done.
   1. *Unto thee do we give thanks, unto thee do we give thanks.*
   2. His reaſon for it is. *For that thy Name is near, thou, thy help is at hand; for God is near to thoſe that call on him.*
   3. Of which he had experience, who beyond all hope and expectation was now exalted to the Kingdom. Which he calls here *Mirabilia Dei, Thy thy wondrous works declare.*

For Gods help, and his exaltation to the Kingdom.

The ſecond part. For which he promiſeth, Verſ. 2. 1. To judge juſtly. 2. To rectifie diſorders. Verſ. 3.

2. And next he ſhews which way he would ſhew his thankful heart to God for his preferment, which was in doing the Office of a good King. When I ſhall receive the Congregation, or when I ſhall take a ſet time, when the people ſhall come to me for judgement, upon every ſeaſon and opportunity given.
   1. *I will judge uprightly.* Which is the firſt part of the Kingly Office.
   2. I will reſtore, and ſet right what is out of order. Which is the ſecond part of a Kings duty.
      1. *Now*, till I came to the Crown, *the earth, and all the inhabitants are diſſolved.* In *Sauls* reign there was a diſſolution in Manners, Juſtice, Religion.
      2. *But I bear up the pillars of it.* Religion and Juſtice are the pillars that ſupport a Kingdom, and *David* was reſolv'd to ſupport them.

The third part. 3. To rebuke bad men.

3. From this profeſſion of his duty, he falls upon a Rebuke of fooliſh men; Which is alſo the third part of the Kingly Office, it being for a Superiour to reprehend in the Inferiour what is amiſs. And he labours to rectifie in them three miſtakes.

1. For their pride. Verſ. 4.

   1. The firſt was their Pride, which cauſed them to do fooliſh, unjuſt, imous Acts.
      1. *I ſaid to the fools,* (ſo *David* calls *Sauls* ambitious, arrogant Courtiers) *Deal not fooliſhly, i. e.* impiouſly, unjuſtly.
      2. *And to the wicked, Lift not up your horn.* Vaunt not of your wealth, power, &c.
      3. *Lift not up your horn on high.* Be not over-proud of your place.
      4. *Speak not with a ſtiff neck.* Be not Rebellious, and Contumacious.

Verſ. 5.

2. For ignorance, that they knew not the true fountain of honour. 1. Negatively. Not man. Verſ. 6.

   2. The ſecond was, that they thought their honour came from *Saul*, their wit, their good parts, and not from God, which was indeed the cauſe of their pride; To remove this, *David* tells them who is the fountain of Honour.
      1. Negatively, Not any man in the whole world, *no Prince in the Eaſt, none in the Weſt, none in the North, none in the South*: or elſe the wind blows no man to any high place. No not *David* himſelf.
      2. Poſitively, *God is the Judge. He humbles, he exalts.* He puts down one, put caſe *Saul*, and ſets up another, me *David* upon the Throne.

Verſ 7. 2. Poſitively, God.

3. The

3. For their miſtake in imputing afflictions to a wrong cauſe. Whereas they are from God.

3. The third miſtake was about the calamities and afflictions that befall men in this life; Impute them they uſually do to wrong cauſes, whereas theſe, even theſe come from God. *Is there evil in the City, and hath not God done it?*

To prove this, the Prophet uſeth an Elegant compariſon, or *Hypotypoſis*, for he likens God to a Maſter of a Feaſt, who invites and entertains all kind of men at his Table, and that hath a Cup of mixt wine in his hand, by which he underſtands the miſeries that befall men in this life, and God reaching to every one good and bad, ſome portion of this Cup, to all ſome, but to all not equally, nor yet of the ſame wine. For mark what *David* ſaith.

Verſ. 8. Who diſpenſeth them diverſly.

1. *For in the hand of the Lord there is a Cup.* The Cup at his diſpoſe.
2. *And the wine is red.* 'Tis high colour'd, fæculent, or troubled wine, *i. e.* afflictions.
3. *It is full of mixture.* Not all ſour, nor all ſweet; The ſtrength of it is allay'd, and temper'd by God, that it intoxicate not the head, nor produce a feavour, there are ſome waters of comfort mixt with it.
4. *And he*, viz. *God poureth out of the ſame, ſome of this mixt wine*, even to his deareſt children. *For you muſt drink of the Cup that Chriſt drank.*
5. *But for the dregs thereof*, the lees that ſettles in the bottom of this Cup, *all the wicked of the earth ſhall wring them out, and drink them.* Becauſe they drink laſt, there is nothing left for them but the dregs of Gods wrath, in which there is none of the mixt ſweet wine.

He concludes.

He concludes the *Pſalm* with a double repetition. Firſt, Of his thanks. Secondly, Then of a ſecond proteſtation of his duty.

Verſ. 9. 1. With thanks.

1. Thankful he would be. *But I will declare for ever: I will ſing praiſes to the God of* Jacob.

Verſ. 10. 2. With a manifeſt of his Duty.

2. His Duty as King he would do, in both kinds.
   1. *De bellabo ſuperbos. All the horns alſo of the wicked will I cut off.*
   2. *Parcam ſubjectis bonis & favebo. But the horns*, i. e. *power, dignity, honour of the righteous ſhall be exalted.*

An interceſſion out of the ſeventy fifth *Pſalm* for the King, thoſe that are in authority, and for the Church under affliction.

6. 7. O Almighty God, Lord of all power, King of kings, and Lord of lords, who haſt taught us by thy holy Prophet, that promotion comes not from the Eaſt, nor from the Weſt, nor from the North, nor from the South, but that thou art the righteous Judge, that puts down one, and ſets up another.

Eſtabliſh, we beſeech thee, in the Throne of this Kingdom, thy faithful Servant, our dread Soveraign. Let the dew of thy abundant bleſſings fall upon his head, give him the ſucceſs of David, the wiſdom of Solomon, and the zeal of Joſiah. Take pleaſure in him, O Lord, and reſtore him to his juſt right and people, and make him a moſt mighty Protector of thy heritage, a moſt religious Defender of thy Sacred Truth, and a gracious Governor to all his Subjects.

Verſ. 2, Verſ. 10.

When he ſhall receive the Congregation, and at any time ſit in judgement, let him judge according to right; let him cut off the horn, the pride, the power of wicked men; and on the contrary, be ſtudious to honour and exalt the right and humble deſires of the righteous.

Verſ. 3.

At this time the foundations of the earth are out of courſe, the earth, and all the inhabitants thereof are diſſolved. The ſeats of juſtice are corrupt, all Laws

Laws are silenc'd, an indulgence is given to theft and rapine, Religion is trode under foot, and men in their manners are dissolute, being guided by their own counsels, and swayed by their own affections. How is the faithful City become an Harlot? It was full of judgement, righteousnels lodged in it, but now Murderers. Our Princes are become rebellious, and companions of Thieves, every one loveth gifts, and followeth after rewards, they judge not the fatherless, neither doth the cause of the widow come unto them.

Set up then thy Servant upon the Throne, that he may restore our Judges as at first, and our Counsellours as at the beginning. Religion and Justice are the Pillars of the Land, they are now ready to fall, or rather fallen, O let him bear up these Pillars, repair the breaches of this distracted Church and Kingdom, and confirm both, Laws and Justice being heard to speak, and a right order for thy worship and service being re-established. So shall this our Land be call'd again, The City of righteousnels, the holy and faithful City.

Give him, O Lord, courage in the execution of his Office, let him make the wicked to pass under the wheel, and the ambitious, arrogant, and proud to know, that in his Kingdom they are not to deal foolishly, nor yet, being confident of their power, to exalt their horn, and in contempt of all Laws, exercise rapine and violence. Let such as set their horn on high, be brought down by his hand, and those that are contumacious and stiff-neck'd, forc'd to bow to his yoke, and make to feel that he carries not the sword in vain, but that as he is the Minister of God for good to those that do good, so also he is the Minister of God, a revenger of wrath upon him that doth evil. Verſ. 4. 5.

And now having presented unto thee our supplications for our King, we are bold also to offer unto thy Majesty our humble petitions for that part of thy Church which thou hast committed to his care, this for many years hath fed with the bread of tears, and entertain'd with the water of affliction. But it is our comfort, that the Cup is in thy hand. Thou measurest out our draughts, and beginnest such a portion as thou pleasest. The wine is indeed red, and of a high colour, but yet it is full of mixture, with the tartness of thy great displeasure, there is mixt the sweetness of thy promises, engaged thou art, that we shall taste and drink no deeper of it, than thou wilt make us able to bear. O Lord, make thy Word good unto us, stay thy hand, turn from thy fierce wrath, let it suffice, that we have drunk so deep of this Cup. There remains only the dregs behind, and as we have been inebriated with this wine, so let the ungodly of the earth, wring out the dregs, and suck them out.

So shall we have just reason to declare the equity of thy justice, and to sing praises to the honour of the God of Jacob. Unto thee, O Lord, will we give thanks, yea, unto thee will we give thanks, for that thou art near, and thy name is ready to help all that call upon thee, of which the exaltation of our King, and the deliverance of thy people, will be a miraculous declaration. Verſ 9. Verſ. 1.

Thy Church shall for ever remember thy just judgements, and sing forth with full voice thy praises, when they shall see the horns of the wicked broken, and those preserved and setured, who have wholly addicted themselves to the study of justice and piety, as we are taught and commanded by our Lord and Saviour Jesus Christ.

PSAL. LXXVI. Ἐπινίκιος *vel Triumphalis.*

THE Glory and Power of God is in this *Pſalm* amply ſet forth in his defence of *Jeruſalem* and *Zion*, which were types of his Church; and it hath

Three parts.
1. The Prerogative of *Judah* and *Iſrael*, *verſ.* 1,2.
2. A Narration of Gods Majeſty in his Church, from *verſ.* 3. to 11.
3. An Exhortation to worſhip and ſerve God, *verſ.* 11,12.

1. The *Jews* Prerogative. The firſt part. Verſ. 1.

1. In the two firſt *verſes* is ſet forth the *Jews* Prerogative above other Nations.

1. That God was known among them. *In* Judah *is God known.*
2. That his Name was great in *Iſrael.* Great for his manifold deliverance. Illuſtrious.

Verſ. 2. 2 Gods zeal for his Church.

3. *At* Salem *is his Tabernacle*, his Temple, his ſeat of worſhip. His preſence ſingular.
4. *His dwelling in* Zion. *I will dwell in the midſt of them, and I will be their God.*

The ſecond part. 3. By which he ſhew'd himſelf 1. Glorious. 4.

2. Next he declares Gods power and Majeſty, and vindicating his people, and deſtroying their enemies. *There, i. e.* at *Jeruſalem*, before *Zion*, as in the dayes of *Senacherib.* Or elſe in the Land of *Judah. There brake he the arrows of the bow, the ſhield, and the ſword, and the battail.* Selah. By which he became *Glorious.* 2. And *Terrible*, *verſ.* 7.

1. *Glorious. Thou art more Glorious and Excellent*, viz. among good men, *than the Mountains of prey.* Than the Kingdoms gotten by violence, murder, and robbery.

And this his *glory* was made manifeſt in theſe particulars.

5.

1. That they who came to ſpoyl, were ſpoyled. *The ſtout-hearted are ſpoyled.*
2. *They have ſlept their ſleep.* Either dead. Or overtaken with ſo deep a ſlumber, that like men ſurpriz'd by a deep ſleep, and ſuddenly awaked, they were amaz'd, and knew not which way to turn themſelves.

6.

Their hands were feeble, their courage loſt.

3. Which he explains in the words following, *And none of the men of might have found their hands.* Ἐν δ' ἀμηχάνοις φόβοις φυγόντα καὶ πάλιν Στῆν. Pind.
4. The cauſe of this conſternation. *At thy rebuke, O God of* Jacob, *both the Chariot and Horſe are caſt into a dead ſleep.*

2. Terrible. Verſ. 7. Verſ. 8.

Thus God became *Glorious* and *Excellent* among good men.

2. But he became *Terrible* alſo to wicked men. So *Terrible*, that
1. *Thou, even thou art to be feared, for who may ſtand in thy ſight when thou art angry?* None, be he never ſo proud.
2. Of which this is an evident Argument, *Thou didſt cauſe judgement to be heard from heaven.* It was ſo in the deſtruction of *Senacherib. The earth feared, and was ſtill.* Men ſaw it, were amaz'd at it, and put to ſilence.

The effects of it. Verſ. 9.

And this work of God in overthrowing his enemies, and ſaving his Church, he farther amplifies, *When God aroſe to judgement, to ſave all the meek of the earth.*

The conſequent was this.

1. *Surely*

1. *Surely the wrath of man ſhall praiſe thee*; The fierceneſs and rage of man againſt thy Church, ſhall at laſt turn to thy praiſe; confeſs they ſhall, being conquered by thy hand, that thou art mightier than they; ſo did *Pharaoh*, *This is the finger of God*; ſo *Julian*. Ἀκμὴ τῶν νικώντων. 1. Praiſe from the wicked. 19.
1. *The remainder of wrath ſhalt thou reſtrain*; Though they body and rally again, yet thou ſhalt overcome and conquer their fury. 2. And victory.

3. In the Cloſe, he exhorts all Gods people to vow him honour, and to perform their vow. The third part. For which, 11.
1. *Vow and pay unto the Lord your God*; *let all that are round about him, bring preſents unto him that ought to be feared.* All to vow praiſes. 12.
2. And he adds his Reaſon in an *Epiphonema*.
1. *He ſhall cut off the ſpirits of Princes*; Take away from Tyrants their courage and prudence.
2. *He is terrible to the Kings of the earth*, They ſhall know he is God.

A *Pſalm* of Thankſgiving after ſome great Victory, collected out of the ſeventy ſixth *Hſalm*.

O Omnipotent God, and moſt merciful Father, it hath pleaſed thy unſpeakable goodneſs beyond any merit or deſert of our's, to make thy ſelf known to us in thy Goſpel, and thy Name great and famous in our Iſrael. Ver. 1.
Declared thou haſt to all Nations, that Salem, the City of peace, is that place where thou wilt ſet up thy Tabernacle, and Mount Sion thy Church, that habitation, which thou wilt defend from the violent attempts of her malicious enemies. Ver. 2.

Our ingratitude no queſtion was very great, and our provocations many, our lives not anſwering to the light of thy Word which thou madeſt ſhine unto us; and becauſe we rebelled againſt thee, therefore this great Army of rebellions men is juſtly riſen up againſt us, who threatned to unroot thy people, and utterly to lay waſte thy Zion: But thou, O Lord, paſſing by our tranſgreſſions, haſt put a hook into the noſe of our enemies, and a bridle into their lips, defended miraculouſly thou haſt thy City Jeruſalem for thy own ſake, and for thy ſervant Davids ſake, our bleſſed Saviour.

There haſt thou broken the ſtrength of the Bowe, **and not ſuffered him to ſhot an arrow there; in our land thou haſt made void their Shield, dull'd the edge of the Sword, ſcattered their Army: and by thy power diſſolved and brought to nothing all their warlike preparation and ammunition.** Ver. 3.

When we are compaſſed, as it were, with a darkſom cloud of fear, and even deſpaired of any help and ſuccour, then thou didſt appear in glory, thy excellence then aroſe to ſave us; our aid was from Heaven, our deliverance from above; thy Kingdom eſtabliſhed in righteouſneſs and holineſs, far exceeds that power that is gotten by violence, murder and robbery; therefore they that came to ſpoil us, are ſpoiled, they are conſumed, and have ſlept their ſleep; **out of which when they awaked, they have been amazed, that in their hands,** (of ſo much wealth and plunder which they dreamed of) **they found nothing; which happned unto them, not by the courſe and ordinary changes and chances of things in this World, no, nor yet by our force and power,** but at thy rebuke, O God of Jacob; **by thy command, by the ſeverity of thy judgment,** both the Chariot, **and thoſe who truſted in it,** both the Horſe and his Rider are fallen. 4. 5. 6. 7.

O Lord, Thou, even thou, art terrible; Thou, even thou alone art to be feared, Who is there, **though never ſo potent, though defenced with the ſtrongeſt Army, that is able to reſiſt thee,** that may ſtand in thy ſight when thou art angry? **At this time thou haſt fought from Heaven for us, Thou didſt make all people to hear thy judgments from thence, and the Tyrants of the earth, when they felt the power of thy hand, trembled, and ſhaked at it, their heart melted,** 8.

ed, and their knees smote together, quiet they were, and silent, not daring to mutter against thee, or against thy people.

9. O Lord, the fierceness, the rage, the pride of man shall turn to thy praise; even thy enemies, the profanest men, being humbled by thy judgments, shall confess thy power, and acknowledge thy hand; say they shall, This is the finger of God, that thou Lord goest before thy people, that thou hast done it; and their posterity shall by their example be restrained from doing any such

10. wickedness, and by their fathers punishment taught to fear God.

11. And now, O all ye which are Israelites indeed, and perpetually stand in his presence, Vow unto your God for this his great mercy, and pay the sacrifice of praise, bring presents unto him, whom alone you ought to fear and reverence:

12. To him I say, vow, and perform your vows, who for your sake, hath cut off the animosities, and taken down the courage of Princes, and made it appear, That he will be a terrible God to all the Kings of the earth; to whom be praise, to whom be glory now and for ever. Amen.

PSAL. LXXVII. Διαψαλμος.

IN this *Psalm*, the *Prophet* shews the bitter agony which a troubled spirit undergoes upon the sense of Gods desertion, and the comfort again it receives upon the consideration of Gods great and gracious works.

Two parts of this *Psalm*.

1. He sets forth the strife betwixt the flesh and the Spirit, and how the flesh tempts to despair, and calls into question the goodness and favour of God, from *ver.* 1. to 10.
2. Next he shews the victory of the spirit over the flesh, being raised, encouraged, and confirmed by the Nature, Promises, and Works of God, from the 10th. *verse*, to the end of the *Psalm*; an excellent *Psalm* this is, and of great use in all spiritual desertions.

The first part. Ver. 1.

1. *I cryed unto God with my voyce, even unto God with my voyce, and he gave ear unto me; in the day of my trouble, I sought the Lord*, ver. 1, 2.

2. *David* betakes him to God in affliction, and prays very earnestly.

Here *David* shews the course he took to find ease in his extream trouble of soul; he accused not God of hard dealing to him, he blasphemed not, he despaired not, nor filled the Aire with empty complaints; but he betook himself to his God, opened to him his grief, and of him he desired help and comfort. 1. He prayed. 2. He prayed often. 3. He prayed earnestly. 4. With a troubled soul.

1. His prayer was, *a cry*, 'twas earnest.
2. *With his voyce, with his voyce he cryed*, it was often.
3. *To God he cryed, I sought the Lord.*
4. And it was in his agony; he no question had done it before in his prosperity, which is the best way, for then he is near; but yet now he does it again, *even in the day of his trouble*, and yet he despairs not to be heard then; *and he gave ear to me.* The *Psalm* is not then an expression of a despairing soul, but of one that hath a conflict with tentation.

Despairs not.

And now to the 10th. *verse*, he expresseth two things: *First*, What were the affrights of his troubled soul: *Secondly*, What did aggravate and increase this his trouble.

1. His complaint is bitter, and he sets down the particulars that troubled him, which were these.

Ver. 3. The particulars that troubled him.

1. *His sore ran in the night, and ceased not*; whether he means his sore of body or mind, is indifferent, both troubled him, yea, and in the night, when

when he ſhould take his reſt, then he found no intermiſſion; and this his hand, as ſome reads it, runs and extends it ſelf in prayer; even in this night, when no man ſaw it, and ſo his complaint was in ſecret, and far from hypocriſie, which loves witneſſes.

2. *My ſoul refuſed to be comforted*: All the comforts which were offered me were to no purpoſe, my ſoul *reſpuebat*, as a ſick ſtomack delicious meats; with *Rachel*, with *Jacob*, *he would not be comforted, all friends were miſerable comforters*, as they were to *Job*; he was ready to ſay, *There is no hope.*

3. *I remembred God, and was troubled*: A heavy affliction, when the memory of Gods goodneſs, his example of mercy, his pardons to great ſinners before us, cannot comfort us; this was *Davids* caſe, his memory preſented to him all Gods favours to himſelf and others, and yet he was troubled ſtill; *I complained, and my ſpirit was overwhelmed, Selah.* He was, as it were, in a ſwoon. Ver. 3.

4. *Thou holdeſt my eyes waking*, my ſleep is gone from me; by the benefit of ſleep, the ſpirits are refreſhed; theſe muſt needs be turbulent and fearful, when his ſleep was departed. Ver. 4.

5. *I am ſo troubled, that I cannot ſpeak*; *Cura leves loquuntur, ingentes ſtupent*: At the firſt *verſe*, *when he cryed with his voyce*, he felt ſome eaſe; but in the extremity of his trouble, he was amazed, he had not a word to ſpeak.

2. Hitherto of his agony, and trouble in body, ſoul, ſpirit; next, he ſhews what did aggravate and increaſe his grief, which were, the happineſs which Gods people, and he himſelf enjoyed before, the memory of which did increaſe his grief. That which increaſed his grief, *viz.* The memory of Gods goodneſs to him before.

1. *I have conſidered the dayes of old, the years of ancient times*; how merciful thou haſt been to our fore-fathers in pardoning them, in delivering them, in ſending them comfort, of which I have now no ſenſe. 5.

2. In particular, *I call to remembrance my ſong in the night*; I remember with how much comfort and joy of heart, even in the night-ſeaſon, I was wont to ſing unto thee, and praiſe thee. That he could joy in, and praiſe God. 6.

3. But now *I commune with mine own heart, and my ſpirit makes diligent ſearch*; I have a long diſpute with my own heart, and make a diligent ſearch betwixt me and my own ſoul, why it ſhould be thus with me? why I ſhould be thus afflicted? why my God ſhould upon the point caſt me off? Now not ſo.

3. And now by an elegant *Hypotypoſis* in the three following *verſes*, he ſets down what thoſe diſputes and diſquiſitions were he had with his own heart, when he ſtrugled with the wrath of God, and his own heart temping to deſpair of Gods goodneſs and performance of his Promiſes to his people; he ſaid within himſelf: The debate betwixt hope and deſpair in him.

1. *Will the Lord caſt off for ever? and will he be favourable no more?* 7.
2. *Is his mercy clean gone for ever? doth his promiſe fail for evermore?* 8.
3. *Hath God forgotten to be gracious? hath he in his anger ſhut up his tender mercies?* 9.

2. Now follows the ſecond part of the *Pſalm*, in which *David* ſhews how he did recover out of this temptation; and firſt, he confeſſeth that it aroſe not from any change in God, or alteration of his good-will, but from his own weakneſs; and ſecondly, ſhewes the way how he would ſecure himſelf from the like trouble for the future. The ſecond part. How he recovers.

1. He begins with a correction of himſelf, *And I ſaid, it is my own infirmity*, it is my own weakneſs of faith that puts me to all this trouble, which if it were ſtronger, I know I ſhould hope better; the Nature, the Promiſes, the Works of God being ſufficient to confirm me. 1. He checks his ſoul for weakneſs of faith. 10.

2. That therefore I relapſe not: 2. Takes heart upon the memory of

1. *I will remember the years of the right hand of the moſt High*; I will remember 1. Gods wayes.

member the power of Gods right hand, which is able to turn the moſt deſperate and darkſom nights of trouble, into the pleaſant and joyful dayes of content, according to our Saviours words, *Your ſorrow ſhall be turned to joy.*

11. 2. His works. 2. *I will remember the works of the Lord, ſurely I will remember thy wonders of old, viz.* That God calls not his people to the pleaſures of this World, but to dangerous conflicts with Satan, ſin, &c. And yet his preſence is ſuch, that he doth defend them, yea, and miraculouſly ſave them; *This is the work of God, theſe are his wonders of old, which I will remember.*

12. Upon which he would meditate and diſcourſe. On theſe he ſtayes. 3. And I will ſo remember them, that I will ſeriouſly and ſadly meditate upon them, and ſpeak of them; *I will meditate alſo of all thy works, and talk of thy doings.*

Upon which works of God he makes a ſtand, and inſiſts to the end of the *Pſalm*; firſt in general, and then by name, in *Iſrael.*

1. At the 13th. *verſe*, he turns his ſpeech to God.

13. Conſidering Gods wayes to his people in general. 1. *Thy way, O God, is in the Sanctuary*; that is, in ſecret, and hid from the World; he that will underſtand the way of God to his people, muſt by faith enter into his Temple, and enquire of his Word, as it is, *Pſal.* 73. 17. 'tis too hard for him elſe to know; elſe he ſhall never perceive why God brings them into the caſe that *David* here was.

14. 2. To which he adds a Doxology, *Who is ſo great a God as our God?* which he confirms in the following *verſe*, *Thou art the God that doſt wonders, Thou haſt declared thy ſtrength among the people*; thy power, thy wiſdom, thy protection of thy Church even to all people, the Heathens themſelves, and ſtrangers to *Iſrael*, may ſee it, and acknowledge it, if not blind.

2. To *Iſrael* in particular. 2. But in particular, Thou haſt declared thy ſtrength in defence of *Iſrael.*

15. *Thou haſt with thine arm redeemed thy people, the ſons of Jacob and Joſeph.* And he amplifies this ſtory of their deliverance from *Ægypt*, by ſeveral inſtances of Gods power in it.

16. 1. In the red Sea; *The waters ſaw thee, O God, the waters ſaw thee*; not only the *Ægyptians*, but the ſenſleſs Element felt thy power, *they were afraid, the depths alſo were troubled*, Exod. 14.

17. 18. 2. In the Heaven; *The clouds poured out water, the skies ſent out a ſound, thine arrows alſo went abroad; the voyce of thy Thunder was in the Heavens, thy lightnings lightned the World*, Exod. 14. 24, 25.

19. 3. In the earth, *The earth trembled and ſhook*; and all this was done, that *Iſrael* might have a paſſage through it; *Thy way is in the Sea, and thy paſſage in the great waters, and thy footſteps are not known.*

The final cauſe of it. 20. And the final cauſe of this miracle was, that he might ſhew his ſeverity toward his enemies, and his goodneſs toward his people, for whoſe deliverance he ſent *Moſes* and *Aaron*, ordained a King and a Prieſt; by them, *Thou leddeſt thy people like ſheep, by the hands of Moſes and Aaron.*

The Prayer collected out of the ſeventy ſeventh *Pſalm.*

Ver. 1. **WITH all ardency of ſpirit, earneſtneſs of ſoul, and contention of voyce, have I cryed unto thee, O Lord, conſtantly and fervently have I cryed unto thee, O hear the voyce of my prayer, and let my cry come unto thee; when I was in trouble, I expected, I called for no humane help, but I fled to thee, to thee I called for aid and comfort, with ſtretched-out hands and eyes bent to Heaven, I ſtood before my God, O let me not be diſappointed of my hope.**

Ver. 2. In the night-ſeaſon, **when others be void of care, take their reſt and ſleep,**

my

my ſore ran, and ceaſed not; I found no reſt in my bones, by reaſon of my ſin; yea, ſo great was the grief of my ſoul, That I refuſed comfort; I remembred my God, whom I had ſo often, and ſo foully offended, and I was troubled at it; my ſin, my grievous ſin lies heavy upon my ſoul, it makes me to complain; and the conſcience of it ſo far deprẽſeth my ſpirit, That I am even overwhelmed with fear and ſorrow. 3.

By the dread I have of thy anger, my eyes are held waking, and I paſs the long night, in which others are refreſhed with ſleep, without any reſt; and I am ſo troubled in my ſelf, that I have no mind to ſpeak. I revolved in my mind the times that were paſt, and the years of former Generations, in which thou haſt dealt mercifully with afflicted ſouls: And in the night-ſeaſon, a ſeaſon moſt fit for meditation, I called to remembrance my ſong, my ſong in which with a joyful heart I was wont to praiſe thee, and yet ſo I received not comfort: I communed with my own heart, I ſearched out, as with a Lanthorn, my ſoul; I called to mind thy clemency to thy children, thy Truth in thy Word, thy Juſtice in thy Promiſes, the cauſes of all calamities, and theſe my ſorrows, and yet ſo I could not be comforted. 4. 5. 6.

Ah merciful Lord, and loving Father, Wilt thou caſt me off for ever? and wilt thou no more be favourable to me? Thou art patient and long-ſuffering, Thou art the Father of mercies, thy property is to have pity, thy promiſe to forgive, and ſpare thy people; and is thy mercy now gone for ever? and doth thy promiſe fail for evermore? What, h ſt thou forgotten to be gracious? and wilt thou in anger ſhut up thy tender bowels of mercies, that I ſhall never more have any ſenſe or feeling of them? 7. 8. 9.

Of a truth, Lord, for my wicked life, I have deſerved the fierceſt of thy wrath, and all the judgments which thou haſt threatned againſt rebellious ſinners; but, O Lord, Thou art able of a Saul to make a Paul, of a Publican a Diſciple, of Zacheus a Penitent, of Mary Magdalen a Convert; theſe changes are in the hand of the moſt High: Turn then me, O Lord, and ſo I ſhall be turned; and turn unto me, and ſo I ſhall be refreſhed; pardon my ſin, and change my heart, and ſo I ſhall be aſſured, that thy mercy is not clean gone. 10.

For after this long debate betwixt me and my own ſoul, upon the ſerious thoughts of thy mercy, I came to this reſolve, that my diffidence proceeded from my own puſillanimity; for I ſaid, all this trouble is from my own infirmity: I will remember the years of the right hand of the moſt High; I will remember how gracious he hath been to other ſinners, how ſtrangely he hath converted them, how mercifully he hath forgiven them, and this change hath put me in good hope of an old man, to become a new man, of a veſſel of wrath, a veſſel of mercy; and that though in anger for a time he hath ſeemed to deſert me, yet out of meer compaſſion he will return, and be gracious to me.

I will remember the works of the Lord, ſurely I will remember thy wonders of old time, I will meditate alſo of all thy works, and talk of thy doings; I will call to mind, That thou doſt not call thy people to partake of the pleaſures of this World, but to deſperate conflicts with ſin, death, Satan and Hell; that there is not any of thy ſervants of old, but have born this burden and heat of the day, and ſhall I then look to eſcape? ſhall I hope to be exempted? Thy way, O God, is in the Sanctuary. A ſecret there is, why thou dealeſt thus with thy ſervants, and known it cannot be, till we go into thy Sanctuary, there we may learn, That thou chaſtneſt every child that thou receiveſt; there we ſhall find, That the reaſon of all thy proceedings are full of equity and holineſs, and that there is nothing we can juſtly reprehend, or complain of. 11. 12. 13.

Which

Which of the gods of the Nations is in power to be compared unto thée:
14. which in mercy is like thée? Thou art the God that doſt wonders, Thou haſt declared thy ſtrength in our weakneſs, thy power in our infirmity: O ſhew therefore thy ſelf to be the ſelf-ſame God, and in this my weakneſs and infirmity ſupport me.

15. It is not for nothing, that thy favour to thy people Iſrael is left upon Record, the Redemption of the ſons of Jacob and Joſeph, are expreſſions of thy
16. power and mercy: Then, O Lord, the waters of the red Sea ſaw thee, then the waters felt thy preſence, and as if they had been ſtricken with fear by thy hand, they fled, and the depths of the Ocean being troubled, forgetting to flow on the right and left hand, ſtood up in heaps, as if they had been congealed to Mountains of ice; but after thy people were paſſed through, at thy command they relented, and with an haſty and hideous reflux, overwhelmed Pharoah and his Chariots by their violence.

17. Then the clouds poured out water, from above there came a fearful noiſe, which
18. aſtoniſhed his warlike Horſes, thy hail in manner of arrows were ſhot from Heaven, Thou roaredſt from the ſky in the voyce of Thunder, and thy lightning flaſhed in their faces; from which their fear was ſo great, that they
19. thought the immovable Orb of the earth did ſhake and tremble under their feet. Thy way was then in the Sea, and thy path in the waters; and after the parted ſtreams came together again, thy footſteps are not known, no evidence there was thou hadſt been there; Moſes thy Prince, and Aaron thy Prieſt, were
20. then thy Miniſters, who led thy people, as a Shepherd his flock, through the depths of the red Sea.

This thy miraculous redemption is written for our inſtruction; I do remember, O Lord, what thou haſt done, freed a diſtreſſed people, delivered a broken-hearted Nation, ſaved from death thoſe who did deſpair of life; Lord, I am diſtreſſed, ſend from Heaven and relieve me; I am broken-hearted, O Lord, come and heal me; I am even at the point to dye, ſave and quicken me: As thou haſt ſet me up for a mark of thy juſtice, ſo make me alſo a monument of thy compaſſion; let me obtain mercy, that in me, firſt, Chriſt Jeſus might ſhew forth all long-ſuffering for a pattern to them, which ſhould hereafter believe on him to everlaſting life. Deſpair I will not, for I ſerve a good Lord; hope for pardon I will, for I truſt in a merciful God. This is a faithful ſaying, and worthy of all acceptation, That Jeſus Chriſt came into the World to ſave ſinners; of theſe I am the chief, the chiefeſt object then, O Lord, for thy mercy; thy goodneſs can be no where ſo conſpicuous, as in ſaving me: Lord then have mercy upon me, Chriſt have mercy upon me; Lord have mercy upon me, hear my voyce, give ear to my cry, in the day of my trouble I have ſought to thee; let me find thée, ſo ſhall my heart reſoyce, my fleſh reſt in hope, and my tongue be encouraged to ſing, Now unto the King Eternal, Immortal, Inviſible, the only wiſe God, be Honour and Glory for ever and ever. Amen.

PSAL.

PSAL. LXXVIII. Διδασκαλικὸς.

THE *Prophet* conſidering that it is Gods Command, that his works be not forgotten, but that the Fathers deliver his former doings to poſterity, that they might be to them for comfort and inſtruction, deter them from obſtinacy in ſin, and perſwade them to the fear of God, he doth in this *Pſalm* give in a prolix Catalogue of Gods dealing with his people, even from their coming out of *Ægypt*, to the dayes of *David*.

The parts of the *Pſalm* are theſe.
1. A Preface, in which he exhorts to learn and declare the way of God, from *ver.* 1. to 9.
2. A continued Narrative of Gods adminiſtration among his people, and their ſtubbornneſs, diſobedience, and contumacy, together with the revenge that God took upon them, from *ver.* 9. to 67.
3. His mercy yet, that he did not wholly caſt them off, but after the rejection of *Ephraim*, made choice of *Judah*, *Zion*, *David*, from *ver.* 67. to 72.

1. In the *Exordium* he labours to gain attention, *Give ear, O my people, to my Law, encline your ears to the words of my mouth*; and in this, and the following *verſes*, uſeth many arguments to gain attention; as,
   1. It is Gods Law which he is to deliver, his Doctrine, the words of his mouth, taught, delivered from Heaven, and depoſited only with the *Prophet*.
   2. It is worth hearing, for it is a Parable, a dark, but wiſe ſaying, and it of old; *I will open my mouth in a Parable, I will utter dark ſayings of old*; it hath dignity, wiſdom, antiquity to commend it.
   3. Yea, and certainty of Tradition alſo; *Which we have heard and known, and ſuch as our Fathers have told us*.

The *Exordium*, in which he labours for attention. The firſt part. Ver. 1.

To Gods Law, from the 1. Excellency of it. Ver. 2.

3.

And now he acquaints them with the end, which is another Argument for attention.
   1. It was not *to hide them, or conceal them from their children*.
   2. But *to ſhew them to the Generations to come*; of vvhich, the *ultimatus finis*, vvas,
      1. That God be praiſed for his benefits, *ſhewing the praiſes of the Lord*.
      2. That his povver be celebrated in his miracles; *And his ſtrength, and wonderful works that he hath done*.

2. The end to be ſhewn, not hid. Ver. 4. That God might be 1. Praiſed, and

2. His power magnified.

But the *intermedius finis*, was the good of his people, for it was, that they might, 1. Know God: 2. Hope in God: 3. And obey God, not being rebellious: *For he*, that is, God, *eſtabliſhed a Teſtimony in Jacob, and appointed a Law in Iſrael*. It was not a Law which our Fathers invented, but taught from above: Now the Duty of the Fathers, was, to communicate this Law to their poſterity; *Which he commanded our Fathers, that they ſhould make known to their children*.

3. His people edified. 5.

And the Duties of the children follow, which are the three ends before.
   1. That they know God, and his Law and Works: *That the Generation to come might know them, and the children that were yet unborn*; and their Duty is again, *To declare them to their children*.
   2. *That they might truſt, and ſet their hope in God, and not forget the works of God*.

6. 1. In knowledge. 2. Faith. 7.

3. Obedience, and 8. Not rebellious, as their fathers of which he gives divers inſtances. The ſecond part. 1. In *Ephraim.* 9. 10. 11. A larger Narration:

3. That they might be an obedient people, *and keep his Commandments*, which they could not be, if they were like their fore-fathers; for they were *a ſtubborn and rebellious Generation, a Generation that ſet not their heart aright, and whoſe ſpirit cleaved not ſtedfaſtly to God.*

2. And now the *Prophet* begins his Narration, and proves by examples that they were a ſtubborn and rebellious Generation, of which his,

1. Firſt example is of the Tribe of *Ephraim, who being armed, and carrying Bowes, turned back in the day of Battel*; which *Moller* refers to the children of *Ephraim* invading the land of *Canaan* before *Moſes* time, and were overthrown, 1 *Chron.* 17. 21. and were ſlain, becauſe they did it without command; *Ephraim* by a *Synecdoche*, is put for all *Iſrael*, who were diſobedient and cowardly, as Souldiers in War, that turn their back on the enemy, *Bellarmine.*

2. Theſe *Ephraimites kept not the Covenant of God, and refuſed to walk in his Law*; *Jeroboam* being of that Tribe, who ſet up the Calves in *Dan* and *Bethel.*

3. *And they forgot his works in Ægypt*, he means, *and the wonders that he had ſhewed them.*

By which occaſion the *Prophet* enlargeth his diſcourſe, and ſhews, 1. Gods goodneſs: 2. *Iſraels* obſtinacy: 3. Their puniſhment.

1. Gods goodneſs appeared, in thoſe wonders he did for them in their education from *Ægypt*; *Marvellous did he in the ſight of their Fathers in the land of Ægypt, in the field of Zoan*: The ſtory is extant in *Exodus*, from *chap.* 7. to 12.

2. It appeared upon their departure from thence, when in the red Sea he wrought a double miracle.

1. *He divided the red Sea, and cauſed them to paſs through*, Exod. 14.

2. *He made the waters to ſtand on an heap*; contrary to the nature of water, which is fluid.

3. After he ſhewed his care in guiding them two wayes.

1. *In the day-time alſo he led them with a cloud*, by which they were ſhadowed from the ſcorching Sun.

2. *And all the night by a light of fire*, that they ſhould be terrified, and wander in the dark.

4. Farther, his love in providing water miraculouſly to quench their thirſt.

1. *He clave the Rocks in the Wilderneſs*, for it was done in *Rephidim*, Exod. 17. and in the deſert of *Zin*, *Numb.* 20.

2. That the water flowed in ſuch plenty, *He gave them drink out of the great depths.*

3. That this laſt, as is conceived, followed them, as a River all along the way they went; *He brought ſtreams alſo out of the Rock, and cauſed waters to run down like Rivers.*

2. *Iſraels* contumacy. 17. 18.

2. This is *Davids* evidence of Gods goodneſs, care, love, proviſion for *Iſrael*; but now the *Prophet* begins to relate their untowardneſs, ingratitude, infidelity, impatience.

1. They were not ſo thankful as they ought to have been; *for they ſinned*; and that which,

1. Amplifies their ſin, is, *Firſt*, That it was yet more, more and more pertinaciouſly againſt him.

2. That they left not off ſinning, till they exaſperated, *and provoked the moſt High in the Wilderneſs.*

2. Incredulous they were, and they ſhew'd it two wayes.

1. *By tempting God*, that is, by correcting his Ordinance; for whereas he had provided Manna for their daily food, *they in their heart asked meat for their luſts.*

2. By calling in queſtion his power, impudently, and with open voyce:

Yea,

Tea, they ſpake againſt God, they ſaid, Can God furniſh a Table in the Wilderneſs? Verſ. 19.

3. And they were fooliſhly impatient, as if God muſt work miracles as often as they were pleaſed, or elſe they would be diſcontented. This appears both wayes. 20.
   1. Their folly by their Conceſſion. *Behold he ſmote the Rock, and the waters guſhed out, and the ſtreams flowed withal.*
   2. Their impatience by their non-ſenſe queſtion, *But can he give bread alſo? can he provide fleſh for his people?* Sots, that confeſs he can do one, and not the other.

3. And upon the heels of their ſin the puniſhment treads. *Ab ira Dei præcedit.* 3. The puniſhment. 21.
   1. *Therefore the Lord heard this, and was wroth.* 22.
   2. *So a fire was kindled againſt* Jacob, *and anger alſo came againſt* Iſrael, *Numb.* 11.
   3. And the cauſe was, their incredulity. *Becauſe they believed not in God, and truſted not in his ſalvation.* Would be provided for their own way, and not truſt to that way he provided for them, and meant to ſuſtain them.

And of this the Prophet gives in for inſtance the *Manna.* That being the food which God provided them: Which the Prophet commends divers wayes. He provided Manna. 23.
   1. From the place it came. *He commanded the clouds from above, and opened the doors of heaven.* 24.
   2. From the abundance of it. *He rain'd down Manna for them for to eat.*
   3. From the excellency of it. *He gave them of the corn of heaven. Man did eat Angels food.*
   4. From the ſweet taſte it had, and the ſatisfaction it might give. *For he fed them to the full.* 25.

   All which amplifies their incredulity, for this food was ſent them from heaven, and in this abundance, able to give content, yet they believed not.

4. And now the Prophet proceeds to give another inſtance of Gods indulgence unto them; of his indulgence, I ſay; for it cannot be well call'd a mercy, becauſe it came *à Deo irato non propitio.* Weary they were of their *Manna*, and they longed for fleſh, *Numb.* 11. To this their deſire, God yielded, and ſent them Quails, but it was in wrath, which the Prophet intimates in this place from the 26. *verſe*, to the 31. In which is ſet down implicitely their ſin, *viz. Luſting for Fleſh*, and that alſo, when they had it, and eat till it came out of their noſtrils, they were not ſatisfied with it. 2. Gods juſtice, and their puniſhment. Gods Indulgence in giving Quails.

This indulgence of God the Prophet amplifies in divers reſpects. His indulgence amplified. Verſ. 26.
   1. From the Author; that it was God that brought them, they came not by chance.
   2. That he brought them by a wind that brings no Quails. The North wind does that, nor the Eaſt, nor South. *He cauſed an Eaſt wind to blow in the heaven, and by his power he brought in the South wind.*
   3. From the plenty of them. *He rained fleſh upon them as thick as duſt, and feathered fowls as the ſand of the Sea.* 27.
   4. From the facility of this food, and eaſineſs to be had, they need not go far to fetch it. *For he let it fall in the midſt of the Camp, even round about their habitation.* 28.
   5. From the content they took in it. *So they did eat, and were well filled, for he gave them their own deſire.* 29.

2. Gods justice in their punishment.

But now follows Gods justice in their punishment, which hath its degrees also.

30. 1. *They were not estranged from their lust.* Though they had flesh enough, yet they lusted still, their appetite was still sharp set, they laboured βουλιμία. Which is a heavy judgement, with plenty not to be satisfied. But as in a dropsie. *Quo plus sunt potæ, plus sitiuntur aquæ.*

31. 2. The suddenness of the revenge. It was, while the meat was yet in their mouths.

3. That it came from an angry God. *The wrath of God* ascendit, *or came upon them.*

4. It slew them. The wrath ascended to that height, *Usq; ad occisionem.*

5. And it fell upon the best, the chiefest, the choicest, the most Warlike men. *He slew the fattest of them*, those that were fatted with the Quails, *and smote down the chosen men in* Israel.

Their sin notwithstanding.

5. A man would have thought that such an exemplary punishment should have affrighted them, and easily have brought them to their duty. But it had a quite contrary effect. For they first persisted to be contumaciously wicked. 2. And added dissimulation to their contumacy.

1. Contumacy.

32. 1. Contumacious, stubborn, and incurably wicked they were. This blow wrought not upon them.

1. *For all this*, for all this punishment, *they sinned yet more*, added sin to sin.

2. Incredulity.

2. And remained incredulous. *They believed not for his wonderous works.*

Therefore the wrath of God pursued them still, though with a slower pace, to give that time of repentance.

33. Gods wrath for these.

1. *Therefore their dayes did he consume in vanity.* Hope they had, at their coming from *Egypt*, to enter into *Canaan*, but their hope proved vain, God causing their carkasses to fall in the Wilderness.

2. *And their years in trouble.* For in their forty years continuance in the desert, infected they were with many wants, dangers, stung with fiery Serpents, set on by the *Amalekites.*

Which wrought in them Attrition.

Now when they saw, that Gods wrath thus pursued them, true it is, that it wrought for the present, some remorse in them, they acknowledg'd, and sought to God for a little while. Attrite they were.

34. 1. *When he slew them, then they sought him.* 2. *They return'd.* 3. *And enquired early after God.*

35. 2. *And they remembred, that God was their Rock.* 2. *And the high God was their Redeemer.*

But not true Contrition. For they, in this remorse, were guilty,

Attrite, I say, they were, but not contrite. For all this their seeking, returning, enquiring, was but a formality. And therefore the Prophet, as before he laid Obstinacy and Contumacy to their charge; so in the following *verses*, he impeacheth them of Hypocrisie, and Inconstancy, which is the Note of a dissembler.

36. 1. Of Hypocrisie.

37. 1. Of Hypocrisie. *Nevertheless they did but flatter him with their mouth, and they lyed unto him with their tongue*, *viz.* when they call'd him *their Rock*, as it is before, *The high God their Redeemer.*

2. For they had no sincerity in them. *Their heart was not right with him.*

2. Of Inconstancy.

2. Of Inconstancy. *Neither were they stedfast in his Covenant.* They quickly forgot, that as God was obliged by Covenant to them, so again they were obliged to him.

And yet God was merciful to them.

And here the Prophet, before he goes farther on, with the Narration of their impiety, inserts two *verses* to extoll the goodness of God even toward such Rebells.

1. The

1. The fountain of which was his mercy. *But he being full of compaſſion.* Verſ. 38.
2. The act of this his mercy. *He forgave their iniquity, and deſtroy'd them not.*
3. The moderation of his anger, and continuance of his mercy. *Though he were provoked often, yet many a time turn'd he his anger away, and did not ſtir up all his wrath.* 39.
4. That which was outwardly the motive to it, The conſideration of their frail condition.
   1. *For he remembred, that they were but fleſh,* Gen. 6. full of vanity, weakneſs.
   2. *A wind that paſſeth away, and cometh not again.* A mortal creature, that dyes and revives not.

He continues the ſtory of their Rebellions.

And after the intimation of Gods goodneſs, he returns back again to his ſtory of their diſobedience, and, as if he were aſtoniſh'd at it, he begins his Complaint with an Exclamation, in which there is a Climax. 1. *How often?* Ten times at leaſt, *Numb.* 14. 22. 2. *How often have they provoked him,* by murmuring, by repining at his doings? 3. *And that in the deſert,* where I ſhew'd my protection of them. 40.

More particularly. *They*

1. *Returned,* i. e. *Rurſus ad ingenium redeunt.* Or elſe they return'd back again in their hearts to *Egypt.* 41.
2. *Tempted God, vide* Exod. 16. & Cap. 32. Numb. 11. & Cap. 14. & 16. & 17. Cap.
3. *And limited the Holy One of* Iſrael. That if he would not do as they would have him, he ſhould be an impotent and weak God, *ſup. verſ.* 19, 20.
4. *And they laſtly forgot all he had done for them in* Egypt. Forgetfulneſs is the fountain of impiety, *Nihil citius feneſcit quam gratia.* 42.

Inſiſts on their forgetfulneſs.

6. Now upon this their deliverance from *Egypt*, becauſe it was the greateſt of Gods works, he upbraids them for their forgetfulneſs, that he might the more upbraid their ingratitude and impiety. On this he dwells long, and firſt he delivers it in general terms. 2. And after inſiſts upon the particulars.
   1. *They remembred not his hand, nor the day when he delivered them from the enemy,* i. e. *Pharaoh.* 42.
   2. *How he wrought his ſigns in* Egypt, *and his wonders in the field of* Zoan. This was forgot too. 43.

Of the plagues of *Egypt.*

The particulars of which ſigns and wonders now follow.

1. The firſt plague. *He turn'd their rivers into blood, and the ſtreams, that they could not drink.* 44. 45.
2. The fourth plague. *He ſent divers ſorts of flies among them.* 46.
3. The ſecond plague. *And frogs that deſtroyed them.* 47.
4. The eighth plague. *He gave alſo their increaſe to the Caterpillar, and their labour to the locuſt.* 48.
5. The ſeventh plague. *He deſtroyed their vines with hail, and their Sycamore trees with froſt. He gave up alſo their Cattle to the hail, and their flocks to hot thunder-bolts.* 49.

In them God ſhew'd his Severity.

In all theſe plagues, and thoſe that follow, God ſhewed his ſeverity to the *Egyptians. He caſt upon them the fierceneſs of his anger, wrath, indignation, and trouble.* 2. *He ſent evil Angels among them.* 3. *He made a way to his anger, he ſpared not their ſoul from death.*

6. The firſt plague. *But gave their life over to the Peſtilence.* 50.
7. The laſt plague. *And ſmote all the firſt-born in* Egypt. *The chief of their ſtrength in the Tabernacles of* Ham, *i. e. Egypt.* For *Mizraim,* that peopled it, was the ſon of *Cham.* 51.

Hitherto

Hitherto the Prophet hath recited the ſigns and wonders God did in *Egypt* for his people, how he deſtroy'd their enemies with a mighty hand, that being warn'd by their examples, they took heed, that they provoked him not to wrath, which they did, becauſe they remembred them not.

But Mercy to his people.

7. Now he enters a new way, and recites the Mercies of God to them, of which he began to ſpeak at the eleventh and fourteenth *verſes* above. Of which the particulars are,

Verſ. 52.

1. How he brought his people through the red Sea. *And made his own people go forth as ſheep.*

2. That to bring them out, being not enough, as a Shepherd he led and fed them. *He guided them as a flock.*

53.

3. And his intent was to ſecure them from fear. *For he led them on ſafely, ſo that they feared not, i.e.* that need not fear, ſince the Sea had overwhelm'd their enemies.

54.

4. And he left them not ſo, alwayes to wander in the Wilderneſs, but, *He brought them into the Land of* Canaan. 2. *To the borders of his Sanctuary.* 3. *Even to Mount* Zion. 4. *The Mountain which he purchaſed with his right-hand.* They indeed fought for it, but he gave them victory.

55.

5. *He caſt out the heathen before them.*
6. *And divided them an inheritance by lot.*
} *And made the Tribes of* Iſrael *to dwell in their Tents.*

Nor judgements, nor mercies did awe them. They ſtill were ſtubborn and unthankful.

8. But nor his mercies, nor his judgements could keep in obedience this ſtiff-necked, gain-ſaying people. Ungrateful they were for all this. After they were brought into the Land, and ſetled in their inheritance, the ſame they were, which they were before. For,

56.

1. *Yet they tempted and provoked God.*

57.

2. *They were diſobedient.* For they kept not his Teſtimonies.

3. *They turned back, and dealt unfaithfully as their fore-fathers.* They brake the Covenant betwixt God and them, ſinning by the example of their fore-fathers; *παρὰ πρόγονον*

4. They were inconſtant in their reſolutions; ſtarting aſide *like a deceitful bow*, that ſlips the nock when the Archer intends to ſhoot with it.

58.

5. And to make up the meaſure of their impiety, at laſt they became impudent Idolators. *For they provoked him to anger with their high places, and moved him to jealouſie with their graven Images.*

Gods wrath for this, grows more hot againſt his people.

9. Upon this, as before, the wrath of God overtakes them, but now in a hotter manner than before. Idolatry is one of the crying ſins which God hears. That which a man hears not, troubles him not, now this ſin eſpecially God hears, and it troubled him.

The Ark taken.

59.

1. *When God heard this, he was wroth.* 2. *And greatly abhorred Iſrael.*

60.

2. *He forſook the Tabernacle of* Shiloh, *and the Tent he placed among them,* 1 Sam. 4.

61.

3. *And he delivered his ſtrength, i.e.* the Ark *into captivity, and his glory into the enemies hand.*

62.

4. *He gave his people up alſo to the ſword, and was wroth with his inheritance.*

64.

5. *The Prieſts,* Hophni *and* Phinehas, *were ſlain with the ſword: and their widows made no lamentation.* Being either taken, and led away captive: or dead as *Phinehas* wife.

63.

6. *The fire conſumed, i.e.* the wrath of God, *their young men, and their maidens were not given to marriage:* for defect of young men, and therefore not praiſed in *Epithalamiis.*

Thus

Thus the wrath of God overtook the *Iſraelites*. But next he ſhews, that the enemies, even the *Philiſtines* that took the Ark, and ſet it in the houſe of *Dagon*, eſcaped not his hand. This ignominy redounded to himſelf, and he revenged it.

The *Philiſtines* that took it, eſcaped not.

1. *Then at the taking of the Ark, the Lord*, who ſeem'd to ſleep before, *awaked, as one out of ſleep, and like a mighty man that ſhouts by reaſon of wine*: for *vina addunt animos*. 65.
2. *And he ſmote his enemies, i. e.* the *Philiſtines in the hinder parts, i. e.* with *Emerauds*; or elſe made them fly, and fall with their backs to their enemies, which is diſhonourable for a Souldier. 66.
3. Yea, *and he put them to a perpetual reproach*, *vide* 1 Sam. 5, 6. Chapters.

3. But how now did he deal with *Iſrael*? Not as he had done before neither. For after the *Philiſtines* had ſuffered ſharply for their impiety, he cauſed them honourably to ſend the Ark home again after ſeven months, 1 *Sam. 6.* A ſign this was, that his fierce anger was abated, yet not ſo far, but that ſome Monument ſhould remain of his wrath againſt their Idolatry. And therefore *he would not ſuffer the Ark to be brought to* Silo, *which was ſituate in the Tribe of* Ephraim. So ſaith the *Pſalmiſt*.

The third part. The mercy of God in bringing back the Ark, and placing it.

1. *Moreover, he refuſed the Tabernacle of* Joſeph, *and choſe not the Tribe of* Ephraim, leſt it ſhould be abuſed either to Idolatry, or at leaſt to baſe gain, as it was by *Elies* ſons. 1. Not in *Silo*. 67.
2. *But he choſe the Tribe of* Judah, *the hill of* Zion *which he loved*. For it was carried to *Beſhemes* a City of *Judah*, deſign'd for the ſons of *Aaron*. From thence to *Kiriath-jearim*, thence to *Gibea*, being tranſlated to the houſe of *Aminadab*. And after it had reſted a while in the houſe of *Obed-Edom*, it was brought by *David* to *Jeruſalem*, and ſetled in the hill of *Zion*, which cauſed the Prophet to ſay, *The hill of* Zion *which he loved*. 2. But in *Iudah*. 68. 3. And at laſt in *Zion*.

And he doth amplifie this Narration of Gods love to the *Ark*, and conſequently the *Church*, of which the *Ark* was but a type.

This mercy he amplifies, 1. From the place. 69.

1. From the ſplendour of the ſituation of Mount *Zion*. *And he built his Sanctuary like high places*. Strong and beautiful, and eminent alſo, as are Cittadels, higher than ordinary houſes. *The Mountain* Zion *ſhall be raiſed above the tops of the hills*, Iſa. 2.
2. From the ſtability and fix'd poſition of it. For there is no moving, or removing the Church. *It is like the earth, which he hath eſtabliſhed for ever*. 2. From the ſtability of *Zion*. 70.
3. In choice of a King to be a Nurſing Father to his Church. *He choſe David alſo his ſervant*. He choſe freely, and not for any merit and worth that was in him, for he was of a low degree, a poor ſhepherd. *He took him from the ſheep-folds, when he was following the yews great with young*. 3. In choice of *David* to be their King.
4. The end, *To feed* Jacob *his people, and* Iſrael *his inheritance*. Which is the true inſtitution and duty of a King. 71. 4. To feed them, and govern them.

The Elogy given to *David*, with which he concludes. David *did his duty*. So,

1. *He fed them according to the integrity of his heart*. 1. *He fed them*: not flea, and devour them. 2. *In integrity*: Sincerely he perform'd his duty to God and man. No diſſembler. 72. 5. And *David* did his duty.
2. *And guided them by the Skilfulneſſe of his Hands*. In him there was Prudence, and all the actions of his hands were guided by it.

The

The Prayer collected out of the ſeventy eighth *Pſalm.*

WOnderful, O Lord, are thy wayes, infinite thy mercies, admirable thy patience and long-ſuffering toward the children of men: that we
Verſ. 5. might know thee, thou haſt eſtabliſhed a Teſtimony in Jacob, and appointed
8. a Law in Iſrael; that we might not forget our duty, thou haſt left thy Commandments upon Record; that we ſhould not be a ſtubborn and rebellious generation, a generation that ſet not their hearts aright, and ſtart from our duties as a broken bow, thou haſt acquainted us with thy proceedings with thine own people in Egypt, in the Wilderneſs; and in that Land, which thou haſt divided to them for an inheritance.

3. We have heard with our ears, O God, and our fathers have told us, what thou haſt done in the time of old, and we will not conceal thy works from the generation to come. Thy wonders in Egypt were illuſtrious, in the red Sea wonderful, in the Wilderneſs prodigious, in Canaan full of power. The plagues of Egypt, thy path in the waters, the cloud by day, the pillar by night, the Manna, the Quails, the water out of the Rock, ſhew thy power, ſeverity, and mercy. All which ſhould breed in us fear and reverence.

10. But like thoſe rebellious Iſraelites, we have not kept thy Covenant, nor
11. walkt in thy Law, we have forgot thy works, and thy wonders then done;
40. we have turned back, we have tempted thee our God theſe ten times, we
41. have provoked and grieved the holy One of Iſrael. We have not remembred thy hand, nor the day, when thou deliveredſt us from the hand of the enemy.

34. Of a truth, Lord, when thy hand hath been heavy upon us by the peſtilence, famine, or ſword, when thou by any of thy ſevere judgements didſt
35. ſlay us, and bring us to the jaws of death, then we ſought thee, then we re-
36. turned and enquired early after God, then we remembred, that God was our Rock, and the high God our Redeemer. Neverthelels we did but flatter thee
56, 57. with our mouths, and lyed unto thee with our tongues, for thy heavy hand was no ſooner removed, but our obedience was at an end. We have again tempted and provoked the moſt High God, we have not kept thy Teſtimonies, but turned back, and dealt unfaithfully with our fathers.

Thine own people were not more contumacious, Iſrael not more ſtubborn, forgetful, wilful, than we have been. If they diſſembled with thee, we have done the like; if they provoked, grieved, tempted thee, we have done the like. Our great deliverances have not wrought upon us, thy apparent
37. judgements have not bettered us, thy returns of mercy have ſtiffned our hard hearts. Woe be to us for our infidelity, and diſobedience; whither ſhall
38. we fly? to whom ſhall we go? Were it not, that we conſider that thou art the Father of mercies, our hearts would faint. Thoſe words upon record
39. are ſweeter than honey and the honey-comb to our dying ſouls. Iſrael was not right with him, nor ſtedfaſt in his Covenant: But he being full of compaſſion, forgave their iniquity, and deſtroy'd them not, yea, many a time he turn'd his anger away, and did not ſtir up all his wrath. For he remembred, that they were but fleſh; a wind that paſſeth away, and cometh not again.

Remember, O Lord, the mould of which we are made, conſider that we are but weak and vain fleſh, ſtrive not always with us; remember that the breath in our noſtrils, is but a wind that paſſeth away, and cometh not again, then turn away thine anger, and ſtir not up all thy wrath. Out of thy meer compaſſion pardon and forgive our iniquity, and deſtroy not the work of thine own hands.

Raiſe us by the power of thy Spirit, and confirm us in thy truth, that there never may be in us hereafter a heart of unbelief; Never let us depart from the living God, or harden our hearts from thy fear. The natural

branches

branches are broken off, and we, who were ſlips of the wild Olive, are graffed in, of which we have not ſo much reaſon to boaſt, as to tremble, leſt that thou, who haſt refuſed the Tribe of Joſeph, and caſt aſide the Tribe of Ephraim for their ingratitude, rebellion, impiety, and diſobedience, ſhouldſt upon the ſame ground reject us alſo. We will not boaſt againſt the natural branches, but come before thee with fear and hope; with fear, leſt what happned to them, may befall us; and yet with hope, that the ſame mercy which followed them, may yet follow us. 67.

In the hotteſt of thy anger, thou yet madeſt choice of the Tribe of Judah, and ſett'ſt thy love upon Mount Zion, there thou built'ſt thy Sanctuary on high, and ſett'ſt it like the earth, which never ſhould move at any time. David thou madeſt choice of to be their Prince, and brought'ſt him to feed Jacob thy people, and Iſrael thine inheritance. Let this thy love, notwithſtanding our wickedneſs, continue unto thy Church, let the Tribe of Judah be dear in thy eyes, take pleaſure and do good to Zion, build thy Sanctuary on high, and make it conſpicuous and beautiful in the eyes of her very enemies, never let the gates of hell prevail againſt it. Call thy ſervant David from his low condition to guide thy people, and rule thy inheritance. And let the power of thy Spirit, be ſo effectual in him, that he may feed thy people according to the integrity of his heart, and guide them prudently with all his might: So ſhall we, who are the ſheep of thy paſture, give thee thanks for ever and ever. 68. 69. 70. 71. 72.

PSAL. LXXIX. Ἐυκπλος.

THIS *Pſalm* was compoſed, when the Church was oppreſſed, as ſome conceive by *Antiochus*; certain it is, it was in a very diſtreſſed condition. And it hath

These parts, *Viz.*
1. A Complaint for the deſolation of *Jeruſalem*, from *verſ.* 1. to 5.
2. A Deprecation of Gods anger, *verſ.* 5.
3. A twofold Petition.
   1. Againſt the enemies of the Church, *verſ.* 6,7,10,11,12.
   2. For the Church, *verſ.* 8,9.
4. A Doxology, *verſ.* 13.

1. The Complaint is very bitter, and riſeth by many degrees. The firſt part. The Complaint bitter, and amplified by a κλίμαξ.
   1. *O God, the heathen are come into thine inheritance.* The *Antitheſis* is elegant: The heathen, thoſe Wolves, impure beaſts, are come into thy Land, thy peculiar. Verſ. 1.
   2. *Thy Holy Temple have they defiled.* Prophaned the place conſecrated to thy ſervice.
   3. *They have laid* Jeruſalem *on heaps. Funditus deleverunt.* Verſ. 2.
   4. Their cruelty they have exerciſed upon the Dead. *The dead bodies of thy Servants have they given to be meat to the fowls of the aire, the fleſh of thy Saints to the beaſts of the Land.*
   5. A ſecond part of their cruelty, was, that they made no more reckoning to let out the life-blood of a man, than of ſo much water. *Their blood have they ſhed like water round about* Jeruſalem. Verſ. 3.
   6. They wanted a grave. *And there was none to bury them.*

Vers. 4.

7. And to make up the full measure of their calamities, their enemies looked on, and scoffed at it. *We are become a reproach to our Neighbours, a scorn and derision to them that are round about us.*

The second part.

2. The misery being fully decipher'd in this pathetical Complaint, next the *Psalmist* acknowledgeth the cause of their calamity, and expostulates with God.

The cause, Gods anger.

1. The cause was, *Gods anger and jealousie.*

Vers. 5. About which he expostulates with God.

2. He expostulates with God about it, and deprecates it. *How long, O Lord, wilt thou be angry for ever? shall thy jealousie burn like fire?* i.e. *Cessa irasci.*

The third part.

3. And now he begins his Prayer, which is two-fold. First, Against the enemy.

And prayes, 6.

1. For vengeance to fall on the enemy, for their cruelty. 7.

1. *Pour out thy wrath upon the heathen that have not known thee, and upon the Kingdoms that have not call'd on thy name.* Not upon us, but on them.

2. For the Church. 8.

2. And he adds the reason, and 'tis a reason of weight, in which he respects not himself, but Gods people. *For they have devoured* Jacob, *and laid waste his dwelling place.*

The other part of his Prayer, is for pardon and help for the Church.

1. Remission.

1. He said, *vers.* 5. that God was angry, and anger ariseth from sin. First then he begs remission.

1. *O remember not against us our former iniquities.*

2. *Let thy tender mercies speedily prevent us.* Ratio. *For we are brought very low.*

2. Help. 9.

2. And then he prayes for help. *Help us, O God, of our Salvation:* using the most powerful Argument, Gods glory, *Help us for the glory of thy name.*

Which both he conjoins.

3. Then joins both together. *Deliver us, and purge away our sins for thy Names sake.*

His Arguments to prevail with God.

And now he adds to his first reason, *viz.* Gods glory; two more, why he desires sudden help, which are, The Blasphemy of the heathen. 2. The Misery of his people at this time.

That if not delivered, the enemy would Blaspheme. 10.

1. If they were not delivered, the enemy was like to blaspheme, and say; *Now wherefore should the heathen say, Where is their God?* Therefore, *Let him be known among the heathen in our sight, by the revenge of the blood of thy Servants which is shed.*

That their condition was miserable. 11. 12.

2. Our case is miserable, we are an object of pity. *Let then the sighing of the prisoners come before thee according to the greatness of thy power; preserve thou those that are appointed to dye.*

3. *And*, thirdly, *render unto our neighbours seven-fold into their bosomes*, i.e. largely; *even the reproach with which they have reproached thee, O Lord.*

The fourth part.

4. The Vote or Obligation to be thankful for the deliverance.

The Doxology for their deliverance. 13.

1. *So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever.*

2. *We will shew forth thy praise to all generations* We thy people, thy sheep, will do it. *For praise is not comely nor acceptable out of the mouth of a sinner.*

The Prayer collected out of the seventy ninth *Psalm.*

O Merciful God, and loving Father, thou hast chosen us from among all people to be thine inheritance, and hast omitted nothing either for our instruction, or future happiness, Thou hast written unto us the wonderful things

things of thy Law, thou haſt open'd to us the Myſteries of thy Goſpel, thou haſt waſhed us with water, and fed us with the fleſh and blood of thy Son. But with ſhame and confuſion of face we confeſs before thee, that we have walkt unworthy of ſo great mercies; and unthankful wretches as we are, have been diſobedient to thy holy Will.

For this thy wrath and jealouſie is juſtly kindled againſt us, and it hath brought in a cruel and barbarous enemy upon us. Theſe infidels and miſcreants, O Lord, by thy permiſſion, have invaded that people, whom thou haſt choſen for thy inheritance. They have prophaned, with their imaginations, and waſted, without any reverence, thy holy Temples, and they have laid upon heaps Jeruſalem, thoſe houſes which were dedicated and conſecrated to thy honour. Neither hath their fury only extended to theſe material buildings, but they have ſhew'd their rage againſt the dead bodies of thy Saints, ſometimes the Temples of the Holy Ghoſt. Theſe they have not ſuffered to be brought with honour to the grave, and to be gathered to their fathers in peace, but have given them to be meat to the fowls of the air, and the beaſts of the Land. While they liv'd, they made no more account of their blood, than of ſo much water, that being ſpilt upon the ground, cannot be gather'd up again, and therefore, without any commiſeration, they have poured it out round about Jeruſalem. Verſ. 1. Verſ. 2.

Which affliction falling thus heavy upon us, and ſuffered by us, when our Neighbours, that are enemies to thy truth, behold, they deride and mock us, to them we are become a Proverb of reproach, a ſcorn and a deriſion to them that are round about us, not without the ignominy of thy Name, in which they boaſt that we have believ'd in vain. 4.

But, O Lord, how long? how long wilt thou be angry with us? for ever? ſhall thy jealouſie and hot indignation be continually kindled, and burn againſt us like a mighty fire that waſtes and devoures all before it. O let thy wrath ceaſe from the ſheep of thy paſture! And if thou will be angry ſtill, pour out thy indignation upon the barbarous, bloody, and blaſphemous people that have not known thee, or if known, diſhonour'd thee, and empty thy vials upon their heads, who have not call'd upon thy name, or if called, yet hypocritically, and ſo lyed unto thee. Theſe are the people, that have devoured Jacob thy ſervant, theſe have laid waſte his dwelling place. Let them not eſcape thy fury, and force them to drink up the dregs of that Cup, which is in thy hand, and wring out the lees of it. 5. 6. 7.

We beſeech thee therefore for thy mercies ſake, and at the interceſſion of thy beloved Son our Lord, that thou would'ſt not remember our former iniquities, which we and our fathers have committed againſt thee, but that paſſing by our demerits, thy tender mercies would ſpeedily prevent us, (now that we are brought very low) before we are utterly conſumed. Help us therefore now, O God of our ſalvation, to thee we fly, to thee we cry, help us, and deliver us, and that not for our ſelves (for we have juſtly deſerv'd thy wrath) but for the glory of thy name. For it will much redound to the honour of thy name, that ſuch ſinners, ſuch men, ſo low, ſo diſconſolate and helpleſs, ſhould be ſaved. Come therefore, O Lord, and deliver us, and purge away our ſins for thy Names ſake. 8. 9.

If we now periſh under our enemies hands, they will not inſult only over us, but thee; aſk they will in ſcorn and deriſion, Where now is their God? He is either ſo impotent, that he cannot, or ſo cruel, that he will not deliver thoſe whom he calls his people, out of our hands. Oh why ſhould the heathen ſay this? or blaſpheme thus? Be therefore, O Lord, known among the heathen in our ſight, by the revenge thou takeſt for the blood of thy ſervants which is ſhed. O let the ſighs and groans of thoſe who are led Captive, and now in priſon, come before thee, and by the greatneſs of thy power, preſerve us, the remainder and ſons of thoſe who have been ſlain, from death; And 10. 11.

Verſ. 12. to our malicious Neighbours, **who have adjoyn'd themſelves to our enemies, and glory at our calamity,** render ſeven-fold unto them; as they have reproached us, ſo let them be a reproach.

13. So we, that thou haſt honour'd to be thy people, and choſen to be the ſheep of thy paſture, ſhall give thee thanks for ever; So ſhall we be encouraged, to ſhew forth thy praiſe from generation to generation.

PSAL. LXXX. Εὐχλινοτ.

THE occaſion of this *Pſalm*, is the ſame with the former, *viz.* An oppreſſion of *Iſrael*, and devaſtation, as is moſt likely by the *Aſſyrians*.

The parts are,
1. A Prayer, *verſ.* 1, 2, 3.
2. A complaint by way of expoſtulation, from *verſ.* 3. to 8.
3. In the twelve laſt *verſes*, to move God to commiſeration, He
   1. Firſt reckons up Gods love to *Iſrael*, under the Allegory of a vine, from *verſ.* 8. to 12.
   2. Deplores the waſte made upon it, *verſ.* 12, 13.
   3. Prayes that God would return, look upon, and reſtore the vine, from *verſ.* 13. to 18.
   4. Makes a vow of perpetual ſervice, *verſ.* 18.

The firſt part. His Petition. Verſ. 1. 1. For audience. Verſ. 2. 2. For aſſiſtance. Verſ. 3. 3. For grace to amend.

1. In the beginning of this *Pſalm*, the Prophet offers up his Petition for audience, for help, for favour, for repentance, and remiſſion of ſin.
   1. For audience. *Give ear.* For if God will not hear, 'tis to no end to pray.
   2. For aid, aſſiſtance, help. *Stir up thy ſtrength, and come and ſave us, ſhine forth*, ſhew us a favourable countenance.
   3. For amendment, which is the eſſenſe of repentance. *Turn us again, and cauſe thy face* (which ſeems to us cloudy, angry now) *to ſhine, and we ſhall be ſaved.* Vere fælices.

His Argument to perſwade it, Gods love to his Church.

And the Argument he uſeth to perſwade this, is from the perſon of God, and his former adminiſtration; 1. He ſhew'd himſelf *a ſhepherd*. 2. *He was glorious in* Iſrael.
   1. *O ſhepherd of* Iſrael, *thou that leadeſt* Joſeph *like a ſheep.* Free us from theſe Wolves.
   2. *Thou that ſitt'ſt between the Cherubims*, haſt taken up thy ſeat among us, and ſhew'd thy glorious preſence by the Ark that the Cherubims cover. *Shine forth*, and ſhew thou haſt not left us. 2. *Shew thy ſelf before* Ephraim, Benjamin, *and* Manaſſeh, *i.e.* before all *Iſrael*.

The ſecond part. His complaint. 1. For Gods anger. 4.

2. To his Prayer, as ardent Petitioners uſe, he adjoins his Complaint. Of which the particulars are theſe.
   1. He complains that God was angry, and ſhews his anger in this, that a prayer would not be heard. *O Lord, how long wilt thou be angry againſt the prayer of thy people?* A ſad caſe this, when God, who hath commanded, *Call on me in trouble, and I will hear thee*, yet will not hear. No marvel if he began the *Pſalm* with, *Give ear, O Lord.*

5. 2. For the miſery the Church was in.
   2. He complains of their lamentable condition, their grief and calamity was ſo great, that they eat nor drank without tears, no pleaſant meat came in their mouths. *Thou feedeſt them with the bread of tears, and giveſt them tears to drink in great meaſure.* 3. He

3. He complains of the ill usage they found from all, both Neighbours and enemies. Verſ. 6.
   1. *Thou makeſt us a ſtrife*, *i.e.* an occaſion of ſtrife *to our Neighbours*, for they contend about us, ſtriving who ſhall reign and domineer over us. 3 By the ill uſage of their oppreſſors.
   2. *And our enemies laugh among themſelves.* Make a mock, and ſcorn of us.

After which complaint, the Prophet ingeminates his principal Petition.
1. *Turn us again, O Lord God of Hoſts.* Make us penitents, Converts, new men. Upon which he redoubles his prayer. 7.
2. *And cauſe thy face to ſhine.* Clear up thy countenance, and frown no more.
3. And then we know the effect. *We ſhall be ſaved*, q. d. *Vivemus, regnabimus, felices erimus, nullo bono deſtituti.*

3. And that he might the ſooner move God to commiſeration, under the Metaphor of a Vine, The third part. And puts God in mind, what he had done for his people. 8.
   1. First he puts God in mind, what he had done for his people *Iſrael.* Under the Metaphor of a Vine.
      1. *He brought this Vine out of* Egypt. A choice Vine then, tranſlated thence.
      2. *Thou caſteſt out the heathen.* Purgeſt, as it were, the ground for it.
      3. *Thou planteſt it.* A plant it was of thy own, and men love their own plants.
      4. *Thou prepareſt room before it.* Removedſt all impediments, that might hinder the growth. 9.
      5. *And didſt cauſe it to take root.* Elſe the planting, the making room had been in vain.
      6. *And it fill'd the Land.* The Vine, that is, the people grew and multiplyed. Which is amplified in the two following *verſes*, in which the Amplitude and Glory of the Kingdom is declared.
         1. *The hills were covered with the ſhadow of it, and the boughs thereof like the goodly Cedars.* 10.
         2. *She ſent out her boughs to the Sea, and her branches to the river*, i.e. *Euphrates.* 11.
   2. The Prophet deplores the waſte now made upon the Vine, and that by God. For he ſaith, 1. And he deplores the waſte made upon it. 12.
      1. *Why haſt thou broken down her hedges?* The fence being broken down, the Vine cannot be ſafe. This the Prophet laments, that God had laid flat. Whether Angels, or Laws, or his Statutes were the Hedge, all was gone. Or if the Kings power, that was taken away.
      2. And upon the remove of the Hedge, there followed a Triple miſchief.
         1. *All thoſe that paſs by the way, do pluck her.* Every one that would, made havock of the Cluſters. 13.
         2. *The Boar out of the wood doth waſte it.* Some home-bred enemy in power, enters and ſpoils it.
         3. *The wild beaſts of the field devoure it.* Tyrants from abroad.
   3. He prayes to God to have compaſſion, and look upon his Vine again. 2. Prayes that God would have compaſſion on the Vine. 14.
      1. *Return, we beſeech thee, O Lord God of hoſts.* Thou art the Lord of Armies, return then and fight for us. We neglected thee, when preſent, but once more return, and we ſhall more eſteem thy favour, and beware how we drive thee from us.

2. *Look*

2. *Look down from heaven.* Thence protect us. For earth cannot help us.

3. *Behold, and viſit this Vine.* Take it once again into thy care. For he that will not viſit his Vine, is not like to have any care of it.

And on the Vineyard. Verſ. 15.

4. He prayes for the whole Land, the Vineyard. *And viſit the Vineyard that thy right-hand hath planted, i.e.* thy power. *And the branch, i. e.* people, *that thou madeſt ſtrong* (by thy promiſe and Covenant, that it ſhould grow into an ample and great Kingdom) *for thy ſelf, i.e.* for thy glory, for thy ſervice. To bring forth grapes for thee.

And how once more he interſerts and repeats his complaint.

16. He repeats the complaint.

1. *It is burnt with fire.* 2. *It is cut down.* Igne, & ferro graſſantur hoſtes.

2. *They, i.e.* the boughs, branches, ſhoots of the Vine, *periſh at the rebuke of thy countenance.* It is not the enemies ſwords, but thy rebuke of us for our ſins, that hath brought upon us this devaſtation.

And again prayes. 17.

5. He prayes again almoſt in the ſame words of the 15. *verſe, Let thy hand be upon the man of thy right-hand, and upon the ſon of man, whom thou madeſt ſtrong for thy ſelf.*

In the interpretation of this *verſe*, Interpreters agree not. For by *the ſon of man*,

1. Some underſtand *Chriſt*, who is often call'd *the ſon of man*, and is *the man on Gods right-hand.*

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The fourth part. A vow of Gratitude. 18.

4. The laſt part of the *Pſalm*, contains a promiſe of Gratitude. That they would revolt and rebell no more, but conſtantly adhere to God, and renounce their Idols.

1. *So will not we go back from thee.* We will no more be backſliders.

2. *Quicken us.* Revive us from this death, this calamity. Or, Quicken us by thy Spirit and Grace.

3. *And we will call upon thy name.* We will ſerve thee, and not any ſtrange god.

And ſo he concludes the *Pſalm*, with that *verſe* twice before ſet down and explain'd, *verſ.* 3. *verſ.* 7. now repeated.

19. *Turn us again, O Lord God of hoaſts, cauſe thy face to ſhine, and we ſhall be ſaved.*

The

The Prayer collected out of the eightieth *Pſalm.*

O Almighty and Merciful God, who haſt been accuſtomed to be preſent with thy people, and to lead them and feed them as a good Shepherd doth his flock, give ear at this time to our prayers, and graciouſly hear, now we call on thee. Thou, who art the Lord of all Spirits, and ſits inviſibly above the Cherubims, manifeſt now thy power, turn away thy frowning countenance, and let the gracious light of thy face once more ſhine upon us. Stir up thy ſtrength, which thou haſt ſeemed to withdraw, and come and ſave us from thoſe evils, with which we are at this preſent compaſſed, and deliver us from thoſe oppreſſors and oppreſſions we are forced to endure. Verſ. 1. Verſ. 2.

For thoſe iniquities and grievous ſins we have committed againſt thee, we do acknowledge, that thou haſt juſtly rejected us from thy grace and favour, and, as it were, turn'd thy back upon us; But gracious God, turn us from our ungracious and malicious wayes, and turn us unto thee, that ſo thou may'ſt turn from thy fierce anger, and turn unto us; Aſſured we are, that upon our turning, thou wilt return, and we ſhall revive, we ſhall live the life of grace, we ſhall be proſperous, we ſhall be happy. For ſo efficacious is the light of thy countenance, that upon the leaſt ſhine thereof upon us, all our enemies will be put to flight, and we ſhall be ſafe. Verſ. 3.

O Lord, in this needful time of trouble, we have, as thou haſt commanded, called and cryed unto thee, but thou ſeemeſt not to hear, nor yet to anſwer our Petitions, than which there cannot be a greater ſign of thy diſpleaſure. O Lord God of hoſts, that commandeſt all the Armies of heaven and earth, bow down thine ear and hear us, look down from heaven and conſider our afflictions. O Merciful and Almighty God, how long wilt thou be angry againſt the prayer of thy people? They know no other way to pacify thee, no other way to recover thy favour. If thou reject our ſupplications, we are undone for ever. 4.

Heavy are the things, which we now ſuffer; ſo heavy, that the bread we eat, is ſoaked in tears, and the drink we drink, mingled with tears, and that not ſparingly, but in a very great meaſure; ſo that when we are to take our ordinary repaſt, we have more mind to weep, than to take theſe refreſhments, for thou haſt brought us to that low condition, that our Neighbours, who were wont to ſtand in feare of us, ſtrive who ſhall trample upon us, and our enemies provoke and load us with ill words, inſult over and deride us. 5. 6. 7.

But, O Lord God, thou which haſt the power over all Armies, now at length convert us unto thee, by thy grace draw us from our evil wayes, and receive us to thy favour, which for ſome years thou haſt withheld, which if in mercy thou ſhalt vouchſafe, then we ſhall be ſaved.

Thou, Lord, haſt been heretofore very gracious and indulgent to thy Church. She is the Vine, and we are the branches. This Vine thou haſt brought out of Egyptian darkneſs, thou haſt called it thy choice Vine, thou haſt planted it in a very fruitful hill, thou haſt fenced it, and gathered out the ſtones thereof, thou haſt prepared room for it, and cauſed it to take root, and it flouriſhed ſo much, that it filled the Land, the ſhadow thereof covered the Mountains, and the boughs thereof were tall and ſpreading as the Cedars, the branches reached from Sea to Sea, and her green Cyences to the end of the earth. In a word, thou haſt choſen, planted, fenced, rooted, husbanded, propagated, extended this Vine. Kings became her Nurſing fathers, and Queens her Nurſing mothers. 8. 9. 10. 11.

O then, why haſt thou broken down the Hedges, with which ſhe was formerly ſecured? Why haſt thou withdrawn thy protection, under which ſhe was ſo ſafe? To that paſs, being deſtitute of thy favour, we are brought, 22.

2. *Look down from heaven.* Thence protect us. For earth cannot help us.

3. *Behold, and viſit this Vine.* Take it once again into thy care. For he that will not viſit his Vine, is not like to have any care of it.

And on the Vineyard. Verſ. 15.

4. He prayes for the whole Land, the Vineyard. *And viſit the Vineyard that thy right-hand hath planted, i.e.* thy power. *And the branch, i. e.* people, *that thou madeſt ſtrong* (by thy promiſe and Covenant, that it ſhould grow into an ample and great Kingdom) *for thy ſelf, i.e.* for thy glory, for thy ſervice. To bring forth grapes for thee.

And how once more he interſerts and repeats his complaint.

16. He repeats the complaint.

1. *It is burnt with fire.* 2. *It is cut down.* Igne, & ferro graſſantur hoſtes.

2. *They, i.e.* the boughs, branches, ſhoots of the Vine, *periſh at the rebuke of thy countenance.* It is not the enemies ſwords, but thy rebuke of us for our ſins, that hath brought upon us this devaſtation.

And again prayes. 17.

5. He prayes again almoſt in the ſame words of the 15. *verſe, Let thy hand be upon the man of thy right-hand, and upon the ſon of man, whom thou madeſt ſtrong for thy ſelf.*

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brought, that all that paſs by, every one that liſts, now enters into thy Vineyard, and without any prohibition, pluck off the grapes. The Boare out of the Wood doth unroot it, the wild beaſts out of the field, crop, devour, and
Verſ. 13. trample upon it, cruel and prophane tyrants, more like beaſts than men, do riot in, and depopulate thy Vineyard.

14. O thou Lord of hoaſts, who being angry, haſt turned away thy face from us, take pity of thy own plant, look down from heaven thy dwelling place, and ſend us help from thence, for vain is the help of man; behold, and viſit yet once more this thy Vine with a pleaſing countenance. That Vine, which
15. not with another, but with thy own right-hand thou haſt vouchſafed to plant, that Vine I beſeech thee to reſtore to its former beauty, look upon that people, which thou haſt call'd thy Son, thy firſt-born, a weak and unable people to help it ſelf, and ſubſiſting only by thy ſtrength, that power, with which, to
16. the honour of thy name, thou haſt fortified them againſt their enemies. And now upon the withdrawing of thy hand, the mercileſs enemy burns it with fire, and hacks and hews it, and cuts it down with the ſword, all which is befallen to it, at the rebuke of thy countenance, which angry look, if it pleaſe thee to turn upon our enemies, they alſo ſhall eaſily periſh. One angry and frowning look of thy face will do it, O let them feel this rebuke and periſh.

17. Shew thy power and might, and ſuffer not thy people, whom thou haſt adopted, and joyned to thy ſelf, and ſtrengthned by thy promiſe and Covenant, to the ignominy of thy name, to periſh by the pride of a cruel enemy.

18. Upon which favour and help, O Lord, we will conſtantly adhere unto thee, and never more depart from thee. When thou ſhalt quicken us from this death, and free us from theſe evils, renouncing all other falſe and ſtrange gods with all humane imaginations, we will worſhip thee alone, and call upon thy name for ever.

19. Turn us then again, O Lord God of hoaſts, cauſe thy face to ſhine upon us, and we ſhall be ſaved. Grant us this mercy, good Lord, for Jeſus Chriſts ſake, thy only Son our Saviour. Amen.

PSAL. LXXXI. Διδασκαλικος & ευχαριστικος.

IN this *Pſalm* the Prophet exhorts the people to praiſe God in his Feſtivals, for the benefits he conferr'd on them, and exprobates their diſobedience, and ſhews the events that fell upon it.

The parts are,
1. An exhortation to celebrate in their Feſtivals, Gods name, from *verſ.* 1. to 4.
2. The reaſons he uſeth to perſwade unto it, *viz.* the benefits of God conferr'd upon *Iſrael*, from *verſ.* 4. to *verſ.* 12.
3. An exprobation of *Iſraels* ingratitude, and the conſequent, *verſ.* 12, 13.
4. The expreſſion of Gods love, and call to amendment, which if they hearken to, he tells them what will follow, from *verſ.* 14. to the end.

The firſt part. He exhorts to rejoice.

1. He firſt exhorts to rejoice and exult. But not in any worldly manner, as may eaſily be collected out of the circumſtances.

1. The

1. The Object, God. *To God, our ſtrength, to the God of* Jacob. Verſ. 1. In God.
2. That this joy be expreſſed by voice, and inſtruments of Muſick. *Sing aloud, make a joyful noiſe, take a Pſalm, bring hither the Timbrel, the pleaſant Harp, with the Pſaltery. Blow up the Trumpet.* Signifie your joy alwayes. 2. At his Feſtivals.
3. Eſpecially, that it be in a fit ſeaſon. *In the New Moon, in the time appointed, on our Solemn Feaſt-day.* For then they were to rejoice before the Lord. 3.

2. And now he expreſſeth the reaſons why this was to be done. The ſecond part.
   1. Gods command. *For this was a Statute for* Iſrael, *and a Law of the God of* Jacob; *this he ordained in* Joſeph *for a teſtimony.* The reaſon. 1. Gods command. 5.
   2. The antiquity of it. *Ordained preſently upon the time, when he*, that is, *God went out through the Land of* Egypt. In remembrance of their deliverance, they were to rejoice. Which benefit he amplifies by this circumſtance, that they were delivered from people of a ſtrange language, which is no ſmall benefit, the intelligence of any tongue, being the bond of all ſociety. 2. An old Ordinance.

And now more particularly he recounts Gods favours to them. For which they had reaſon to rejoice.

1. That he deliver'd them from a baſe ſervitude. *I removed his ſhoulders from the burden, and his hands*, that is, the *Iſraelites, were delivered from the pots.* 3. Their deliverance from a baſe ſervitude. 6.
2. And he did this for them, when they were in affliction, and cryed to him. *Thou calledſt in trouble, and I delivered thee.* The courteſie was ſeaſonable. 4. Done upon their cry. 7.
3. He did by ſigns and wonders in *Egypt*, ſhew that he had a care of them. *Thou calledſt upon me in trouble ſecretly, and I anſwered in the ſecret of thunder*; by an open ſign I ſhew'd my preſence with thee, and my care in ſecret for thee. 5. In a miraculous manner.

And here he interſerts one particular of *Iſraels* ingratitude, when they tempted God, and murmured for want of water, which God let them want, for a trial of their obedience. *I proved thee alſo at the waters of* Meribah. *Selah.* Numb. 20. 6 Though God foreſaw their diſobedience. 8.

And after he proceeds, and reckons up a new, and the greateſt benefit, *viz.* The giving of the Law. To which he uſeth, in effect, the ſame Preface which is extant, *Deut.* 5. 1. before *Moſes* gave the Law. *Hear, O my people, and I will teſtifie unto thee. O* Iſrael, *if thou wilt hearken to me.* If there were that piety in thee, or that love to me, as I expect, *Then there ſhall no ſtrange god be in thee: Neither ſhalt thou worſhip any other gods.* Which is the ſecond Commandment. 7 That he gave them the Law. 9.

To perſwade to which, he adds three reaſons. The two firſt in the front of the Decalogue. To which he perſwades obedience, for three reaſons. 10.

1. *I am the Lord thy God.* A God, thy God, whom elſe ſhouldſt thou worſhip?
2. *Which brought thee out of the Land of* Egypt. Redeem'd, deliver'd thee from bondage.
3. *Open thy mouth wide, and I ſhall fill it.* Have no other gods, but me, and I will largely and abundantly ſupply thy wants. This is his promiſe. *Ask and have, ſeek and find, but ſeek firſt the Kingdom of God, and its righteouſneſs.*

3. To this he adds the juſt complaint of God, for *Iſraels* diſobedience. *But*, notwithſtanding all the evidences of my might, and Arguments of my love, they were a rebellious, and ſtubborn people, which God layes to their charge, *verſ.* 11. *But my people would not hearken to my voice, and* Iſrael *would none of me.* They broke my Covenant, and wilfully ſet me aſide for ſtrange gods. The third part. He complains of *Iſraels* diſobedience. 11.

Therefore puniſhed grievouſly, for God left them to themſelves.

And this their Rebellion drew on them a heavy, the ſevereſt puniſhment.

1. *So I gave them up unto their own hearts luſt.* I let them alone in their obſtinacy.
2. *And they walked in their own counſels.* They might do what they would, I regarded it not. A heavy judgement for a man to be left to himſelf. Compare with this *verſe*, 2 *Theſ.* 2. 12. which expounds it.

The fourth part. Gods love yet, in calling them to repentance. 13.

4. And yet behold the love of God to a wilful, rebellious, and obſtinate people, he wiſhes that it had been otherwiſe, and by his wiſh, affectionately moves them to repentance.

O that my people had hearkned to me, and Iſrael *had walked in my wayes.* Conſider how ardently God deſires the good of man, and not his ruine.

The reward of which, would be, 14.

And tells them what ſhould enſue upon it. Three very great benefits, and moſt deſired.

1. A depreſſion of their enemies. *I ſhould ſoon have ſubdued their enemies, and turn'd my hand againſt their adverſaries. The haters of the Lord, ſhould have been found lyars, i. e.* ſubmitted and humbled themſelves, though hypocritically and falſly, as all flatterers do. But to that paſs they ſhould have been brought, that they ſhould be glad to diſſemble with, and flatter Gods people.

1. A depreſſion of their enemies. 15.

2. The ſecond benefit is, *That their time ſhould have continued for ever, i. e.* Their peace, their tranquility, their health, their quiet habitation ſhould have been very long, and not interrupted with War, Sedition, Tumults.

2. Their peace long and laſting. 16.

3. The third benefit is, The abundance of all things: Expreſſed by *wheat*, and *honey*.

3. Abundance of all things, to ſatisfaction.

1. *I ſhould have fed them alſo* (not with bran mixt with flowre, as poor folks uſe, and is uſual in time of famine) *with the fineſt of the wheat.*
2. *And with honey out of the Rock* (in which in *Judaa*, Bees commonly liv'd) *would I have ſatisfied thee.* 'Tis a bleſſing to ſay, I have enough.

The Prayer collected out of the eighty firſt *Pſalm.*

Verſ. 1. INfinite, O Lord, are the cauſes that we have, with the greateſt alacrity to praiſe thée. Thou art our ſtrength, thou art the God of Jacob, we will therefore ſing aloud, and make a joyful noyſe unto thee; and becauſe our breath is too ſhort and low to reſound thy praiſes, we will call in the aſſiſtance of muſical inſtruments, the Harp, the Lute, and Pſaltery, and when thoſe Feaſts and Solemn Feſtivals ſhall come, which are ſet forth for to celebrate thy mercies to mankind, we will blow abroad thy honour with ſhrill ſounding Trumpets. In which we yet ſhall but do our duty, for this was made a Statute for Iſrael, and a Law of the God of Jacob.

2. 3. 4. 5, 6, 7. Thou wert merciful to thy people Iſrael, when in trouble they called upon thee, thou deliveredſt them, thou broughtſt them to Mount Sinai, and proclaimed thy Law in their eares with the ſound of a Trumpet, when they heard a voice never heard before. Thou eaſeſt his ſhoulder from the burden of carrying earth, tiles, bricks, and ſtraw, and his hands were delivered from making the pots.

Thou haſt been to us no leſs merciful than to them, when in our afflictions and troubles we have called upon thee, thou haſt come down and delivered us, thou haſt freed us from our Ægyptian darkneſs of ignorance, thou haſt looſed us from the ſlavery of the devil, and from the drudgery and ſervice of ſin which

which laid a heavy burden upon our consciences, and instead of thy Law proclaimed with so much terrour in Mount Sinai, thou hast spoken to us from heaven by thy only begotten Son, and sounded in our ears the glad-tidings of the Gospel.

And now, Lord, what doest thou require at our hands for all these favours; even the self-same that thou requiredst of Israel. For thus thou then spakest to them, and thus thou speakest to us. Hear, O my people, and I will testifie unto thee; O Israel, if thou wilt hearken unto me, there shall be no strange god in thee, neither shalt thou worship any other god: I am the Lord thy God, that brought thee out of the Land of Ægypt. But my people would not hearken to my voice, and Israel would none of me. Vers 8, 9, 10, 11.

And woe be to us miserable wretches, our ears have been dull of hearing, and we have not hearkned to thy command; though we have not set up strange goos, yet we have worshipped our own imaginations, and adored our own inventions. We have forgotten, that thou brought'st us out of our more than Ægyptian darkness of ignorance and sin, and fill'd our mouths with all good things. In a word, we have not hearkned to thy voice, we have set thee by for the vanities of our own hearts, and would none of thee. In justice therefore thou hast given us up to our hearts lusts, and we have walked in our own counsels, and because we would not receive the love of the truth, that we might be saved, for this cause hath God sent us a strong delusion, that we should believe a lye, and take pleasure in unrighteousness. 12.

But, O Lord, though Israel hath transgressed, yet let not Judah sin; in Sodom thou hadst a Lot, in Ur of the Chaldees an Abraham, in the Land of Uz a Job, though the four hundred Prophets have followed Baal, yet there is one Micajah left, nay, seven thousand knees that have not bowed to the Idol, these will hearken unto thee, these will walk in thy ways. Lord hear their prayers, hearken unto their groans for the remnant that are left. And thou who wouldst have spared that sinful City at the request of Abraham, could ten righteous men have been found in it, return in mercy to the thousands of Israel, which day and night cry unto thee to spare thy people. 13.

O Lord, for their sakes, rather for thine own sake, speedily subdue and bring under our enemies, and turn thy hand against our adversaries. Let all those who by their works, and practical Atheism, seem to hate thee, bow like servants before thy people, and at least shew and feign a voluntary subjection, not daring to carry themselves proudly and stubbornly before thy servants, nor to manifest their secret rancour. But let the time of those, who in sincerity of heart, in truth, and in spirit worship thee, endure for ever, let their peace be secure, their tranquility long, their prosperity perpetual, their habitation quiet, and their health confirm'd. 14. 15. 16, 10.

When they shall open their mouths wide in prayer, fulfil their requests, whatsoever they shall ask in thy name, according to thy promise, give it. Because they first seek the glory and prosperity of thy Kingdom, and the righteousness thereof, let all other things be added unto them. Supply them with the dew of heaven, and the fatness of the earth; when other Prodigals feed upon husks, then feed them with the finest of the wheat. Let the Rocks yield them honey, the Mountains Brass and Iron, let their pastures be clothed with flocks, and their valleys so covered over with corn, that they shout for joy, and sing, that they take a Psalm, and bring forth the Tabret, the merry Harp with the Lute, and on thy great and appointed Solemnities, sing aloud to the God of their strength, and make a cheerful noyse to the God of Jacob. Grant this, O Lord, for Jesus Christs sake, our only Lord and Saviour. Amen. Vers. 1. 2.

PSAL. LXXXII. Ἀσάφ μαλλ.

THAT the Prophet might admoniſh and check the Judges of the earth about their duty, he ſets God in the midſt of them, commanding that they do juſtice, and threatning revenge for their injuſtice, aſſuring them, that he will riſe one day, and judge them.

Three parts of the *Pſalm.*
1. The Prophets Proclamation, *verſ.* 1
2. Gods conteſtation with the Judges of the earth, from *verſ.* 2. to 8.
3. The Prophets prayer, that God would riſe to judge, *v.* 8.

The firſt part. Gods preſence proclaimed in the Court. Verſ. 1.

1. The Prophet, as a Cryer in a Court, proclaims firſt a very profitable Doctrine, and layes a ſolid foundation for all juſtice: *viz.* That all Judges remember, that as at an Aſſize the Judge ſits in the midſt of the Juſtices, ſo God is preſent and Preſident, and ſits in the midſt of the Judges, hears, ſees, and will reward or revenge what they do. *God ſtandeth in the Congregation of the mighty, he judgeth among the gods.*

The ſecond part. His conteſtation with inferiour Judges. 1. He reproves them, Verſ. 2. 1. For injuſtice. 2 Obſtinacy in it. 3. Partiality. 2. He exhorts to do their duty. Verſ. 3.

2. And this being laid for a foundation, he falls, in the perſon of God, to conteſt with the Judges: Firſt reproving them, *verſ.* 2. Then exhorting them to their duty, *verſ.* 3, 4. Laſtly, propoſeth the event upon the neglect of juſtice, both to the Common Wealth, *verſ.* 5. and to themſelves, *verſ.* 6, 7.

1. He reproves them in the ſecond *verſe*, and that very ſharply, as they deſerved.
   1. For their judgement, that it was unjuſt. *Ye judge unjuſtly.*
   2. For their obſtinacy. Not once done, but often, they continued in it. *Uſq; quo. How long?*
   3. Their partiality. Προσωποληψία. *Ye accept the perſons of the wicked.*
2. He exhorts them to do their duty, which is double.
   1. *Defend the poor and fatherleſs, do juſtice to the afflicted and needy.* Do right to every man.
   2. *Deliver the poor and needy. Rid them out of the hand of the wicked.* Be a ſhield to them, a Saviour.
3. He acquaints us with the events which will follow where juſtice is not done. In that Common Wealth, *All the foundations of the earth are out of courſe.* And the Judges are the cauſes of it. In whom there are three foul defects.
   1. The firſt is, *Ignorantia juris. They know not.*
   2. Their wilfulneſs, negligence, or oſcitancy in ſifting the cauſe. *Neither will they understand.*
   3. Their perverſe reſolution to go on their own way, without any reſpect had to the Laws of God or man. *They walk on ſtill in darkneſs*, and then it was no wonder, *that all the foundations of the earth ſhould be out of courſe.*

Where this is not done, all is out of order. The Judges the cauſe of it, either, Verſ. 5. 1. Through ignorance. 2. Wilfulneſs. 3 Perverſeneſs.

Their puniſhment, Death, yea though gods. Verſ. 6.

2. The other event was death and judgement, which was to fall upon their perſons, *verſ.* 7. Which that they might take down the better, he brings it in with an honourable Preface, that they might know he had an high eſteem of their place and perſons, yea, though unjuſt Judges.

I have ſaid, Ye are gods, and all of you are children of the moſt high. Your Ordination is from Heaven, your Power from God, your Office is his Creature.

But

But withal he would have them know, that they were but mortal gods; they themſelves muſt come to judgement, which was the other event. Verſ. 7. But mortal gods.

1. *Ye ſhall dye like men*, ye ſhall dye as thoſe that are no gods, that are *de plebe*.
2. *Ye ſhall fall as one of the Princes*, as thoſe whoſe death is inglorious, their memories infamous and hateful; and after death you ſhall not be happy, ye ſhall fall as *Lucifer* did. Mortal you are become, as *Adam* by your ſin, and you ſhall be deprived of immortality.

3. The laſt part is a prayer, that ſince by injuſtice *all the foundations of the earth be out of courſe*, he deſires that God would take the matter to his own cognizance. The third part. He prayes that God would be Judge. Verſ. 8.

1. *Ariſe, O Lord*; He ſaith not, You that are oppreſſed, riſe againſt your Judges, but that they leave it to God.
2. *That he would ſit upon the Bench, and judge the earth.*
3. He would amplifie and enlarge his Kingdom. *For thou ſhalt inherit all Nations.*

The Prayer collected out of the eighty ſecond *Pſalm.*

O Almighty Lord, who art the fountain of all honour and power, by whom Princes raign, and Magiſtrates decree juſt things, vouchſafe thy preſence in the midſt of our Congregations, and preſide, and be thou the Judge among our gods, that they judge thy people with equity, and thy inheritance with righteouſneſs. So the poor and fatherleſs ſhall be defended, the afflicted and needy have juſtice done them. By the juſt execution of thy power committed to thy Vicegerents, the poor and needy ſhall be delivered, and rid out of the violent hand of the wicked man. Verſ. 1. Verſ. 3. 4.

But, O God, ſuch hath been our ingratitude, that that power which was ordained for our good and peace, is now become our greateſt miſchief, for thou haſt ſubjected us to wicked powers, and ſet over us hard Task-maſters, our ſuperiours, or who, at leaſt, take upon them to be ſo, are companions of Thieves, they judge unjuſtly, they accept the perſons of the wicked, they pronounce an unjuſt ſentence, and out of the ſcale of juſtice they weigh unto us gall and wormwood. All the foundations of our Land are out of courſe. For thoſe who are ſtept into the Tribunals of juſtice, either are ſo ignorant, they do not know, or ſo perverſe, that they will not know and underſtand what is right. So blinded they are either by honour, money, or malice, that they will not grow wiſer by thy admonitions, but walk on ſtill in the darkneſs of their own heart. 2. 5.

Leave not, O Lord, thy people in the power of them who are blind and cannot, or malicious, and will not underſtand their duty, but go about, for their own ends, to overthrow the two Pillars of the Land, Piety and Juſtice. And ſince thou haſt permitted them to come to that eminency, that they are called gods, and ſons of the moſt High, but have forgotten and diſhonoured thee, that raiſed them, and diſcredited thoſe places to which they are raiſed, bring them down, O Lord, and make them know they are but men, that they ſhall dye as the meaneſt man, and be brought to judgement. And that if they continue in their unjuſt and violent wayes, their end ſhall be that of ſome inglorious Prince, whoſe name ſhall rot, whoſe memory ſhall be infamous, whoſe ſoul ſhall be caſt from his height and dignity, into the depths and torments of the infernal pit. 6. 7. 8.

Since then, O Lord, thou haſt ſet over us ſuch tyrannical Lords, from whom we can expect no juſtice, Ariſe thou in thy power, and judge the earth.

Thou

Thou art not now a God of the Jews only, but the Gentiles alſo; even we, that were not a people, are become thy people, and thine inheritance, and therefore it belongs to thee to exalt the Kingdom of thy Son. Come, O ſweet Jeſus, come quickly: And as at thy firſt coming, thou didſt redeem thy people from that unjuſt Oppreſſor, the Devil; and didſt eſtabliſh thy Church to be governed by juſt Laws, the execution of which thou haſt put into the hand of the Magiſtrate; ſo, O Lord, come again, and by thy ſecond coming, deliver us from the injuſtice and violence of our Oppreſſors. And thou, who doſt render to every man according to his works, call theſe tyrants to an account for the male-adminiſtration of thy Laws. Render them, O Lord, ſeven-fold into their boſomes: So we thy people, and ſheep of thy paſture, ſhall give thee thanks for ever.

PSAL. LXXXIII. *Exurge.*

TO reſolve this *Pſalm*, there is no difficulty. For it branches it ſelf into

Theſe parts:
1. A ſhort Ejaculation or Prayer, *verſ.* 1.
2. A Complaint of the enemies of Gods Church, which is the reaſon of his Prayer, from *verſ.* 2. to 11.
3. A fearful Imprecation againſt them, from *verſ.* 11. to the end.

The firſt part. An ardent Ejaculation.

Verſ. 1.

1. The Prophet out of a holy impatience at the patience and long-ſuffering of God, calls ardently and earneſtly upon him, as appears by the ingemination of the words, that he would be no longer patient at the affronts and inſultations of the Churches enemies. The cauſe was his own, not to be endured then longer.

Keep not thou ſilence, O God, hold not thy peace, be not ſtill, O God.

The ſecond part. His complaint of enemies.

2. And next he begins to Complain, which was the reaſon of his Petition. Theſe were enemies, 1. To the people of God. 2. To God himſelf, *verſ.* 5. And then he tells us, who they were, from *verſ.* 6. to 9.

Verſ. 2. Their Characters.

1. He deſcribes the enemies of the Church. The Characters of which are,

3. 1. They were Souldiers. *They make a tumult.* Their warlike fierceneſs is ſignified by it: As Lions, Bears.

4. 2. They were arrogant and proud. *They that hate thee, lift up their head.* And wilt thou then be ſilent?

3. They are ſubtle men. *They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones,* thoſe whom thou hideſt under the ſhadow of thy wings. *Thy peculiar*, Exod. 19. 5.

Their intent. 4. 4. Their counſel broke out into action, and they encouraged one another in miſchief, even to the total and final deſtruction of the Church. *Come, ſay they, let us cut them off from being a Nation, that the name of* Iſrael *may be no more in remembrance.*

5. 2. Which Confederacy and Conſpiracy was not only againſt the people of God, but againſt God himſelf.

For they have conſulted together with one conſent, nemine diſſentiente, *and are confederate againſt thee.*

The Conſpirators. 3. He gives us in a Catalogue of theſe Conſpirators. All the world againſt God and his Church.

The

The Tabernacles of Edom, *and the* Iſmaelites: *of* Moab, *and the* Hagarens. Verſ. 6.

Gebal, *and* Ammon, *and* Amalek, *the* Philiſtines *with the inhabitants of* Tire. 7.

Aſhur *alſo is join'd with them, they have holpen the children of* Lot. *Selah.* 8.

3. And having diſcovered the men and their attempts, he prayes to God for revenge, which conſiſted in four particulars. 1. Their fall and ruine. 2. Their perſecution. 3. Their terrour. 4. And their diſgrace. Which he illuſtrates by divers ſimilitudes. 1. Of a wheel, that eaſily runs down a hill. 2. Of ſtubble driven away by the wind. 3. As wood burnt up by the fire. 4. Of a flame that conſumes the Mountains. 5. Of a tempeſt that throws down all things before it. The third part. He prayes to God to take revenge on them.

1. Their ruine and fall, he would have it total, and exemplary. *Do unto them as unto the* Midianites, *as to* Siſera; *as to* Jabin *at the brook of* Kiſon. *Which periſhed at* Endor, *and became as the dung of the earth. Make them and their Princes like* Oreb *and* Zeb; *yea, all their Princes as* Zeba, *and as* Zalmunna. Of which he interſerts a reaſon. *Who have ſaid, Let us take to our ſelves the houſes of God in poſſeſſion.* 9. That their ruine be total. 10. 11. 12. 13.

2. And this their ruine he would have ſudden and violent, as appears by the ſimilitudes. 2. Sudden and violent.

1. Precipitate them, whirl them down. *O my God, make them like a wheel:* or unquiet in mind. 14.
2. Remove them, as light things are blown away by the wind. *Make them as ſtubble before the wind.*
3. Burn them as ſpeedily, as the fire burns the wood: Or, *as the flame ſets furs on fire on the Mountains.* 3. Terrible and ſhameful.

3. *Perſecute them with thy tempeſt.* 15.
4. *Make them afraid with thy ſtorm.* 16.
5. *Fill their faces with ſhame.*

Theſe three parts of their puniſhment.
1. Flight.
2. Fear. Terrour.
3. Shame, and Ignominy.

And that the Prophet might not ſeem uncharitable in this bitter imprecation, he now ſhews the ends why he thus prayed. Theſe were two. The ends of his prayer. 16.

1. The firſt, That they might ſeek after God, in effect be converted. *Do this to them, that they may ſeek thy name, O Lord.* Or as others conceive. Seek thy name meerly out of a ſervile fear of Gods vengeance, and contain their fury, not daring any further to attempt any thing againſt the Church. Which the next *verſe* confirms. 1. That converted. 2. Or confounded.

Let them be confounded and troubled for ever; yea, let them be put to ſhame, and periſh, i.e. brought to utter deſtruction; or at leaſt, ſo enfeebled, that they may be ſaid to periſh. 17.

2. The ſecond, That thereby Gods glory may be the more exalted, *viz. That men may know, that thou whoſe name is* Jehovah, *art the moſt High over all the earth, i.e.* not Lord of the *Jews* only, but the *Gentiles* alſo. *Ut cognoſcatur.* Junius. That thy Eternity, Majeſty, Power, may be acknowledg'd by all men. 3. And Gods name glorified.

The

The Prayer collected out of the eighty third *Pſalm.*

Verſ. 2. O Omnipotent God, ſo great is the hatred, ſo many the conſpiracies, ſo ſecret and malicious are the counſels of our enemies againſt thee and thy people, that were it not for the promiſes which thou haſt made unto thy people, we ſhould deſpair and faint. They have appeared in Arms, and headed the tumultuous many againſt us; 3. They, who by their impiety ſhew they hate thee, have lift up in pride their head, they have taken crafty counſel againſt thy people, and conſulted againſt thoſe, whom thou haſt taken under the ſhadow of thy wings. 4 So great is their malice and hatred to us, that they have ſaid in their hearts, and encouraged each other in this miſchief, Come, ſay they, let us cut them off from being a Nation, that the name of Iſrael may be no more in remembrance; 5. yea, their conſultations and confederacies, their Leagues and Covenant, is not ſo much againſt us, as againſt thy honour, thy ſervice, thy truth, which we endeavour to maintain. They have conſulted together with one conſent, and are confederate againſt thee; 12. yea, ſo far they have prevailed, that they have taken to themſelves, and their own uſe, all the houſes of God in poſſeſſion.

Verſ. 1. Wherefore, O Lord, we beſeech thee, keep no longer ſilence, hold not thy peace, be not ſtill; ſince thy enemies lift up their heads againſt thee, awake, and lift up thy head againſt them: and thou, who for thy people Iſraels ſafety, didſt ſhew thy ſtrength againſt the Tabernacles of Edom, and the Iſmaelites, againſt Moab and the Hagarens; 6. againſt the Ammonites and Amalekites, 7. againſt the Philiſtines, and them of Tyre, 8. with all their aſſiſtants: ſtir up thy ſtrength, and come amongſt us. 9. Do unto theſe enemies of thy Truth, as thou didſt to the Medianites, deliver them, and all their hoſt, into the hand of Gideon. 10. Go out before them, as thou didſt before Barak, who overthrew Siſera at the brook of Kiſon, and aſtoniſhed the heart of Jabin King of Canaan, when his whole Army periſhed at Endor, and became as the dung of the earth. 11. Set every mans ſword againſt his fellow, as when thou fought'ſt for Iſrael againſt Oreb and Zeeb. They have kill'd our brethren, even the ſons of our mother, ſave them not then alive, but tear their fleſh with briars and thorns of the Wilderneſs, as it hapned to thoſe who took part with Zeba and Zalmunna.

13. O my God, make them like unto a wheel, giddy in their counſels as a wheel; that is, always turning, reſtleſs in their conſciences as a wheel; that is, apt to motion, precipitate in their downfall as a wheel; that is, always running. 14. Make them as the ſtubble or chaff, which the wind flutters up and down, and eaſily blows from its place. 15. Let them be conſumed as the wood burnt up by the fire, and ſpeedily deſtroyed, as heath and furrs when raiſed into a flame in the Mountains. Let the tempeſt of thy wrath perſecute them, and the ſtorm of thy indignation ſtrike terrour into them.

Being it ſo to paſs, good God, that they may not only be fruſtrated of their hopes, and aſhamed of their counſels, and of their rebellion undertaken againſt thy Truth and People: but that theſe proud, arrogant, and inſolent men, who gloried in their ſtrength, and thought themſelves invincible, become contemptible, and deſpicable, their faces being ſo full of ſhame, 16. that they dare not look a good man in the face, nor appear in the preſence of thy people. 17. Let them be confounded and troubled for ever, yea let them be put to ſhame, and periſh in their own imaginations.

So ſhall other men take warning by their boldneſs, even for very fear they ſhall ſeek thy Name, they ſhall come bending and bowing to thee to appeaſe thy anger. 16. Known it will be even to thy greateſt enemies, that thou alone, whoſe Name is Jehovah, art the moſt High in all the earth. 18. That thou art the only God, whom, all Superſtitions, and all falſe worſhip being rejected, they ought only to honour, only to ſerve, only to obey in thy Son Jeſus Chriſt our Lord. Amen.

PSAL.

PSAL. LXXXIV. Ἐυκτηδ.

WHEN *David* compoſed this *Pſalm*, he was enforced to be abſent from the houſe of God, and the holy Aſſembly of Gods people. In this *Pſalm* then

The Prophet doth,
1. Set forth his love to Gods houſe, and his deſire to be preſent, *verſ.* 1, 2, 3.
2. Account thoſe happy, who might continue in that Aſſembly, *verſ.* 4,5,6,7.
3. He prayes to God for his reſtitution thither, and ſets down the cauſes, *verſ.* 8,9,10,11.
4. Yet he accounts himſelf happy, becauſe he truſts in God, *verſ.* 12.

1. He begins with a pathetical Exclamation, as raviſhed with the beauty, the excellency, the comforts which he once enjoyed in Gods houſe, which he calls Gods Tabernacle.

How amiable are thy Tabernacles, O Lord of hoſts?

Which form is uſual, when we conceive more than we can expreſs: As, *Quam bonus Deus? O death, how bitter is thy remembrance?* So that, *How amiable?* is as if he had ſaid, More amiable than I know which way to tell you.

The first part. By a παθος, he expreſſes his love to Gods houſe. Verſ. 1.

2. Then next in plainer terms he expreſſes his ardent affections to be preſent in the houſe of God, to the Miniſtry and Service there done.

1. *My ſoul longeth, yea even fainteth for the Courts of the Lord.*
2. *My heart, and my fleſh, ſoul, and body, cryes out for the living God.*

And his deſire to be preſent in it.

The *Ark* of God, which was the ſign of his preſence, was ſo dear to him, that he longs, faints, cryes, heart, hands, eyes, tongue, all earneſtly deſire to be preſent with it.

3. He laments his abſence, (whether now forced to it by being preſent with his Armies abroad, or driven away by *Abſolon*) ſo that he accounts his caſe more miſerable in this reſpect, than ſome Birds, Sparrows and Swallows, that might build about the Temple.

3. He laments his abſence from it. Verſ. 3.

Yea, the Sparrow hath found her a houſe, and the Swallow a neſt for her ſelf, where ſhe may lay her young, even thy Altar, i. e. thy houſe, by a *Synecdoche.* They may neſtle there, build there, ſing there, be preſent there, but I may not, that's my grief. They then upon the point, more happy than I.

O Lord God of hoſts, my King, and my God. By which words he would move God to pity.

1. *O Lord God of hoſts.* That I acknowledge thee, now I am in Arms.
2. *My King.* I a King over thy people, but thou a King over me.
3. *My God, whom I ſerve*, therefore I deſire to be in the place of thy ſervice, and where thou doſt moſt gloriouſly adminiſter thy Kingdom, *i. e.* in thy houſe.

The ſecond part. For he accounts thoſe only happy, that might be where the Ark was.

2. In the ſecond place, he pronounceth them happy, who had free liberty perpetually to live in that Aſſembly which is call'd the *Church*, whether they did reſide there, or were but in their way and journey thither.

Verſ. 4. And that in four particulars. 1. There Gods diſpenſations to be expected. 2. Dwellers there.

1. *Bleſſed are they that dwell in thy Houſe*, *viz.* The Prieſts and Levites.
   1. *Bleſſed they are*, for thou in thy Houſe, as the good Maſter of the Family, doſt there diſpenſe unto them all thy adminiſtrations, *viz.* all thy goods, thy righteouſneſs, the gifts of the Spirit, an inheritance of eternal life, *&c.*
   2. *That dwell*, continue, remain, not that come and look into it, and go out preſently from it. They muſt be Citizens, dwellers in it, not Tenants at will, and Paſſengers, *habitandi locum habeant, non divertendi non commorandi.*
   3. A third part of their happineſs conſiſts in this, that they will do their duty. *They will be ſtill praiſing thee.* Which is a true Note of Gods Servants. They will offer to God Invocation, Thankſgiving, Confeſſion, they will vow to propagate his Truth, and other duties of love and piety.
   4. The fourth is, That their truſt is in God. *Bleſſed is the man, whoſe ſtrength is in thee.* Who relie not ſo much in their external performances in the Temple, as unto thy promiſes which thou haſt made to thoſe who worſhip thee ſincerely in thy Temple.

Verſ. 4. 5. There perform their Duties of piety.

2. This is the happineſs thoſe enjoy that dwell in Gods houſe, and they are happy alſo, who in their hearts are there, and have a deſire, and are in their journey, yea though in their way they encounter many difficulties. So ſaith our Prophet,
   1. *Bleſſed are they, in whoſe heart are the wayes of them*, that is, who not in hypocriſie dwell there, or that truſt in their external performances, but in whoſe heart are fix'd thoſe duties, which they that dwell in the Temple, perform ſincerely.

Verſ. 5. 4. There they look for an anſwer to their prayers.

And they alſo are happy, who though they cannot be preſent, yet deſire it.

   2. *Who paſſing through the Vale of* Baca, *make it a Well, the rain alſo fill the Pools.*
      1. They paſs. The *Iſraelites* in great numbers did aſcend dayly to Gods houſe.

5.

      2. They might, or often did paſs through the Vale of *Baca*, or *Bochim*, the Vale of Mulberries, a dry Land, and then they wanted water: or through *Bochim*, the Valley of ſorrow, and then they had tears to drink, and the rain fill'd the Pools of their eyes. *For many are the afflictions of the righteous:* and yet for all this, go on.

6. And ſtill aſcending on going thither.

      3. *They paſs from ſtrength to ſtrength*, from Caſtle to Caſtle, from Town to Town, from one degree of vertue to another, *Till every one of them in* Zion *appeareth before God.* Nor length of the journey, nor wearineſs, nor roughneſs of the way, nor difficulties, nor dangers in it, can diſcourage them, on they go, till they come to Gods houſe in *Zion.* And are therefore, *Bleſſed.*

7.

The third part. He begs protection. 8. And that he may come again to Gods houſe. 9.

3. To his deſire to be preſent in this Aſſembly, he adds a Prayer, *O Lord God of hoſts hear my prayer, give ear, O God of* Jacob. *Behold, O God our ſhield, and look upon the face of thy anointed, i.e.* of me whom thou haſt anointed to be King. He deſires that the God of Armies would protect, defend, give Victory, be a Buckler to him and his Army, and reduce them again, that they may do him ſervice in his houſe. And he gives his reaſon, *For one day in thy houſe, is better than a thouſand, viz.* out of it: *I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.* For it is far more pleaſant, more profitable; better it is. Which he illuſtrates by an oppoſition of time, place, perſons.

1. *One*

1. One day in Gods houſe, to a thouſand out of it.
2. Gods houſe, to the tents of wicked doers.
3. A door-keeper, a Corite, to the No bleſt dwellers.

} Abroad luxury, pleaſure, vanity, oſtentation, death. In Gods houſe the contrary, therefore out-doors here is beter. *I had rather be a door-keeper here, than*, &c.

1. Reckoning of that day, better than a thouſand.
2. To be a door-keeper there, than a dweller elſewhere.

And in the next *verſe* he gives us a more ſolid reaſon for this his choice, or rather indeed three reaſons.

10. His reaſons for it.

1. The firſt taken from the properties of God. *For the Lord is a Sun, and a Shield.*
   1. A *Sun*, he diſpels darkneſs, illuminates, comforts, heats, gives life, increaſe.
   2. A *Shield* he is, ὑπερασπιστης. The Lord Protector of his people.

1. God the Lord Protector.

2. The ſecond from his Bounty, he gives the beſt gifts, *Grace*, and *Glory*.
   1. *Grace*, for freely he adopts us for his Sons, and makes us heirs of eternal life.
   2. *Glory* in this life, for he raiſeth to dignities here: and glory in heaven.

2. A bountiful God.

3. From his Al-ſufficiency, or rather Efficiency. *For no good thing will he with-hold.*

3. Al-ſufficient.

But that every man do not ſerve himſelf of theſe reaſons, as ſuppoſing that all theſe things belong to him, that God will be a Sun, a Shield to him, give grace and glory, or with-hold no good thing from him: The Prophet very cautelouſly limits his words, *No good thing he will with-hold from them that walk uprightly*. Hypocrites then, and back-ſliders, may challenge none of theſe bleſſings.

11. But efficient only to the ſincere.

1. They muſt walk. Go on conſtantly, and continue in their way.
2. They muſt walk uprightly, in ſincerity of heart, and not diſſemble with God, if they mean to have a portion of the good things he gives.

4. The cloſe of the *Pſalm*, is an Acclamation, *O Lord God, bleſſed is the man that truſts in thee.* In which he tacitely anſwers an Objection. If ſuch are bleſſed that dwell in the houſe of the Lord, then thoſe are not bleſſed, which are exiled from thence. Yes, ſaith *David*, bleſſed they may be, and are, though they want that happineſs. For all are bleſſed, who with a firm faith relie and truſt in God, though being detain'd by priſons, tyrants, exile, and Schiſmatiques, they enjoy not the outward communion of the Church, becauſe by a true and ſolid confeſſion of the Truth, they are ſtill join'd to the true ſociety of Saints.

The laſt part. Verſ. 12. An Acclamation, that the man is bleſſed who truſts in God.

The Prayer collected out of the eighty fourth *Pſalm*.

Verſ. 1.

O Almighty God, whoſe Throne is in the higheſt heavens, and yet haſt paſt thy word to be in the midſt of thy people, even when two or three are gathered together in thy name, gather us together that at this time are ſcatter'd and baniſh'd from thy houſe, and let us meet again in thy Temple, and with one heart and one voice offer up our praiſes to thy name, and pour forth our ſupplications before thee.

O how amiable are thy dwellings, thou Lord God of hoaſts? my heart cannot conceive, my tongue cannot expreſs the content I have formerly taken to be preſent in theſe Aſſemblies. And therefore now being exiled from thence,

Verſ. 2. thence, my ſoul longeth, yea even fainteth for the great deſire I have to meet with thy people again in thy Courts. For, for thee alone, and to enjoy thy preſence, my heart is inflamed, and my fleſh follows the dictates of 3. my heart, and both together cry out to appear before the face of the living God. My preſent condition preſents to my memory my own unhappineſs, which is in this reſpect, below the Sparrow and Swallow, they can make their approaches to the walls of thy Temple, they there can build their neſts, they there can hatch and lay their young, but I am not ſo happy: Thou art the Lord of hoſts, who now doeſt protect me in battail, thou art my King, I a King over thy people, and thou a King over me. Thou art my God, whom I have alwayes ſerved, and yet at this time I am not admitted to the place of thy ſervice, where I may publickly acknowledge thee to be all theſe.

4. O happy men, that may dwell in thy houſe! for there, as a good Maſter of the Family, thou diſpenſeſt to them the bread of eternal life. Thou ſuppliеſt unto them matter of praiſe, and they again are as ready to praiſe thee, in which conſiſts the chief pleaſure and felicity of man. So often as they meet there, they will invocate thy name, offer thankſgiving, confeſs their ſins, and give glory to God, vow they will to propagate thy Truth, and in reverence and fear, do all acts of piety and devotion.

These are happieſt, but thoſe are alſo happy, that have a deſire and a li-5. berty to aſcend thither. O Lord, increaſe in us theſe deſires, and give us again this freedom, our ſtrength is in thee, and our hearts are in thy wayes; 6. and though we muſt paſs through the Valley of tears, yet we deſire to aſcend to that place, which thou, Lord, haſt appointed to thy ſelf for an habitation. In the ſtrength of the Lord God we will proceed, till we appear before God 7. in Zion, and find that Majeſty and mercy, which we ſo earneſtly long for, and ſeek. For whatſoever happineſs we are capable of in this life, we know it is to be obtained in the pious Aſſemblies of thy Saints.

O Lord God of hoſts, hear my prayer, give ear, O God of Jacob. Thou 8. who art our Shield and Protector, behold me with a ſerene countenance, and 9. when I ſhall lift up my eyes unto thee, O turn thy face toward thy Anointed, and for his ſake look upon me and thy people with mercy, and bring us back again to thy houſe. Grant that the love of thy houſe, may be to us, that which thou deſireſt, that we may think the time of one day ſpent in it, better than thouſands in doing our own pleaſure; yea, and that it is better to be the 10. meaneſt ſervant, a door-keeper in the houſe of God, than to dwell with honour in the Tents and Palaces of ungodly men. The pleaſures and delights which we may hope for in thoſe Tents, are nothing to the contents we may enjoy in thy houſe, for there we ſhall enjoy thee, who art our Sun, our Shield, 11. the Father of all good gifts, and will deny no good thing to thoſe who ſincerely ſerve thee.

O Lord, be unto me a Shield and a Sun. A Sun to illuminate us: A Shield to protect us. Diſpell our darkneſs, comfort and warm our hearts with thy light, increaſe us with thy ſweeteſt influence, and defend us by thy power. Give us grace, and adopt us for thy Sons, and at laſt beſtow upon us eternal glory. Thou haſt promiſed to deny no good thing to thoſe who walk before thee in ſimplicity and integrity. Enable us then, O God, to walk in thy wayes with a pure and an honeſt heart. For then we may be comforted 12. with this hope and aſſurance, that we ſhall be bleſſed, and that we ſhall come at laſt to thoſe eternal Manſions in heaven by the merits of Jeſus Chriſt our Lord.

PSAL. LXXXV. Εὐηλοὺς & Διδασκαλικὸς.

MYſtically this whole *Pſalm* is a Propheſie concerning the redemption of Mankind from the Tyranny of ſin and Satan, by the coming of Chriſt, prefigured by the deliverance of the *Jewes*, either from *Egypt*, or rather from *Babylon*, after which they fell again into grievous troubles under *Antiochus*.

Three parts of the *Pſalm*.
1. An Acknowledgment of Gods former mercies, *ver.* 1, 2, 3.
2. A Petition upon that ground, that he would ſtill do the like, 4, 5, 6, 7.
3. A profeſſion of obedience, and an advice to continue in it, *ver.* 8. that men may be partakers of the promiſes, both ſpiritual, 9, 10, 11. and temporal, *ver.* 12. which ſhall be performed to thoſe who keep in the wayes of God, *ver.* 13.

1. In the three firſt *verſes*, the *Prophet* makes a Commemoration of Gods mercies to his people; of which the Fountain, is, his good will and favour; *Lord, Thou haſt been favourable*; of which the effects were, temporal and ſpiritual.

A Commemoration of Gods mercies.

The firſt part. Ver. 1.

1. Temporal: *Thou haſt been favourable to thy Land, Thou haſt turned away, or brought back the captivity of Jacob*, freed them from the Babylonian yoke.

1. Temporal.

2. Spiritual; which conſiſted in two things.

Ver. 2.

2. Spiritual.

1. Juſtification: *Thou haſt forgiven the iniquity of thy people, and covered all their ſins.*

Ver. 3.

2. Reconciliation; *Thou haſt taken away all thy wrath, and haſt turned thy ſelf from the fierceneſs of thy anger.*

2. And now upon the experience of theſe former mercies, the *Prophet* commends a new Petition, the ſum whereof is briefly this, Thou haſt been favourable to us before, and therefore we hope that thou wilt be ſo now; this is the conſequent of the former antecedent, and upon it in confidence he prayes.

The ſecond part. Upon this favour, he prayes.

Ver. 4.

Turn us then, O God, our Saviour, &c. to the 8th. *verſe*; in which Petition is ſaid over again, what was acknowledged before in the Commemoration of the benefits.

That God would aſſure thoſe mercies.

1. *Thou haſt turned away the captivity*; Reſtore us then, turn us then, or return to us, O God our Saviour.

2. Thou haſt been reconciled, be again reconciled to us: *Thou haſt taken away all thy wrath*, &c. *ver.* 3. *Now cauſe thine anger towards us to ceaſe*; *Wilt thou be diſpleaſed at us for ever? Wilt thou draw out thine anger to all Generations?* This is contrary to thy nature, *who art ſlow to anger.*

Ver. 5.

3. *Thou haſt brought us back*, and ſo revived our hearts, *ver.* 1. *And wilt thou not revive us again*, by delivering us from our preſent calamities, and this death, *that thy people may rejoyce in thee?*

6.

4. *Thou haſt forgiven the iniquity of thy people*, &c. *ver.* 2. *Shew us then thy mercy, O Lord, and grant us thy ſalvation.* Save us in mercy, firſt from ſins, the cauſe of our ſufferings, and then from the puniſhment, our preſent miſeries.

7.

3. And that the Church might prevail in her Petition, ſhe now promiſeth obedience, and to wait upon God; *I will hear what the Lord God will ſpeak*: As if

The third part.

ſhe

For which he waits.

ſhe had ſaid, why do I expoſtulate thus with my God? why do I thus complain, I will attend to his Word, and hear what he will ſay; for he is a truſty Counſellor in all our afflictions, and this it is, that he will ſay, I wound, and I make whole, I kill, and I give life.

Ver. 8. Being aſſured that God will turn all to the beſt.

1. *For he will ſpeak peace unto his people, and to his Saints:* Though he begins to his people in the cup of his Croſs, yet he keeps the beſt wine till the laſt, and turns his Croſs into a Crown; if they hear what he ſaith, he will ſpeak peace to them.

8. And ſpeak peace to his people.

2. If they hear, I ſay; for he ſpeaks upon a condition, that they be not Backſliders, the *Prophet* puts in a *Caveat* for that; *But let them not turn again to folly.*

9. And this the *Prophet* confirms in the next *verſe* by a vehement aſſeveration.

1. *Surely his ſalvation*; i.e. freedom from all dangers, *is nigh them that fear him.*

2. And the end is, *That glory may dwell in our land*; i.e. That our Land may be in a happy condition, enjoying peace, and the fruits of peace, plenty, laws, liberty, and quietneſs; for glory here is oppoſed to devaſtation.

The conſequences of peace.

And this the *Prophet* amplifies by an enumeration of the conſequences of peace: *Inter arma ſilent leges, ſilent virtutes*; Cruelty the oppoſite to mercy, falſhood and errour which is oppoſed to Truth; Injuſtice the oppoſite to righteouſneſs bears all the ſway; but when God ſhall ſpeak peace to his people, all will be contrary.

10. A combination of mercy, truth, juſtice, peace.

1. *Mercy and Truth are met together, righteouſneſs and peace have kiſſed each other:* Theſe vertues ſhall be in great honour, *viz.* Mercy and Truth, Righteouſneſs and the ſtudy of peace and concord. Juſtice and peace kiſs; for there is ſuch a league betwixt theſe two, that where peace is made without juſtice, it is not like long to continue; and Mercy and Truth muſt meet, for it is no mercy to ſpare errour and falſhood.

11. 2. *Truth ſhall flouriſh out of the Earth*; i.e. Becauſe men ſhall be lovers and obſervers of Truth in their bargains, contracts, leagues, words and promiſes, they ſhall make the earth flouriſhing, and the land where peace dwells happy.

3. *And righteouſneſs hath looked down from Heaven*: For as the rain that deſcends from Heaven doth make the earth fruitful, ſo the juſtice that comes from Heaven, Gods juſtice is that which will make a people happy; for this will teach to love thy Neighbour as thy ſelf: *Quod tibi hoc alteri*; which the ſtatutes of *Omri* will not do.

12. 4. In a word, which is the ſum of all the promiſes, 1 *Tim.* 4. 8.

1. They ſhall enjoy ſpiritual bleſſings: *For the Lord ſhall give that which is good.*

2. And temporal; *And our Land ſhall yield her increaſe.*

The laſt part. Our duties for this bleſſing.

4. In the laſt *verſe*, for theſe mercies, he ſets down our Duty.

13. 1. *Righteouſneſs ſhall go before him*, i.e. *God*: His Saints ſhall walk before him in holineſs and righteouſneſs.

2. *And ſhall ſet us in the way of his ſteps*; that is, ſhall teach us to walk conſtantly and happily in the wayes of his Commandments all the dayes of our life, *Luk.* 1. 72.

How this *Pſalm* is aptly applied to Chriſt and his Kingdom, both by all Ancient and Modern Expoſitors, I leave it to be ſearched in the Authors themſelves, becauſe the Application would be tedious, and is not ſo conſonant to my intent.

PSAL.

The Prayer collected out of the eighty fifth *Pſalm.*

O Bleſſed Lord God, we have béen beſet with many troubles, but thou out of méer love haſt delivered us from them; Thou haſt delivered thy people into captivity, but haſt again brought them from the houſe of bondage; great have béen the provocations by which we have diſhonoured thée, and yet in mercy, Thou haſt forgiven the iniquity of thy people; infinite are our tranſgreſſions, and yet Thou haſt covered all our ſins; Though we have béen ſlaves of the fleſh, and Captives of the Divel, yet Thou haſt taken away thy wrath, Thou haſt turned thy ſelf from the fierceneſs of thy anger. Ver. 1. 2. 3.

Theſe experiences we have had of thy love, theſe pawns and pledges of thy mercy; therefore, O merciful God, we are bold to approach thy Throne, and beg of thée with an humble heart, that thou, who art the God of our ſalvation, wouldſt turn us unto thee, and wouldſt alſo be turned unto us, and cauſe thine anger, which we have juſtly kindled againſt us, to ceaſe. What, haſt thou changed thy ſelf, as I may ſo ſay, into another nature; ſo that thou who haſt proclaimed thy ſelf to be patient and long-ſuffering, paſſing by ſins, and forgiving tranſgreſſions; wilt thou be angry with us for ever? wilt thou draw out thine anger to all Generations? Return, return, O Lord, receive us again to thy favour, revive us again by the favour of thy countenance, that thy people may rejoyce in thée; let us have experience of thy mercy as thou haſt promiſed, and grant us thy ſalvation. 4. 5. 6. 7.

Make us, who have béen heretofore contumacious and rebellious againſt thée, to hearken to what our Lord God will ſpeak; for then we are aſſured, that ſalvation would be near unto us, and our land would be glorious for plenty, liberty and peace. O Lord, ſpeak peace once more unto us thy people, who have béen miſerably torn and waſted by the fury of war, and we will never (being aſſiſted by thy grace) turn back again to our former folly. 8. 9.

Put into us the bowels of thy mercy, and make us ſtudious of Truth, let juſtice and peace méet and kiſs in our hearts, and be tyed together with ſuch an indiſſoluble knot, that we may bring forth plentiful fruits of righteouſneſs and holineſs. Our land is now over-run with Errors and falſe Doctrine, O let thy Truth flouriſh again amongſt us; we meaſure out juſtice by the crooked line of mans Ordinances, O let thy righteouſneſs look down from Heaven, and cauſe us to love our Neighbours as our ſelves, and do to others, as we deſire and expect they ſhould do to us. 10. 11.

Godlineſs hath the promiſe of this life, and that which is to come; teach us then to deny ungodlineſs, and worldly luſts, and to live righteouſly, ſoberly and godly in this preſent World, That thou, Lord, may'ſt give us what is good, and our land may yield her encreaſe. Thou haſt delivered us from the hands of our enemies, O ſtir up our minds to be thankful unto thée, and to make a conſcience to ſerve thée in righteouſneſs and holineſs all the dayes of our life. 12. 13.

PSAL. LXXXVI. Ἐυλογὶα.

DAVID in this *Pſalm* being in trouble, prayes unto God for continuance in grace, and in an innocent life; and complaining of the inſolence of his Perſecutors, prayes for protection, and ſome token of Gods goodneſs. This *Pſalm* then is a continued Petition, and according to the various Arguments he uſeth to perſwade it, it may be divided into

Theſe

These four parts.
1. The firſt, is a Petition for ſafety, drawn from his own perſon, the Petitioner, from *ver.* 1. to 5.
2. The ſecond, a quickning of the ſame Petition, from the Perſon and Nature of God, from *ver.* 5. to 14.
3. The third, taken from the quality of his Adverſaries, *ver.* 14.
4. A conjunction of all theſe three: The firſt, *ver.* 15. The ſecond, *ver.* 16. The third, *ver.* 17.

His Petition. The firſt part. The reaſons from himſelf.

1. His prayer is varied by many forms; *Bow down thine ear, hear me, preſerve my ſoul, be merciful unto me, rejoyce the ſoul of thy ſervant*, &c. and each form hath a reaſon annexed.

Ver. 1.
1. *Bow down thy ear, hear me*; Ratio: *For I am poor and needy*; i. e. deſtitute of other help.

Ver. 2.
2. *Preſerve my ſoul*; Ratio: *For I am holy*: i. e. pious and ſtudious of holineſs, ready to ſerve thee.

Ver. 3.
3. *O thou my God, ſave thy ſervant*; Ratio: *That truſteth in thee*, relies on thy help, and for that expoſed to dangers.

4.
4. *Be merciful unto me, O Lord*; Ratio: *For I cry unto thee dayly*. I cry and call without intermiſſion.

5. *Rejoyce the ſoul of thy ſervant*; comfort me with thy preſence, and ſenſe of thy favour; *Ratio: For unto thee, O Lord, I lift up my ſoul*; i. e. with great deſire I long after thee.

And all theſe Reaſons perſwade to Audience, from the perſon of the Supplicant, who becauſe he was in diſtreſs, and yet ſtudious to pleaſe his God, did rely upon God, and daily cry, and earneſtly deſire the ſenſe of his favour, therefore he did lift up his ſoul to him.

The ſecond part. A continuance in his Petition from the nature of God.

2. And yet he continues his Petition, from the conſideration of the Nature and Perſon of God to whom he prayes; *Hear me, and turn away thy wrath.*

Ver. 5.
1. *For thou, O Lord, art good, and ready to forgive, and plenteous in mercy to all that call upon thee; give ear therefore unto my prayer, and attend to the voyce of my ſupplications.*

6.
2. *In the day of my trouble I will call upon thee*; Ratio: *For thou wilt anſwer me*; it runs thus, *Thou art merciful to them that call upon thee*, ver. 5. I call, therefore thou wilt anſwer.

7.
3. *There is none among the gods like unto thee, O Lord, neither are there any of their works like thy works*: None like in goodneſs, wiſdom, power, in thy works which thou doſt to ſave thy people; and therefore I call and cry to thee for help.

None like to him in his works.
8.

And this the *Prophet* amplifies in the two next *verſes*; as if he had ſaid, the event doth ſhew, *That there is none like thee, no works like thy works*; for,

9.
1. *All Nations*, which now worſhip Idols, *ſhall come*; i. e. *be converted, and worſhip thee, O Lord, and ſhall glorifie thy Name.*

10.
2. *For thou doſt great and wondrous things* (of which, the converſion of the *Gentiles* is one) *Thou art God alone.*

Therefore he begs to be governed by his Word and Spirit.
11.

And upon this Reaſon, that none is like God, none comparable to him in his works:

1. He falls to prayer again, and firſt begs of God that he may be governed by his Word and Spirit, for then he would be an obedient ſervant: *Teach me thy way, O Lord, and I will walk in thy Truth*; *unite my heart to fear thy Name.*

For which he profeſſeth to be thankful.
12.
13.
2. And ſecondly, profeſſeth he would be a thankful ſervant; *I will praiſe thee, O Lord my God, with all my heart, and I will glorifie thy Name for evermore*: To which he ſubjoyns his Reaſon: *For great is thy mercy toward me, and thou haſt delivered my ſoul from the loweſt Hell*; i. e. from the greateſt troubles. And upon both theſe, his obedience and thankfulneſs, he pleads to be heard.

3. And

3. And yet he preſſeth another Argument, *viz.* The perſon and quality of his Adverſaries; 'tis but Reaſon that God hear him, for he was beſet with enemies; and theſe were, proud men: 2. Potent men: 3. Ungodly men.

1. Proud they were; *The proud have riſen up againſt me.*
2. Potent they were, and many of them: *The Aſſemblies of violent men have ſought after my ſoul.*
3. Ungodly men, Atheiſts, Scorners: *They have not ſet thee before them.*

4 And now he hath recourſe again to his former Arguments, but amplifies them.

1. Firſt, drawn from the Nature of God, *ver.* 5. *But thou, O Lord, art a God full of compaſſion, and gracious, long-ſuffering and plenteous in mercy and truth.*
2. The ſecond, from his own condition, *ver.* 1, 2. *O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and help the ſon of thy Handmaid*; i.e. one born within thy Covenant, and of a poor humble mother.
3. The third, from the quality of his Adverſaries, that they which were Atheiſts, might ſee Gods hand in his deliverance, and confounded by it.

Skew me a token for good; i.e. ſhew by ſome evident ſign that thou art not angry with me, but that thou haſt received me into thy favour: *That they which hate me may ſee it, and be aſhamed, becauſe thou, Lord, haſt holpen me, and comforted me.*

The third part. He preſſeth his prayer from the nature of his enemies, 14.

The fourth part. He amplifies his former Argument 15.

16.

17.

The Prayer collected out of the eighty ſixth *Pſalm.*

O Lord, great in Power, infinite in Majeſty, ſo great is our miſery and poverty, and ſo deſtitute we are of help, that we are unworthy of any gracious aſpect from thée; but ſince thou art a God, who lookeſt upon thy needy and poor ſervants, vouchſafe us one good look, let our humility bend thy Majeſty, Bow down thine ear to our prayers, and condeſcend to our requeſts: Keep our lives, that we fall not into the hands of our enemies; O thou, who art our God, ſee'ſt and know'ſt that we deſire and endeavour to ſerve thée in holineſs, preſerve therefore the ſouls of thy ſervants, who have no other hope but thée: Be merciful unto us, O Lord, who every day call and cry to thee: Reſpect the grieved and ſad ſouls of thy ſervants, who renouncing all worldly helps, do lift up their ſouls unto thee.

Ver. 1.

Ver. 2.

3.

4.

Give ear, O Lord, to our prayer, and attend to the voyce of our ſupplications; if not for our ſake, if not out of the conſideration of our preſent miſeries, yet for thine own; be to us now, what thou haſt always been, and always wilt be: Thou, Lord, art good, and ready to forgive, and plenteous in mercy toward all that call upon thee. This, Lord, is the day of our trouble, a day of darkneſs and gloominеſs, and in this we call upon thée; Lord, hear us, bow down thine ear, and according to thy wonted mercy, receive our Petitions.

6.

5.

7.

O good God, be propitious, for if thou wilt, thou canſt relieve us, among men, ſome would, but cannot; ſome can, but will not help: And among the Angels there is none, of what order ſoever, like unto thée; their power, though great, is not to be compared to thy power; their works, though marvellous, are nothing to thy works, which are ſo full of wonder, that even thoſe Nations who yet know thee not, and are out of the Covenant, upon whom thou haſt, together with us, ſet thine own image, even theſe being moved by the greatneſs of thy works, ſhall at laſt, come and bow, and worſhip before thee, and magnifie and glorifie thy Name; for thou doſt great and wondrous things, Thou art God alone.

8.

9.

10.

14. O God, at this time, becauſe we have been ungrateful to thee for what thou haſt done, the proud are riſen up againſt us, and a whole aſſembly of armed and violent men have invaded us; and ſought after our ſouls; and all they imagine, is to take away our lives, and thy worſhip, not without a great and high contempt of thy Name: But thou, O Lord, art a God full of compaſſion, and
15. gracious, long-ſuffering, and plenteous in mercy and truth;
16. Turn thee then
13. unto us, and have mercy upon us, give thy ſtrength unto thy ſervants, ſave thoſe who are thy Vaſſals, and deliver our ſouls from the nethermoſt Hell.

11. O Lord, we are oppreſſed, up thou anſwer for us, teach us the way in which we are to go, and we will walk in thy Truth; unite our hearts cloſe
17. unto thee, and we will take delight to fear thy Name; ſhew ſome token of thy favour at laſt to us, that they which hate us, may ſee it, and be afraid; let them ſee it openly, That thou, Lord, haſt holpen us, and comforted us.

12. So ſhall we praiſe thee, O Lord our God, with all our heart, and we will magnifie and glorifie thy Name for evermore.

PSAL. LXXXVII. ἐπαινετός.

THIS *Pſalm* is ſhort, but ſweet; for it contains many excellent priviledges of the Church of God, of which every one muſt be a Member that hopes for ſalvation; whoſoever was the Authour, it was his purpoſe to excite men to be in love with the Aſſemblies of Gods Saints; and to that purpoſe the dignity and amplitude of the Church is ſet forth in this *Pſalm*; and the notes of her beauty and perfection may well ſerve for the *Analyſis*.

The Church commended.
1. For the foundation, laid on a holy Mountain. Ver. 1.
2. From Gods love to her. Ver. 2.
3. From the predictions that went of her. Ver. 3.
4. From the increaſe of it, by the acceſs of the *Gentiles*. Ver. 4.

1. Firſt, the Church is here commended for her foundation, the Authour of it is God, it is *his foundation*, and it is ſurely laid, not in the ſand, but upon a *Mountain*, and no common Mountain neither, but a conſecrated place; laid it is *in the holy Mountains*.

His foundation is in the holy Mountain: No queſtion the *Prophet* alludes to the hill of *Zion*, which was the Type of the Catholick Church, and indeed the foundation of it: *For the Law was to come out of Zion.*

2. The ſecond Prerogative of the Church, is taken from Gods love and favour to it, far beyond that of any other Aſſembly: *The Lord loves the gates of Zion, more than all the dwellings of Jacob.*

3. Now beſides the commendation it hath from the builder, which was God, and his free love to it, a third Prerogative it hath, and that is from the teſtimony and predictions of the Prophets, *Iſaiah*, *Haggai*, Saint *John*, who not. *Glorious things are ſpoken of thee, Thou City of God.* Selah.

4. And one of thoſe glorious things foretold by the Prophets, was the great increaſe and amplitude of the Church, by the acceſs of the *Gentiles*; even thoſe Nations which were the greateſt enemies to Gods people, ſhould become friends and Citizens of this City; even the *Egyptians*, *Babylonians*, *Tyrians*, *Æthiopians*, in effect all the *Gentiles*, of what language, Countrey ſoever.

1. *I will make mention of Rahab and Babylon to them that know me*, i. e. among my friends and family; *Behold Phyliſtia and Tyre with Æthiopia*; ſome of all Nations are come into my family; there is *one Fold, one Shepherd.*

2. *This man was born there*; this man, whom you now ſee a Citizen of *Zion*, was an Alien, he was born there, in *Egypt*, *Babylon*, &c.

5. But

5. But now having renounced his Countrey, and his fathers houſe, his Idols, and old wayes, it ſhall be ſaid of *Zion*. *Vir & Vir, ὁ δεινα καὶ ὁ δεινα. This and that man was born*, regenerate, and become a new man *in her*; Here he receiv'd his adoption, and the earneſt of the Spirit.

Verſ. 5. 5. From her continuance for ever.

6. Farther yet, the felicity of this City ſhall in this far exceed all other, that whereas they fall to decay, and periſh, this ſhall out-laſt all time. The gates of hell ſhall not prevail againſt it. *For the moſt higheſt ſhall confirm and eſtabliſh her.*

6. From her free Denizons, whoſe names are 1. Enroll'd. Verſ. 6.

7. A ſeventh Prerogative of the Church, is, That God *agit Cenſum*, and does, as it were, enrole the names of the Citizens. So that now there is no difference betwixt *Jew* and *Gentile*, *bond*, *nor free*, *all are one in Chriſt Jeſus*. *The Lord ſhall count*, *when he writes up the people*, *That this man*, this caſt-off *Gentile*, *was born there*. Be as free a *Denizon*, and have all the priviledges and prerogatives of this City, as the natural *Jew*.

8. Another Prerogative of theſe Citizens, is, That they ſhall enjoy a perpetual Solemnity, grief and ſorrow ſhall ceaſe, and with Songs and inſtruments of Muſick they ſhall ſound forth Gods praiſes. *As well the ſingers, as players on inſtruments, ſhall be there.*

2. And they ſhall enjoy a perpetual Solemnity. Verſ 7.

9. Laſtly, He concludes the *Pſalm* with an excellent *Epiphonema*, that indeed comprehends all that can be ſaid in the praiſe of the Church, *viz. All my ſprings are in thee.* Here are the fountains of living water. Here are to be found the hidden treaſures of all knowledge. Here the waters, that will refreſh a thirſty ſoul, and a fainting ſpirit. Here all comforts, all content. The waters that are muddy and troubled in other ſtreams, in this are as clear as Criſtal. 'Tis *Virgo aqua.*

For that in her all good is to be found.

A Prayer collected out of the eighty ſeventh *Pſalm*, for the Catholick Church.

O Lord Jeſus Chriſt, that by thy Almighty power madeſt all creatures, both viſible and inviſible: that by thy wiſdom haſt diſpoſed all things in a comely order, and now doeſt govern them: that by thy unſpeakable goodneſs yet doeſt preſerve, protect, and promote all actions and ſucceſſes: who by thy mercy doeſt reſtore what is decay'd, renew what is fallen, and raiſeſt the dead: Vouchſafe to caſt thy eye upon, and view with a pleaſing countenance, thy well-beloved Spouſe thy Church, which thou haſt purchaſed with thy blood, and betroth'd to thy ſelf in righteouſneſs, and in judgement, and in loving-kindneſs, and in mercies. Look upon her with that amiable and merciful face, wherewith thou pacifieſt all things in heaven and earth.

This is that new City, that new Jeruſalem, which thou haſt founded upon the Mountains of holineſs; Thy holy Apoſtles and Prophets were at thy command, the chief Labourers in the building of it, and all men ſince as living ſtones, are built upon their Doctrine. Be pleaſed then to love the gates of this City, by which all muſt enter, that look for ſalvation; and proſecute with greater care and affection this thy choſen Spouſe, than thou didſt the old Synagogue, even as thou didſt love the hill of Zion, and make choice of it for thy peculiar habitation, more than all the dwellings of Jacob.

Verſ. 1. 2.

Thou ſeeſt, Lord, with what winds, with what ſtorms this thy holy City is aſſaulted, there be who are ready and bent to raze it even to the foundations. Have mercy therefore upon the inhabitants of this City, O Lord: and thou who haſt promiſed to protect theſe Walls, give the glory to thine own name. And ſuffer not thoſe thy enemies, who have not known thee, or

do envy thy glory, continually to reproach thy name, and triumph over thy
Verſ. 5. people, though they cry, Down with it, down with it to the ground, yet do thou who art the moſt High, eſtabliſh and confirm it, and never ſuffer the gates of Hell to prevail againſt it.

3. Many Glorious things are ſpoken of thee, O thou City of God. The Gates are of pearls, the ſtreets of gold, the light in it beyond that of the Sun, ſo that the glory of it was far to exceed the old Temple. The glory of any City
4. is in the multitude of the inhabitants, bring in hither all Nations, and let them
5. walk in the light of this City, that they may be ſaved, let the Kings of the Nations bring their glory and honour unto it. Day and night let theſe gates ſtand open, and let thoſe of Rahab and Babylon enter by them, and thoſe, who were born in Philiſtia, and Tire with Ethiopia, be regenerated and born again in her of water, and of the Holy Ghoſt.

6. When thou ſhalt enrole and write up the names of thy Citizens in the book of life, ſet it down in fair Characters, that this Alien, this Stranger from the Common-wealth of Iſrael, was born in thy houſe. And declare it to the whole world at the day of judgement, that his portion ſhall be with thy natural children.

7. In the mean time eſtabliſh unity and concord betwixt all Nations, and let us live in ſuch love and peace, that there be no diſſonancy, no jarres, no tumults among us, but ſuch an Harmony as is among thoſe who with joyful hearts, who with Songs, and Muſical Inſtruments, ſound forth thy praiſes.

In Zion are the Springs of living water. In Zion are to be found the hid treaſures of all knowledge. In Zion alone are the cléer fountains of all content, all joy. Lord, evermore refreſh our thirſty ſouls with this water, enrich our ſouls with this treaſure. Affect us with ſome degrée of this joy while we remain in this City below, and give us full draughts of it when we ſhall be tranſlated into that heavenly Jeruſalem, which is above, through Jeſus Chriſt our Lord. Amen.

PSAL. LXXXVIII.

THIS preſent *Pſalm* expreſſeth to the life the ſad caſe of an afflicted, and a troubled ſoul, complaining to God upon the vehemence of the diſeaſe, and ſenſe of death, that he could feel no comfort.

Four parts of this *Pſalm*.
1. A Petition, *verſ.* 1, 2.
2. The cauſe of this Petition, the miſery he was in, which he deſcribes, from *verſ.* 3. to 9.
3. The effect which this his miſerable conditioan wrought upon him, which was,
   1. A ſpecial Prayer, *verſ.* 9, 13.
   2. An expoſtulation with God for deliverance, *verſ.* 10, 11, 12.
4. A grievous Complaint, from *verſ.* 14. to 18.

The firſt part. His Petition grounded on four Arguments. Verſ. 1.

1. The Prophet offers his Petition, but before he commenceth it, he premiſeth four Arguments that may perſwade the admittance of it.
   1. His confidence and reliance on God. *O Lord God of my ſalvation.*

2. His

2. His earneſtneſs to ſpeed. *I have cryed.*
3. His aſſiduity in it. *Day and night.*
4. Yea, and that ſincerely. *Before thee.*

And then he tenders his requeſt for audience. *Let my prayer come before thee, encline thine ear unto my cry.* Verſ. 2.

2. And then next he ſets forth the pitiful condition he was in, that thereby he might move God to take compaſſion, which he amplifies divers wayes. The ſecond part. The ſad condition he was in. Verſ. 3. 4.

1. From the weight and variety of his troubles, many they were, and preſs'd him to death. *For my ſoul is full of troubles, and my life draweth nigh to the grave.*
2. From the danger of death in which he was, which is illuſtrated by three degrees.
   1. That he was *Moribundus*, no hope of life in him, even by the eſtimate of all men. *I am counted with them that go down to the pit; I am as a man that hath no ſtrength.*
   2. That he was *planè mortuus*, but as a dead man. *Free among the dead.* Freed from all the buſineſs of this life, as far ſeperate from them, as a dead man. 5.
   3. Yea, dead and buried. *Like the ſlain, that lie in the grave: whom thou remembreſt no more, i.e.* to care for in this life, *and they are cut off from thy hand, i.e.* thy providence, thy cuſtody, as touching matters of this life.
3. And yet he farther amplifies his ſad condition by two Similitudes. Which he amplifies by two Similitudes. 6. 7.
   1. Of a man in ſome deep, dark Dungeon. *Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps:* As was *Jeremiah*, Cap. 37.
   2. Of a man in a Wrack at Sea, that is compaſſed with the waves, to which he compares Gods anger. *Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves. Undaq; impellitur unda.* The recourſe of his troubles was perpetual, one no ſooner gone, but another ſucceeded.
2. And to add to this his ſorrow, his friends, (whoſe viſits in extremity uſe to alleviate the grief of a troubled ſoul) even theſe proved perfidious, and came not at him; He had no comfort from them. Which was Gods doing too, the more was his grief. The *auxeſis* is here very elegant. And over and above, his friends afforded him no comfort: Which he amplifies by an *auxeſis*. 8.
   1. *Thou haſt put away my acquaintance far from me.* Thou.
   2. *Thou haſt made me an abomination to them.* No leſs, *an abomination.*
   3. *I am ſhut up, I cannot come forth.* As a man in priſon, I cannot come at them, and they will not come to me.

3. The effect of which grievous affliction, was threefold. 1. An internal grief and waſting of the body. 2. An ardent affection in prayer. And 3. An expoſtulation with his God. The third part. The effects this wrought on him. 9.

1. *My eye mourns by reaſon of affliction.* An evidence it is, that I am troubled and grieved to the heart, that my eye droops and fails. For when the animal and vital ſpirits ſuffer a decay, the eye will quickly, by her dimneſs, deadneſs, and dulneſs, diſcover it. 1. A waſting of the body.
2. It produced an ardent affection, a continuance, and aſſiduity in prayer, which is here made evident by the adjuncts. 2. A fervency in prayer.
   1. His voice. *I have call'd dayly upon thee.* It was, 1. *Clamor.* 2. *Aſſiduus.*
   2. By the extenſion of his hands. *I have ſtretch'd out my hands to thee.* Men uſe to do ſo when they expect help, when they look to receive, whence we uſually ſay, Lend me thy hand.

3. The

3. His expoſtulation with God.

3. The third effect was, an expoſtulation with his God, in which he preſſeth God to ſpare his life, from the inconvenience that might thereby happen, *viz.* that thereby he ſhould be diſenabled to praiſe God, and celebrate his name, as he was bound, and did deſire to do, among the living. An Argument uſed before, *Pſal.* 6. & 30. This Argument, though it ſavours too much of humane frailty, yet he thought thereby to move God, who above all things, is jealous of his own glory, which he conceiv'd in his death, would ſuffer loſs, and therefore he asks,

'Ερώτησις.

10. 1. *Wilt thou ſhew wonders among the dead?* That is, My deſire is, that which ought to be of every pious man, to ſet forth thy honour, which cannot be done, if I now go to the grave, except by ſome miracle I ſhould be raiſed from thence.

2. For, *Shall the dead ariſe again, and praiſe thee?* 'Tis the living, the living that ſhall ſet forth thy power, thy goodneſs, thy fidelity in keeping thy promiſes, to the ſons of men. The dead, as dead, cannot do this, and the dead return not from the grave to do it, except by miracle.

11. 12. 3. For farther yet, *Shall thy loving-kindneſs be declared in the grave? or thy faithfulneſs in deſtruction? Shall thy wonders be known in the dark, and thy righteouſneſs in the Land of forgetfulneſs?* Such is the grave, a place of Oblivion, for *Abraham* is ignorant of us. The goodneſs and faithfulneſs of God, which he makes known to his Church in this life, are not known, nor can be declared by the dead, the living ſee them, the living have experience of them, and therefore he deſires his life may be ſpared for that end, leſt if he dye now, that faculty, ability ſhould be taken from him. He ſhould be able no longer to reſound the praiſe of God, which is the true end, that any man ought to deſire life.

The fourth part. He repeats his complaint.

4. And ſo he returns to his Complaint, and repeats again what he had ſaid before, and almoſt in the ſame words. And gives three inſtances.

13. 1. That God ſeemed not to hear him.

1. He gives an inſtance in his prayer. *But unto thee have I cryed, O Lord, and in the morning ſhall my prayer prevent thee.* He prayed, he cryed, earneſtly, early, not drowſily, not ſleepily, for he did prevent God. He prayed, and would continue in prayer, and yet all was in vain.

14. 2. He asks why it ſhould be ſo.

2. For God ſeems to be inexorable, which he complains of next, and asks why it ſhould be ſo? *Lord, why caſteſt thou off my ſoul? why hideſt thou thy face from me?* Even the beſt of Gods Servants, have been brought to that ſtrait, that they have not had a ſenſe of Gods favour: But conceiv'd themſelves neglected, deſerted by him, and diſcountenanc'd.

15. 3. That he is afflicted, which he aggravates

3. His ſecond inſtance is, his preſent affliction mention'd before, *verſ.* 4, 5, 6, 7. *I am afflicted, and ready to dye.* Which he doth here exaggerate.

1. From the time and continuance of it; It was a very long grief, for he had borne it *even from his youth up.*

2. From the cauſe. It proceeded not from ſome outward and humane cauſe, that might have been borne and helped. But it was an affliction ſent by God, *Thy terrors have I ſuffered.* It came from a ſenſe of Gods wrath.

3. From an uncomfortable effect. It wrought in his ſoul, amazement, unreſt, a perpetual trouble, aſtoniſhment. *Thy terrors have I ſuffered with a troubled mind: I am diſtracted with them.*

2. And amplifies by the former *Simile* of Waves.

And he amplifies this wrath by the former *Similes*, verſ. 7. Of *Waves*, and *water*.

1. *Thy fierce wrath goes over me:* as waves over a mans head at Sea. *Thy terrors have cut me off*, cut off my life as a Weavers Thrum.

2. They

2. *They came round about me like water.* 2. *Dayly like water.* 3. *They compaſſed me about,* Simul, *together,* as if they conſpired my ruine, there were many of them, *All thy waves,* verſ. 7.

4. His third inſtance, which is the ſame, *verſ.* 8. The perfidiouſneſs and deſertion of his friends. Ἀπεμάνω μου τοὺς ἐμοὺς φίλους. A loving friend is ſome comfort in diſtreſs, but this he found not. *Lover and friend haſt thou put far from me. And mine acquaintance into darkneſs.* They appear no more to me, to give me any counſel, help, or comfort, than if they were hid in perpetual darkneſs. 3. And by the perfidiouſneſs of his friends. Verſ. 17.

Tempora cum fiunt nubila, ſolus ero.
Ἀνὴρ κακῶς πεφάσκοντος ἐκποδὼν φίλον.

The Prayer collected out of the eighty eighth *Pſalm.*

O Perciful God, the ſole Author of my ſalvation, for thou alone canſt ſave me, day and night have I cryed before thee, without any intermiſſion I have ſtretch'd out my hands unto thee, and in the morning my prayer ſhall prevent thee. O let then my humble ſupplication come before thee, and encline thine ear unto my cry. Verſ. 1. Verſ. 9. Verſ. 13.

For my ſoul is ſo filled and overwhelmed with troubles, that I am weary of them, and my life draweth nigh to the grave. I am accounted in all mens judgement, for a dead man, my ſtrength is ſo little, or none at all, that I am like thoſe that deſcend into the pit, where taking up my reſt among the dead, I ſhall be freed from thoſe cares and neceſſary duties of this life. I am become like thoſe, who have received the wound of death, whom thou haſt cut off by thy hand, and laid in the Land where all things are forgotten. 2. 3. 4. 5.

O Lord, let it be thy pleaſure to deliver me, make haſte to help me, O Lord; O ſpare me a little, that I may recover my ſtrength, before I go hence, and be no more ſeen. For wilt thou ſhew wonders to the dead? and ſhall any raiſe the dead, that they ſhould ſound forth thy praiſes among the living? ſhall any dead man declare thy power and loving-kindneſs to the living? and thy faithfulneſs in performance of thy promiſes, when he is deſtroyed? ſhall thy wonderous works be made known in the Cells of darkneſs? and thy righteouſneſs publiſhed by them, who have utterly forgotten, and are totally ignorant of thoſe things, that are done in the earth? Preſerve me therefore, O thou that breatheſt into my noſtrils the breath of life, and continue me longer in thy Church, that I may there declare thy goodneſs, thy truth, and thy wonders to the ſons of men. 10. 11. 12.

Experience I have, that all my acquaintance are but miſerable comforters, nor lovers, nor friends both come to pity me, to them I am become an abomination, they ſtand all afar off, and their faces are, as it were, wrapt up in darkneſs, and wilt thou alſo, O my God, hide thy face from me? wilt thou alſo caſt off my ſoul? I am afflicted, and ready to dye, even from my youth up, thy terrors I have ſuffered with a troubled ſoul; yea, I have been ſo amazed and aſtonished with them, that I have been even diſtracted, and ready to diſpair. In me there hath appeared manifeſt ſigns of thy diſpleaſure, for thou haſt laid me in the loweſt pit, and impriſon'd me in darkneſs, and in the depth of calamities. As wave ſucceeds wave, ſo thy fierce wrath goeth over me, it lies hard upon me, and I am afflicted with all thy ſtorms, theſe billows came round about me dayly like water, and not one after another ſet upon me, but they engirt me all together. 8, 18. 14. 7, 16. 17.

My

Verſ. 8. My eye mourns, and grows dim, by reaſon of affliction; Lord, then hear my cry, that I daily preſent unto thee; Turn from thy fierce anger, and ſhew me again the light of thy countenance. Deliver me from theſe thy terrors, from the grave, from this death, and I will magnifie thy name and mercy among the living. O Lord, give a gracious anſwer to theſe my ſighs and prayers, ſtand not far off for ever; Forſake me not in my diſtreſs, but make haſte to help. For thou alone art the God of my ſalvation, if thou leave me, I muſt periſh. Wherefore, good Father, ſuccour me, and pardon my ſin, which hath brought this thy juſt indignation upon me, for the merits of thy dearly beloved Son Jeſus Chriſt my Lord. And thou, O ſweet Saviour, which thy ſelf haſt ſuffered, and waſt for my ſake tempted, be a merciful and faithful High Prieſt to me in things pertaining to God, make reconciliation for my ſins, and ſuccour me that am tempted. Amen.

PSAL. LXXXIX.

IN this *Pſalm* the Prophet praiſeth God, and ſets forth his goodneſs and faithfulneſs, particularly, that he made an everlaſting Covenant with *David* and his ſeed. In which the ſtability and perpetuity of *Chriſts* Kingdom, of which the Kingdom of *David* was but a Type, is excellently deſcribed and foretold.

The parts of this *Pſalm*, are theſe.

1. The Sum, Pith, and Argument of the whole *Pſalm*, *viz.* the Loving-kindneſs and truth of God, *verſ.* 1, 2.
2. The particular inſtance of Gods goodneſs and truth in making a Covenant with *David*, *verſ.* 3, 4.
3. A Doxology, containing the praiſe of God for his wonders, faithfulneſs, power, providence, juſtice, judgement, mercy, truth, from *verſ.* 5. to 15.
4. The Happy eſtate of Gods people, from *verſ.* 15. to 19.
5. A ſpecial example of Gods goodneſs toward his Church, exemplified in *David*, but truly verified in *Chriſt*, from *verſ.* 19. to 28.
6. How *Davids* poſterity ſhould be dealt with upon their diſobedience, from *verſ.* 28. to 38.
7. A Complaint, or Expoſtulation upon the contrary events, where he doth deplore the torne eſtate of the *Judaical* Kingdom, from *verſ.* 38. to 47.
8. A Petition for mercy and reſtauration, from *verſ.* 47. to 51.
9. An *Epiphonematical* concluſion, *verſ.* 52. bleſſing God for the hope he hath in his favour and help in all eſtates.

The firſt part. The Sum of the *Pſalm*, Gods Mercies. Verſ. 1. Of which *David* will ſing.

1. The Breviary of the *Pſalm* is ſet down in the firſt *verſe*, and amplified by the reaſon in the ſecond. Thus he begins.
   1. *I will ſing*. Chant, ſet forth in a Song. The fitteſt way to expreſs our joy for any thing: ſo beſt inculcated, ſo beſt remembred, ſo beſt deliver'd to others to remember.
   2. *Of the mercies*, plurally, for they are many. And his Song ſhould be of all.
   3. *For ever*. Intentionally, though not actually: for as a wicked man, could he live alwayes, would alwayes ſin: ſo a good man, could

could he live alwayes, would alwayes ſing the mercies of the Lord.
2. Or if ever be join'd to Mercies, it is his everlaſting Mercies.

4. *With my mouth I will make known thy faithfulneſs from generation to generation.* With my mouth, while I have a being, I will make known; and when I have no being, I will commit them to writing, *Ut ſciat hæc ætas, poſteritas q; legat.*

His reaſon for it, is, becauſe Gods mercy is everlaſting, and therefore fit to be the ſubject of an everlaſting Song. — Becauſe his mercy is everlaſting. Verſ. 2.

1. *For I have ſaid.* Set down this for a certain poſition, an undoubted truth.
2. *Mercy ſhall be built up for ever.* 'Tis not exhauſted in one age, but as a houſe built on a ſtrong foundation, it ſhall ſtand firm, and be perceiv'd age after age.
3. *Thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.* As is thy mercy, ſo is thy faithfulneſs, perpetual, as the heavens, in which is found no change.

2. And for the proof of Gods goodneſs and truth, he produceth an inſtance in his Covenant made with *David*: Where, by a *Proſopopeia*, he brings in God ſpeaking. — The ſecond part. The inſtance, the Covenant. Verſ. 3.

1. *I have made a Covenant with my choſen.* It was not Merit then, it was free Election.
2. *I have ſworne.* Fœlices nos, quorum cauſâ Deus jurat. *To* David *my ſervant.* And the Covenant and Oath is extant, 2 *Sam.* 7. 11.
3. And the tenour of the Covenant, is, *Thy ſeed will I eſtabliſh for ever, and build up thy Throne to all generations.* *Thy ſeed*, ſignally, which is true of *Chriſt* only, who was of the ſeed of *David*, to whom *the Lord gave the Throne of his father* David, *who was to reign over the houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.* The words then are not to be underſtood of *Davids* temporal Kingdom, but of the ſeed of *David*; that is, *Chriſts* ſpiritual Kingdom, for that was to be *eſtabliſhed for ever.* — 4. Luke 1.32,33.

3. And now what the Prophet undertook in the firſt *verſe*, he performs; for at the fifth *verſe* his Doxology begins. The perſon is only chang'd; and that to advantage. For there he ſpoke of himſelf, *I will ſing.* Here he ſaith it ſhall be done by others, *The heavens ſhall praiſe.* — The third part. Of this all good men will ſing. Verſ. 5.

1. Some, by the *heavens*, underſtand the *Church*, and the *Preachers* in the *Church.* — Heavens, Angels.

2. Others, the *Angels, and bleſſed ſpirits in heaven.* Both are true, and of both it may be well affirm'd. *O Lord, the heavens ſhall praiſe thy wondrous works. Thy faithfulneſs alſo in the Congregation of Saints.*

2. The Subject of the Heavens, and the Angels, and Saints praiſe, are, — The Subject of their Song. Verſ. 5.

1. Gods wondrous works, and his Truth. In general, all his miracles, but in particular, this wondrous work: *viz.* his making a Covenant with *David*, in taking an Oath to perform it, and his faithfulneſs in keeping it. For it is a wonder, that ſo great a Majeſty ſhould ſo far condeſcend. — 1. His Works, his Truth.

And now he ſings praiſe to this Majeſty, ſetting forth the power of it, and that in three reſpects. — 2. His Majeſty, to whom none to be compared,

1. By way of compariſon, in the 6, 7, 8, *verſes*, *viz.* That there is nor Angel in heaven, nor Monarch in earth his Peere.
For who in the heaven can be compared to thee, O Lord? who among the ſons of the Mighty, i.e. Celeſtial Spirits, *can be likened to the Lord?* — Verſ. 6.
Which is ſo true, that the very Angels fear and reverence his Majeſty, and ought to do it. *God is greatly to be feared in the aſſembly of his Saints, and to be had in reverence of all them that are about him.* — Verſ. 7.

And becauſe this ſhould be alwayes fix'd in our memory, he comes over it again, *verſ.* 8. *O Lord God of hoſts, who is ſtrong like unto thee? or to thy faithfulneſs round about thee?*

Verſ 8.

2. By his Agency in governing the world, as for example, First, The Sea.

2. No ſuch Agent or Governor.

1. *Thou ruleſt the raging of the Sea, when the waves thereof ariſe, thou ſtilleſt them. Thou brokeſt* Rahab, *i.e.* the *Egyptian* Pharaoh *in pieces, as one that is ſlain. Thou haſt ſcatter'd thine enemies with a ſtrong arm, viz.* in the Red Sea.

9.

10.

11. 2. Heaven and earth. *The heavens are thine, the earth alſo is thine.*

3. By his Creation of all things. *As for the world and fulneſs thereof, thou haſt founded it. The North and South, thou haſt created them.* Tabor *and* Hermon, *i.e.* East and West *ſhall rejoice in thy name.*

3. No Creator, but he alone.

12.

And then he concludes this part of the Majeſty and Power of God, with this *Epiphonema. Thou haſt a mighty arm, ſtrong is thy hand, and high is thy right-hand.*

13.

2. The other part of the praiſe, which both the Prophet and the Angels ſing to Gods honour, is taken from his Attributes ſumm'd up in the 14. *verſe. Juſtice and judgement are the habitation of his throne, mercy and truth ſhall go before his face.*

2. The Subject of their praiſe, is alſo his Attributes.

14. He preſents God as a great King ſitting in his Throne; 1. The *Baſis* of which is *Juſtice* and *Judgement.* 2. The Attendants, *Mercy* and *Truth.*

1. *Juſtice*, which defends his Subjects, and does every one right.

2. *Judgement*, which reſtrains Rebels, and keeps off injuries.

3. *Mercy*, which ſhews compaſſion, pardons, ſupports the weak.

4. *Truth*, that performs whatſoever he promiſeth.

The fourth part.

4. And in regard that God is powerful, juſt, merciful, faithful, he takes an occaſion to ſet out the happy condition of Gods people, that live under this King.

15. In which rejoicing, his people are happy divers wayes.

Bleſſed are the people, that know the joyful Sound: that is, do know that God is preſent with them, and his Kingly Majeſty is at hand to protect them. The phraſe is taken from *Moſes.* For the Law was given by ſound of Trumpet. The calling of the Feaſts, by ſound of Trumpet. At that ſound they removed. At that ſound they aſſembled. *Balaam* ſaid, *Clangor Regis, The ſound of a King is among them.* Happy then are the people, that know the joyful ſound, God preſent, their King ſpeaking, ruling, defending, pardoning them.

That they are Happy, the effects do evince: which are,

1. *They ſhall walk in the light of thy countenance, i.e.* Though beſet with troubles, yet they ſhall walk confidently, being aſſured of Gods favour.

16. 2. *In thy name ſhall they rejoice all the day long.* Their joy is firm.

3. *In thy righteouſneſs ſhall they be exalted.* They ſhall get a name, ſtrength. In their Union and Communion with God they ſhall be happy.

Confident then, joyful, and ſtrong they are in all temptations, which yet they have not from themſelves. All is from God, *For*

Verſ. 17. *Thou art the glory of their ſtrength, and in thy favour our horn ſhall be exalted.*

18. *For the Lord is our defence; the Holy One of* Iſrael *is our King.*

5. The

5. The Doxology being now ended, and the happineſs of Gods people expreſſed and proved, the Prophet now enlarges himſelf upon the Covenant formerly mentioned, *verſ.* 4, & 5. exemplified in *David*, but truly verified in *Chriſt*. Which he continues to the 30. *verſ.*

The fifth part. The Prophet enlarges himſelf on the Covenant made with *David*. Verſ. 19.

1. *Then*, *i.e.* when *David* was choſen to be King, and inveſted with the Regal Robe.
2. *Thou ſpakeſt in Viſion to thy Holy One.* To *Samuel* for his anointing. *And ſaidſt.*
3. *I have laid help upon one that is mighty, I have exalted one choſen out of the people.* That is, *David* in Type, but *Chriſt* in the Antitype. So explain'd, *I have found* David *my ſervant, with my holy Oyle have I anointed him.* 20.

To which there follows the promiſes made to him.

The particulars of it.

1. For his eſtabliſhment and confirmation in the Throne. *With whom my hand ſhall be eſtabliſhed, mine arm alſo ſhall ſtrengthen him.* 21.
2. For protection againſt his enemies. *The enemy ſhall not exact upon him, nor the ſon of wickedneſs afflict him.* 22.
3. A Conqueſt over his enemies. *And will beat down his foes before his face, and plague them that hate him.* 23.
4. And that there be no doubt of the performance of theſe ample promiſes, nor yet thoſe that follow, the Prophet interſerts the cauſe, *viz.* The Faithfulneſs and Mercy of God. In Mercy he ſaid it, and it ſhould ſo come to paſs. 24.
   But my Faithfulneſs and Mercy ſhall be with him. And now he goes on.
5. *His Horn ſhall be exalted.* He ſhall have, as it were, the ſtrength of an Unicorn. 25.

And this his exaltation appears,

1. In the dilatation of his Empire. *I will ſet his hand alſo in the Sea, and his right hand in the rivers*, *i.e.* From the Sea to *Euphrates*, 2 Sam. 8. 26.
2. In the Honour done him, to call God, Father, his God, his Rock. *He ſhall call me, Thou art my Father, my God, and the Rock of my ſalvation.*
3. Then that God aſſerts and fixes this Prerogative upon him, acknowledging him to be his Son: his firſt-born Son: *Alſo I will make him my firſt-born, higher than the Kings of the earth.* 27.
4. In the perpetuity of his Kingdom, which is rightly attributed to Gods mercy: as *verſ.* 25. *My mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him.* 28.
5. In the promiſe made to his ſeed. *His ſeed alſo will I make to endure for ever, and his Throne as the dayes of heaven.* 29.

6. And next the Prophet puts a Caſe, and anſwers it. But what if *Davids* ſeed tranſgreſs Gods Covenant, break his Laws, violate his Statutes, become rebels, and diſobedient, will God then *keep Covenant with them? ſhall his ſeed endure for ever? and his Throne as the dayes of heaven?* To this doubt God anſwers, from *verſ.* 30. to 38. ſhewing us how *Davids* ſeed, if they tranſgreſs, ſhall be dealt with.

The ſixth part. *Object.* But what if *Davids* ſeed prove rebellious? 30.

1. *If his children forſake my Law.* That is, my whole doctrine of Worſhip, Religion, Faith, *&c.*
2. *And walk not in my judgements*, *i.e.* in thoſe Laws, which ſet out rewards and puniſhments.
3. *If they break my Statutes.* Thoſe Statutes I have ſet down for my ſervice, the Rites, Ceremonies, New Moons, Sabbaths, Sacrifice, Circumciſion, Paſch, *&c.*

Verſ. 31.

4. *And keep not my Commandments, i.e.* The Decalogue, and Moral Law. In a word, if they become vitious in their Morals, and profane, and Rebels in my Worſhip, and Religion.

Reſp. They ſhall ſmart for it.

This then ſhall happen unto them, eſcape they ſhall not, but ſhall ſoundly ſmart for it, they ſhall feel, 1. *Virgam.* 2. And *Verbera.* The Rod, the Whip. *Then*

32. 1. *I will viſit, i.e.* puniſh *their tranſgreſſion with the Rod.*

2. *And their iniquity with ſtripes.* Which was often done. By the *Babylon: Antiochus*, &c.

But in judgement God will remember mercy.

And yet in judgement I will remember mercy. I will remember my Covenant, my Promiſe, my Word, my Oath, and will make that good, totally I will not caſt off *Davids* ſeed, which I mean not after the fleſh, for that is long ſince caſt off, but after the Spirit. *Chriſt* which was of the ſeed of *David*, and thoſe which are his ſeed, *viz.* the Church, ſhall enjoy the benefit of my Covenant and Oath for ever.

33. *Nevertheleſs my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.*

34. *My Covenant will I not break, nor alter the thing gone out of my lips.*

For the Covenant is immutable.

And that there be no doubt of this, he brings in God repeating his Oath and Covenant.

35. 1. His Oath. *Once have I ſworn by my holineſs*; that is, by my ſelf, who am Holy.

36. 2. His Covenant. *That I will not lye unto* David. For

37. *His ſeed ſhall endure for ever, and his Throne as the Sun before me.*

It ſhall be eſtabliſhed for ever as the Moon, and as a faithful witneſs in heaven.

As the Sun and Moon are not obnoxious to mutations, no more is this Covenant; they muſt endure to the end of the world, and ſo muſt this Covenant. They are faithful Witneſſes in heaven, and ſo we are to ſeek for the performance of this Covenant in heaven, not in earth, the Covenant being about a heavenly Kingdom, not an earthly. It being evident, that the Kingdom of *David* on earth, hath failed many ages ſince. But that of *Chriſt* ſhall never fail.

The ſeventh part. And that God did puniſh *Davids* ſeed for their rebellion, is evident. So that he was tempted to charge God for breach of promiſe.

7. Now that *Davids* Kingdom did fail, or at leaſt was brought to a low ebb, is the complaint in the following words, which fleſh and blood conſidering, gave a wrong judgement upon it, as if God did nothing leſs than perform his Oath and Covenant. This is it which the Prophet layes to Gods charge.

38. *But thou haſt caſt off, and abhorred, thou haſt been wroth with thy anointed:* Both King and people are caſt aſide. Than which nothing ſeems more contrary to thy Covenant.

Thou haſt made void the Covenant of thy ſervant, thou haſt profaned his Crown. Of which there be many lamentable conſequences.

The inſtances in which they ſuffered.

39. 1. *His Crown is caſt to the ground.* The glory of his Kingdom trampled upon.

2. *His hedges broken down, his ſtrong holds brought to ruine.*

3. *All that paſs by the way, ſpoile him.* Expoſed he is to all Rapine and Plunder.

40. 4. *He is a reproach to his neighbours.* Expoſed to all contumely and diſgrace.

41. 5. *Thou haſt ſet up the right-hand of his enemies, and made all his adverſaries to rejoice.* Thou ſeemeſt to take part with the enemy againſt him, and makeſt him exult and rejoice in oppreſſing him.

42. 6. *Thou haſt alſo turn'd the edge of his ſword*, blunted his ſword,

43. that

that was wont to ſlay, *and haſt not made him to ſtand in the battle*, but to fly, and turn his back.

7. *Thou haſt made his glory:* The glory, dignity, authority of his Kingdom, *to ceaſe, and caſt his Crown to the ground.* Verſ. 44.

8. *The dayes of his youth thou haſt ſhortned*, cut him off in the prime and ſtrength of his years. *Thou haſt covered him with ſhame*, made his opulent, glorious Kingdom, ignominious; which was true in divers of *Davids* poſterity, eſpecially *Jehoiakim.* 45.

Theſe were the ſad complaints, which the Prophet poures out, as deſpairing, ſo far as ſenſe and reaſon could direct him of the performance of what God had promiſed.

But he quickly recovers, and recalls his thoughts, and that he may move God to help, he falls to prayer, which is very pathetical. But he recovers, and prayes. The eighth part.

8. He conſiders the nature of God, as kind, loving, merciful, ſlow to anger, and asks, 46.

1. *Uſq; quo? How long, Lord, wilt thou hide thy ſelf, for ever?* Hide thy favour?

2. *Shall thy wrath burn like fire?* An element that hath no mercy. Pathetically moves God to pity.

Then he uſeth other Arguments pathetically expreſſed to move God to pity.

1. Drawn from the brevity of mans life. *Remember how ſhort my time is.* 47. Upon divers Arguments.

2. From the end that man was created, not in vain, but to be an object of Gods goodneſs and favour, which if he enjoins not, he ſhall ſeem to be born to no purpoſe, therefore he asks, *Wherefore haſt thou made all men in vain?*

3. From the weakneſs and diſability of man. His life is ſhort: and can he lengthen it? *What man is he that liveth, and ſhall not ſee death?* Yea, though he live long, yet he is a mortal creature. *Shall he deliver his ſoul from the grave?* 48.

4. From the Covenant, of which he puts God in mind. *Lord, where are thy former loving-kindneſſes, which thou ſwareſt to* David *in thy Truth?* 49.

5. From the ignominy, ſcorns, ſarcaſms by enemies caſt upon them, which he deſires God to look upon. 50.

1. *Remember, Lord, the reproach of thy ſervant.*

2. *And how I do bear in my boſome*, not ſpoken afar off, but in my hearing, and to my face, as if poured and empryed into my boſome, *the rebukes*, not of this, or that man, *but many people.*

6. And laſtly, That theſe reproaches, in effect, fall upon God. For they, who reproach Gods Servants, are his enemies. *Remember the reproaches*

1. *Wherewith thine enemies have reproached, O Lord.*

2. *Wherewith they have reproached the footſteps of thine anoinred,* 51.
i. e. Either whatſoever he ſayes or does, *Quocunq; ſe vertat.* 2. Or elſe by *footſteps*, is to be underſtood the latter end of *Davids* Kingdom, which was indeed ſubject to reproach. 3. But the *Chaldee* Paraphraſt, by *footſteps*, underſtands the coming of the *Meſſiah* in the fleſh, which becauſe it was long promiſed, and men ſaw not performed, they derided, mocked at, and reproached as vain.

9. The cloſe of this long *Pſalm* is a *Benedictus*, by which the Prophet, after his Combate with Fleſh and Blood, about the performance of the Covenant, doth compoſe his troubled ſoul, and acquieſce in God, bleſſing him for whatſoever falls out, no otherwiſe than *Job* did, breaking forth into this *Epiphonema.* The laſt part. The Doxology.

1. *Bleſſed*

Verſ. 52.

1. *Bleſſed be the Lord for evermore.* Bleſſed be his Name, who doth, and orders all things for the beſt to his people, although in the midſt of calamities and troubles, he ſeems to deſert them.
2. And that we may know that he did this from his heart, he ſeals it with a double *Amen. Amen, Amen.* So I wiſh, ſo be it.

The Prayer collected out of the eighty ninth *Pſalm.*

14. O God, the Habitation of whoſe Throne is juſtice and equity, and before whoſe face Mercy and Truth are perpetual attendants, we unworthy wretches, yet thy Servants, do beſeech thee, that the effects of theſe thy attributes may be evidently ſeen, in the gathering, feeding, amplifying,
Verſ. 1. protecting, and preſerving thy Catholique Church. So ſhall we ſing of thy mercies for ever, and with our mouths will we make known thy faithfulneſs to all generations.

3, 4. 19, 20. 26. 27. 21, 24. 20. 29. 22. But of mercy thou haſt been moved to make a Covenant with thy elect, that thou ſet thy Son upon the Throne of his father David, and thou haſt eſtabliſhed with an Oath his ſeed, and built up his Kingdom to all generations. He is that mighty one on whom thou haſt laid help: He is that thy choſen, whom thou haſt exalted. Thou art his Father, and he is thy firſt-born. Let then thy hand eſtabliſh him, with thy arm ſtrengthen him. Exalt the Throne of him, whom thou haſt anointed with thy Holy Oyle, and make him higher than the Kings of the earth. Make his ſeed to endure for ever, and his Throne as the dayes of Heaven. Suffer not the enemy to exact upon him, nor the ſon of wickedneſs to afflict him.

Verſ. 38. Of this his ſeed, this Kingdom, in which we live, is a principal part, and our King a principal member. But now thou haſt caſt off and abhorred, thou haſt been wroth with thine Anointed. 39. Thou haſt ſeemed to make void the Covenant which thou haſt made with thy Servant: Thou haſt proſtituted his Diadem, as if it were a profane thing, and caſt his Crown and Royal dignity to the ground, and ſuffered it to be trampled upon by the feet of ſcorners. 41. Thou haſt broken down his Forts, and brought to ruine his ſtrong holds; Thoſe fortifications, which under thy protection, were wont to be a ſafe-guard from the enemy, are ſurpriſed, demoliſhed, and razed. 42. So that every one that paſſeth by, hath an opportunity to break into thy Vineyard, and riot among the Vines, every one liberty to fill his hand with ſpoile and rapine. 43. His adverſaries are many, and thou haſt ſet up the power of their right-hand againſt him: His enemies are mighty, and thou haſt 44. given them occaſion, from their victories over him, to rejoice. Rejoice and triumph they do, that thou haſt blunted the edge of his ſword, and haſt not given him victory in the battail. It is their glory, that thou haſt made his glory to ceaſe, and caſt his Throne down to the ground. 45. Theſe Tyrants boaſt, theſe ſons of Belial exult, that thou haſt ſhortned the dayes of his youth, and covered him with diſhonour.

How long, Lord, wilt thou hide thy ſelf? ſhall thy wrath burn like fire for ever? 46. 8. We doubt not of thy power, in thy mercy we hope, Merciful God then, raiſe up thy power, and come amongſt us. O Lord God of hoſts, who is a ſtrong Lord like unto thee? or who among the ſons of the mighty, can be 6. compared with thee? Thou ſtilleſt the raging of the Sea, when the waves thereof ariſe. 9. 10. Thou haſt overthrown that proud King of Egypt, Pharaoh, and deſtroyed many other thine enemies with a ſtrong arm. Strong is thy hand, and 13. high is thy right-hand.

Shew then thy ſtrength in our weakneſs, ariſe like a gyant refreſhed with Wine, and ſmite thine enemies in the hinder parts, that their vio-

lence

lence prevail no longer againſt us, that they execute not their whole fury and hatred upon us.

To thée, we, who are men but of a ſhort time, call to for life. To thée, we, who now live, but muſt ſhortly ſée death, earneſtly cry to deliver our ſouls from the grave. Haſt thou made us for naught? haſt thou made all men in vain? **ſhall we draw out our ſhort dayes in perpetual miſeries?** Verſ. 47. 48.

Thou art our Father, we are elected to be thy Sons, let then thy faithfulneſs and thy mercy be with us. Remember, Lord, the reproach of thy ſervants, and how we do bear in our boſomes the rebukes of a profane people. **Remember, that this reproach is caſt upon thy name, and the ſteps and long-ſuffering of thine Anointed, is thereby ſlandered.** Remember, Lord, thy former loving-kindneſs, which thou ſwareſt to the ſeed of David in thy Truth. 26, 27. 24. 50. 51. 49.

Confeſs we do to our own ſhame, that we have forſaken thy Law, and have not walkt in thy Judgements; that we have broken thy Statutes, and not kept thy Commandments, and therefore we are content, murmur not, that thou viſit our tranſgreſſions with the Rod, and our iniquities with ſtripes; **but this is it we beg of thée,** that thou wouldſt not utterly take from us thy loving-kindneſs, nor ſuffer thy Truth to fail. Break not thy Covenant, nor alter the thing that is gone out of thy lips. **If the irreverſible decrée be not paſt, which we hope is not, againſt this our Church,** yet let it ſtand for ever, as the Sun and Moon **thoſe faithful Witneſſes in heaven with the Catholique,** and never let the gates of hell prevail againſt it. 30. 31. 32. 33. 34. 37.

We know and believe, that thou art a merciful God, long-ſuffering, and of great goodneſs, and therefore in all things we ſuffer, ready we are to ſay with thy ſervant Job, The Lord hath given, and the Lord hath taken, Bleſſed be Jehovah. **Amen, Amen.** 52.

The end of the third book of the *Pſalms* according to the *Hebrews*.

The fourth book of the *Pſalms* follow.

PSAL. XC. Διδασκαλικὸς καὶ ἐγκλικὸς.

THE inſcription makes *Moſes* to be the Author of this *Pſalm*, and becauſe here is mention made in it of the Mortality of man, the fragility of his nature, and the brevity and miſery of his life, which proceeded from the wrath of God, moved to cut off his life, and puniſh him while he lives, for his iniquity, conceiv'd it is, that *Moſes* compoſed it upon ſome notable diſobedience and rebellion of *Iſrael*, while they were in the Wilderneſs, for which God brought upon them an exemplary vengeance, whether that of *Corah*, *Dathan*, or *Abiram*, or the plague that conſumed them for making the golden Calf, or as the common opinion is, for their murmuring upon the return, and report of the Spies, *Numb.* 14. For which God ſent a plague among them: or elſe when God ſmote the people with a very great plague at *Kibroth Hattaavah*, Numb. 11. Which of theſe it was, is uncertain. One of theſe is ſuppoſed to be the occaſion of the compoſition, and that which moved God to indignation, which *Moſes* deprecates in the end, and prayes to God to return, and ſhew favour to his people.

There

There be four parts of this *Pſalm.*

1. An ingenious acknowledgment of Gods protection of them, *ver.* 1, 2.
2. A lively Narration of the mortality of man, his fragility and brevity of his life, together with the misery of it, from *ver.* 2. to 7.
3. The cauſes, mans rebellion, and Gods anger for it, from *ver.* 7. to 12.
4. A Petition, which is double; 1. That God would inſtruct man to know his fragility; 2. That he would return, and reſtore him to his favour, from *ver.* 12. to 17.

The firſt part. An acknowledgment of Gods protection to his people. Ver. 1.

1. In the beginning *Moſes* the man of God freely acknowledgeth what God had alwayes been unto his people.

2. What he is in himſelf, and his own nature.

1. To his people he had been alwayes a refuge, as it were, a dwelling place, though they had been Pilgrims and Sojourners in a ſtrange land for many years, yet he had been, nay dwelt among them; and no queſtion he alludes to the Tabernacle of God that was pitched among them, as an evidence of preſence and protection: *Lord, Thou haſt been our dwelling place, a ſecure place to reſt in, in all Generations*, Deutr. 33. from 1. to 6.

2. And in himſelf from everlaſting. Ver. 2. Not like man.

2. But in himſelf he was from everlaſting; other creatures had a beginning, and their Creation and Ornaments from him, he the eternal being: *Before the Mountains were brought forth, or ever thou hadſt formed the earth, and the world, even from everlaſting to everlaſting, Thou art God:* Not like man then, whoſe mutability, fragility, mortality, brevity, he next deſcribes.

The ſecond part. Who is from duſt, and to duſt muſt return. Ver. 3.

2. *Thou turneſt man to deſtruction*; though framed according to thy own image, yet he is but an earthen veſſel, *& rid gis mortalem eo u ą, ut ſit contritus*; to that paſs thou bringeſt him, till he be broken to pieces, broken as a potters veſſel: To him thou ſayeſt, *Return ye children of men of Adam, return; for duſt thou art, and to duſt ſhalt thou return.* The mortality of man may not be then attributed to diſeaſes, chance, fortune, &c. but to Gods Decree, pronounced to man upon his diſobedience.

Man is then mortal, and his life ſhort as a day. Ver. 4.

Like a

1. Watch.

2. A flood. Ver. 5.

3. A ſleep, or dream.

4. Graſs. 6.

First then, let the ſons of *Adam* remember, that they are mortal; next, that their life is but very ſhort; ſuppoſe a man ſhould live the longeſt life, and ſomewhat longer than the oldeſt Patriarch, a thouſand years, yet let it be compared with eternity, it is as nothing: *A thouſand years in thy ſight, are but as yeſterday when it is paſt*: But as of a day, which is ſhort, of a day that is paſt and forgotten; which the *Prophet* farther illuſtrates by elegant ſimilitudes.

1. *And as a watch in the night*: A time of three houres continuance, which is but the eighth part of a natural day, and ſo far leſs than he ſaid before; the flower of our youth, our conſtant age, and our old age may well be the three houres of this watch, and wiſe they are that obſerve their ſtations in either of them.

2. *Thou carrieſt them away, as with a flood*; as a ſudden inundation of waters our life paſſeth, we ſwell and fall; or as all waters come from the Sea, and return thither, ſo from the earth we came, and thither return; or we are as water ſpilt on the earth, that cannot be gathered up again.

3. *They are as a ſleep*, or rather a dream; all our happineſs a dream of felicity; in our dreams, many pleaſant, many fearful things are preſented; ſo in life, or we paſs half our time in ſleep, drowſily 'tis certain; there be ſome men that are filthy dreamers; our life, σκιᾶς ὄναρ, Pindar.

4. Or we are like graſs: *Quaſi herba ſolſtitialis pauliſper fui, repentè exortus ſum, repentè occidi. In the morning they are like graſs, that groweth up; in the morning it flouriſheth and groweth up, in the evening it is cut down,*

and

and withereth: The herb hath its morning and evening, and its midday, and ſo hath our life; naturally it fades, or violently it is cut off.

The cauſes of it.

3. After he had ſpoken of, and explained our mortality, the brevity, the miſery of our life, he next deſcends to examine the cauſes of it, which are two: 1. Gods anger; 2. And that which brought it upon us, our own iniquities.

The third part. 1. Gods anger, Ver. 7.

1. Gods anger: *We conſume away by thine anger, and by thy wrath are we troubled*: The cauſe then of death and diſeaſes, is not the decay of the radical moyſture, or defect of natural heat, but that which brought theſe defects upon us, *Gods wrath.*

2. Our own ſin: For this anger of God was not raiſed without a juſt cauſe; a juſt Judge he is, and he proceeds not to puniſhment, but upon due examination and trial, and to that end he takes an account, not only of our open ſins, but even of our ſecret faults, ſuch as are not known to our ſelves, or ſuch as we labour to conceal from others.

2. Our ſin that cauſed it. 8.

1. *Thou haſt ſet our iniquities before thee.*

2. *And our ſecret ſins in the light of thy countenance*: No hypocriſie, no contempt can eſcape thy eye, all to thee is revealed, and clear as the light.

He repeats again the effects. 9.

3. And then he repeats the effect, together with the cauſe: *Therefore all our dayes*, viz. the forty years in the Wilderneſs, *are paſſed away in thy wrath.* 2. *We ſpend our dayes, as a tale that is told*; Ἐξ fabula fies, the tale ended, vaniſheth, and is no more thought of, ὃ ὥστε νοημα παρέχεται ἄγλαον ἦβη.

10.

4. And as for our age it is of no great length: *The dayes of our years are threeſcore years and ten*: To that time ſome men may be ſaid to live, becauſe the faculties of their ſouls are tolerably vigorous, and their bodies proportionably able to execute the offices of life: 2. But ſay now it ſo happen, which happens not to many, *That by reaſon of ſtrength*, ſome excellent natural conſtitution, *a man arrive to fourſcore years*; yet our life is incumbred with theſe three inconveniences; labour, ſorrow, brevity.

Our life encumbred with,

1. 'Tis laborious, nay, labour it ſelf; one is deſirous to be rich, another wiſe, this man potent, that man prudent, or at leaſt to ſeem ſo, and this will not be without labour, *all is affliction of ſpirit.* 1. Labour.

2. Sorrow; for ὅ ἐίν ἀληθως ὄ ἐίν ἀλλ' ἢ συμφορὰ. 2. Sorrow.

3. Short: *For it is ſoon cut off, and we flie away*: *Avolat umbra.* 3. Brevity.

Thus much by experience there is no man but knows to be true, every man feels that his life is laborious, ſorrowful, ſhort, and upon the wing; but ſuch is the ſecurity of man, that this is not well thought, nor the nature of our life, nor the cauſe, *viz.* Gods anger for ſin is not laid to heart; and of this the *Prophet* in the next *verſe* ſadly complains, *Who knows the power of thy anger?* Thy anger is great for ſin, the power of it fearful and terrible; Thou canſt, and wilt bring man to judgment; Thou canſt, and wilt caſt ſinners into Hell-fire, but who regards it? Thy threats to men ſeem to be *aniles fabulæ.* 2. *Even according to thy fear, ſo is thy wrath*: But be it that this ſtupidity poſſeſs men, yet this is certain, that thy wrath is great, and it ſhall be executed according to thy fear, in ſuch proportion as men have ſtood in fear of thee; they that have in a reverential fear ſtood in awe of thee ſhall eſcape it; they that have contemned and ſlighted thy wrath, ſhall feel it to the uttermoſt.

This yet not conſidered. 11.

And therefore

4. Upon all the former conſiderations, *Moſes* converts his words to a prayer, in which he implores Gods mercy, that he would turn the ſtupidity of men into wiſdom: 2. Our calamity into felicity: 3. His wrath into compaſſion; and, 4. Our ſorrow into joy; for the firſt he begins thus:

The fourth part. He prayes that God would move our hearts to conſider it. 12.

1. *So teach us to number our dayes*; to caſt up the labour, the ſorrow, the brevity, the fugacity; thy anger, our ſin, that cauſed it.

2. *That we may apply our hearts to wiſdom*; be no more ſtupid and ſecure, but

wiſe; wiſe to avoid thy anger, wiſe to ſet a true eſtimate on this life, and wiſe in time to provide for another.

3. *So teach us*; for God muſt teach it, or it will not be learned, this wiſdom comes from above.

13. Then he deprecates Gods anger: And

Secondly, He deprecates Gods anger; *Return, O Lord, how long? and let it repent thee concerning thy ſervants.*

Thirdly, He begs reſtitution to Gods favour, and what will follow upon it, peace of conſcience.

14. Begs reſtitution to Gods favour for himſelf and Gods people.

1. *O ſatisfie us with thy mercy*; we hunger for it, as men do for meat.
2. Early let it be done, quickly, before our ſorrows grow too high, and overwhelm us.
3. With thy mercy, not with wealth, delights, &c.
4. And with a perpetual joy of heart; *That we may be glad, and rejoyce all our dayes.*

15.

5. And let our joy bear proportion to our ſorrows; *Make us glad according to the dayes thou haſt afflicted us, and the years we have ſeen evil.*
6. This is the work he calls Gods work, for as to puniſh is his ſtrange work, *Iſa.* 28. ſo to have pity and mercy, is his own proper work, and this he deſires, that it ſhould be made manifeſt: *Let thy work appear to thy ſervants, and thy glory to their children.*

16. 2. And ſucceſs in their labours

Fourthly, He begs for ſucceſs in all their work and labours.

1. *Let the beauty of the Lord our God be upon us*; for no action of our's is beautiful, except the beauty of God be ſtamped upon it, done by his Direction, his Rule, his Word, and to his Glory.

17. How many things required to make our labours ſucceſsful.

2. And therefore he prayes, and ingeminates his prayer: *Eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it:* There muſt be *opus*, our work; for God bleſſeth not the idle: 2. And *opus manuum*, a laborious work: 3. Gods direction, his Word the Rule: 4. A good end in it, for that is his beauty upon it: 5. So it will be eſtabliſhed, confirmed, ratified: 6. And laſtly, know that there is no bleſſing to be expected without prayer; and therefore he prayes, *Let the beauty of the Lord our God be upon us*, &c.

The Prayer out of the ninety *Pſalm.*

Ver. 1. O Lord, whoſe being is eternal, and beginning without beginning, who alone art what thou art, and wilt be the ſame for ever; we mutable creatures of a ſhort life, and full of miſeries, appre thy eternity, and humbly beſeech thy Majeſty, that thou wouldſt be to us, who acknowledge thee to be God alone, and flie unto thee alone for help, that thou wouldſt be unto us, what thou haſt been to thy people in all Generations, our Sanctuary, our dwelling place, our refuge in this needful time of trouble.

2. Man, of all thy creatures here below, is moſt glorious; but his glory thou turneſt to ſhame: Thou madeſt him little lower than the Angels, to crown him with glory and worſhip; but before he can attain that Crown, that honour, Thou turneſt him to deſtruction: Thou haſt ſaid it, and by the power of this Decree, from duſt he was taken, and to duſt muſt he return. 3. Say his dayes were a thouſand years, to which yet no man hath attained, yet were they as nothing, compared with eternity, they were in thy ſight but as yeſterday; a time that is paſt, and comes not again; but what ſpeak I of a day? it is far ſhorter, it is but as a watch in the night, a time of three houres continuance, involved in darkneſs, clouded with ignorance, diſcomfortable with miſeries in his youth, in his ſtrength, in his old age: 4. Thou carrieſt us away as with a flood, a violent torrent, whoſe ſtreams quickly ariſe, and quickly fall; all our happi-

5. neſs

nels is but as a sléep, or as a dream in sléep, we dream our selves to be happy men, but when we awake, we find nothing. In the morning of our age, we are like grass, by thy light and heat of thy favour, as it were the Sun-shine, we come up, and grow, and increase to a perfect stature; but when the evening of our life, whether hastned by diseases, or brought on by time, doth approach, cut down we are by thy hand, and instantly we wither. 6.

This is our condition, this our misery; a consumption we have brought upon our selves, and it proceeds from thine anger, in it we are consumed, and by thy wrath we are troubled; for we have provoked thee by our iniquities, which, though unknown to us, yet are known to thee; these, Thou hast set before thine eyes, yea, and the most secret of our sins, past or present, in the light of thy countenance. 7. 8. Hence it is, That our dayes are passed away in thy wrath, and we spend our years as a Tale that is told; which being brought to an end, vanisheth, and no more words made of it. 9.

Many of our fore-fathers indeed were of a long life, but our dayes are contracted, threescore and ten with us is a long time; and if any among us be so vigorous, that he attain to fourscore, yet his strength then is accompanied with labour, and attended with much sorrow, and at the end of that length, soon cut off, and we flie away. This effect and experience we daily have of thy wrath and displeasure, and yet what man is there amongst us that regards it: nor the labour, nor sorrow, nor brevity, nor fugacity of our lives is sufficient to make us wise. Some few there be that lay it to heart, and by it escape the wrath to come; but the greatest part of men pass their dayes without a due consideration of thy fear, and therefore thy wrath unexpectedly overtakes them to their eternal ruine. 10. 11.

Teach us therefore, O Lord, so to number our dayes, that we may apply our hearts to wisdom; being taught by thee, let us cast up the account of our lives to be short and fading, that the total is labour and sorrow; make us wise to salvation upon this account, and laying to heart, that these miseries have overtaken us by thy wrath, and thy wrath provoked by our sin; make us to to fear thy wrath here, that we be no object of thy wrath hereafter. 12.

O Lord, in mercy return to us, receive us once more to thy former favour: How long Lord, how long shall thy fury smoak against the sheep of thy pasture? shall thy jealousie burn like fire for ever? Let it repent thee concerning thy servants; and let not thy Spirit always strive with man, for he is but flesh, weak and sinful flesh, who must perish at thy wrathful indignation; avert therefore thy just anger from us, and satisfie our fainting and hungry souls with thy mercy; early do it, defer us not, lest we pine to nothing, make the bones which thou hast broken to rejoyce, and in our joy, let us magnifie thy Name, and be glad all the dayes of our life. 13. 14. Many are the dayes that we have suffered under thy hand, make us glad according to the dayes wherein thou hast afflicted us: Many are the years in which we have seen evil, return us God according to the number of those years; it is thy own proper work to have pity and mercy, let this thy work appear unto thy servants, and manifest thy glory unto their children; be a guide to us, and a leader to our posterity, that all that we and they take in hand, may succeed prosperously, and be blessed with a happy issue. 15. 16.

No action of ours can be beautiful, except the beauty of the Lord our God be upon it; idle we may not be, for God blesseth not the idle; work we may, but except it be by thy direction, it will not please; being we may our work to an end, but except thou bless it, it will never be established: We therefore humbly beseech thee to put thy beauty upon us, and all we undertake; let us take our directions from thy Word, and make thy glory our end in all we do, so we may expect success, prosperity, and establishment; so much happiness in what we do here, that it may be a way to promote us to eternal happiness in the life to come; which we beg of thee to bestow upon us, for the merits of our Lord and Saviour, Jesus Christ. 17.

PSAL. XCI. Διδασκαλικὸς.

THE full intent and purpoſe of this *Pſalm*, is to encourage and exhort the godly in all extremities, preſſures, troubles, temptations, afflictions, aſſaults, inward, or outward; in a word, in all dangers to put their truſt and confidence in God, and to rely upon his protection.

1. A general Propoſition, in which is given an aſſurance of help and protection to every godly man, *ver.* 1. *Who ſo dwelleth*, &c.
2. The proof of this by three witneſſes.

Two parts of the *Pſalm.*

1. Of the juſt man, in whoſe perſon *David* ſpeaks, *ver.* 2. *I will ſay to the Lord*, &c.
2. Of the Prophet, *ver.* 3. *Surely he ſhall deliver thee*, &c. which he amplifies by an enumeration of the dangers, Gods aſſiſtance, and the Angels protection, from *ver.* 3. to 14.
3. Of God himſelf, whom he brings in ſpeaking to the ſame purpoſe, from *ver.* 14. to the laſt *verſe.*

The firſt part. An aſſurance of Gods protection.

The firſt part or *verſe*, is a γνωμὴ, or an univerſal Propoſition, in which is contained a comfortable and excellent promiſe made by the Holy Ghoſt, of ſecurity, *viz.* That Gods help ſhall never be wanting to thoſe who truly put their hope and truſt in him: *He that dwells in the ſecret place of the moſt High, ſhall abide or lodge under the ſhadow of the Almighty.*

Ver. 1. To the godly, and he that puts his truſt in God.

1. *He*; be he who he will, rich or poor, King or people, God is no Reſpecter of perſons.
2. *That dwells*; for that he muſt be ſure to do ſo conſtantly, daily, firmly, reſt and acquieſce in God, perſevere in the faith of his promiſe, and carry that about him, as the Snail doth his ſhell, for elſe he cannot be aſſur'd by this promiſe.
3. *In the ſecret place*; for his aid and defence is not as ſome ſtrong Hold or Caſtle, which is viſible; 'tis a ſecret and inviſible Fortreſs, known only to a faithful ſoul; in that he may repoſe his hope, as a means and ſecondary defence; but he dwells, relies, reſts in that help of God, which is ſecret, and is not ſeen, except to the eye of faith.

Who can,

4. *Of the moſt High*; And upon this he relies, becauſe he is the *moſt High*; Above he is, and ſees all, nothing is hid from him; and again, above he is, ſits in the higheſt Throne, and rules all; all things are under his feet, he can therefore deliver his from all troubles and dangers.

And will defend him.

Yea, and he will do it; for this faithful man, he that relies and truſts in him, ſhall never be fruſtrated of his hope, protected he ſhall be, he ſhall be ſafe.

1. *He dwelt, therefore he ſhall abide*, he ſhall lodge quietly, ſecurely; *pernoctabit, Ithlonan.*
2. *He dwels in the ſecret place, therefore he ſhall abide under the ſhadow, in refrigerio*, in the cool, the favour, the cover from the heat.
3. *He dwelt in the ſecret place of the moſt High, therefore he ſhall abide under the ſhadow of the Almighty, i. e.* of the All-powerful God, of the God of Heaven; of that God, whoſe Name is *Shaddai*, All-ſufficient; by which Name, he made his promiſe to *Abraham*, Gen. 17. 1.

This

This Propoſition being moſt certainly true, in the next place the *Pſalmiſt* explains it, and that no man doubt of it, deſcends to prove it by three witneſſes: Firſt, of a juſt man; ſecondly, of the Prophet; thirdly, of God himſelf.

The ſecond part. This the Prophet proves by three Witneſſes.

Ver. 2.

1. Of the juſt man, that applies the protection to himſelf.

1. *Firſt*, He brings in the juſt man thus ſpeaking in his own perſon, *I will ſay unto the Lord, He is my Refuge, my Fortreſs, my God, in him will I truſt*: Is it ſo? *Shall he that dwells in the ſecret of the moſt High, abide under the ſhadow of the Almighty*? therefore I will ſay in the perſon of all juſt men, to the Lord that hath no Superiour, that hath no Peer; to that Lord, to whoſe command all things are ſubject, and who can be commanded by none; I will ſay to him:

1. *Thou art my Refuge*: If purſued, I will flie to thee, as a Sanctuary.
2. *Thou art my Fortreſs*: If ſet upon, I will take my ſelf to thee, as a ſtrong Tower.
3. *Thou art my God*: If aſſaulted by men or Divels, Thou the moſt High, Thou Almighty, a God able to defend me, and therefore *I will hope in thee*; I will dwell, truſt, rely upon thee, and this thy promiſe, in every temptation and danger.

2. By the atteſtation of the Prophet, who enumerates the particulars from which he ſhall be delivered.

Ver. 3.

2. Next to aſſert the truth of this, he brings in the atteſtation of the Prophet for being moved by the Holy Ghoſt, he ſaith as much, *Surely he ſhall deliver thee*; and then falls upon the particulars, from which the godly man ſhall be delivered, ſet down in many Metaphors.

1. *He ſhall deliver thee from the ſnare of the Fowler*; from the deceits of evil men or Divels.
2. *From the noyſom peſtilence*; all danger to which we are incident, by plague, war, famine.

Again, when thou art little in thy own eyes, as it were, but a Chicken:

4.

1. *He ſhall cover thee*, as the Hen doth her young Birds, *with his feathers, and under his wings ſhalt thou truſt*; ſecured from the Kite, the rain, the ſtorm, and heat of the Sun.

Ver. 5.

2. When thou art grown up, and able to encounter an enemy in the field, he ſhall help thee to a ſhield and a buckler, and that ſhall be his Truth, his Veracity, thy faith in it; and which is yet more, *Thou ſhalt not be afraid.*
   1. *For the terrour by night*; any hidden, ſecret tentation, danger, treachery, detraction, conſpiracy.
   2. *Nor for the arrow that flies by day*; any open perſecution, calamity, proud aſſault, invaſion.
   3. *Nor for the peſtilence that walks in darkneſs*; the machinations of wicked men hatched in the dark.

Ver. 6.

   4. *Nor for the deſtruction that walks at noon-day*; the bold Threats and Decrees of Tyrants and Perſecutors.

Moller obſerves rightly, that the promiſes of deliverance here made, do not belong to one or other kind of evil, but to all kind of calamities, open or ſecret, and ſo may be appliable to any; ſome of which ſteal upon us, as in the night ſecretly; other overwhelm us, as in the day, openly: But the promiſe is general, as *Bellarmine* well obſerves, whether the danger come by day or night, thoſe that truſt in God are armed with his ſhield of Truth againſt it. *For if God be with us, who can be againſt us*? Rom. 8.

The *Prophet* goes on, and confirms the godly in their ſecurity, by the diſſimilitude, or unlike condition of wicked men; when thou ſhalt be ſafe, they ſhall fall.

Ver. 7. But with the wicked it is not ſo, they ſhall fall.

1. *A thouſand ſhall fall at thy ſide, en thy left hand*, overcome by adverſity.
2. *Ten thouſand on thy right hand*, flattered into ſin by proſperity: *But not the night fear, nor the arrow by day, ſhall not come nigh thee.*

3. And which is another cauſe of comfort & pleaſure; *Only with thy eyes ſhalt thou behold,*

Ver. 8.

behold, and ſee the reward of the wicked; which ſometimes falls out in this life, as the *Iſraelites* ſaw the *Egyptians* dead upon the Sea-ſhore; *Moſes* and *Aaron*, *Dathan* and *Abiram* ſwallowed up quick, &c. But ſhall be fully fulfilled at the laſt judgment, *Mat.* 23.

Ver. 9. But not the godly, becauſe God is their help.

Of which ſecurity, comfort, content, the *Prophet* in the next *verſe* gives the Reaſon, the danger ſhall not come nigh thee; when they fall, thou ſhalt ſee it, and conſider it with content; *Becauſe thou haſt made the Lord, which is my Refuge, even the moſt High, thy habitation*; Thou truſteſt in him, as I do, and therefore ſhalt have the like protection, deliverance, comfort, that I by his promiſe have: Farther yet,

Ver. 10. No evil ſhall befall them. Not from ſin: Nor puniſhment.

There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling: The meaning of which, is not, as if the godly man ſhould be free either from the evil of ſin, or puniſhment; for while they carry about them this body of fleſh, they are ſubject to both: But evil from ſin may well be ſaid not to befall them, becauſe it humbles them, makes them more cautelous, cauſes them to love God the more, to adhere to him the faſter, and ſue forth a Pardon and Petition for grace to reſiſt; and ſo though evil in it ſelf, yet is not a deſtructive evil to them: Again, the evil of puniſhment is to them a fatherly correction to mend and better them, not to ruine them; and in this ſenſe we may juſtifie the *Prophet* in his words, *There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling*: Be it ſin or puniſhment, *all ſhall work together for the beſt for thoſe that love God*, and then not properly evil.

For the Angels have a charge to keep them. Ver. 11.

Well, I am (the juſt man may ſay) ſecure, that no evil ſhall befall me, but I deſire to know, how I ſhall know that I may be kept ſo, that I fall not among Thieves? This *Objection* the *Prophet* prevents, ſaying, in effect, Fear not:

For he ſhall give his Angels charge over thee, to keep thee in all thy wayes.

Ver. 12. *They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone*: In which *verſes* conſider:

1. That the good man is protected by Angels; many Angels have a care of one poor man.
2. That they are commanded by God to do it; for are not they miniſtring Spirits ſent by God to that end? *Hebr.* 1.
3. That it is a particular adminiſtration, a charge given, *De te*, the pooreſt, the meaneſt Saint.
4. That they are to keep, to look to, defend thee, and what is thine; Thou haſt an inviſible Guard.
5. But then mark the limitation and reſtriction, it is, *in all thy wayes*, in the walk of thy Vocation to which God hath called thee; either walk in them, or the Angels have no charge to keep thee.
6. Laſtly, *In all thy wayes*, not in one, but all; for the wayes of men are many, and in all he needs the cuſtody of Angels.
   1. The Law is a way, and the way of the Law is manifold.
   2. Our works and operations are manifold, which are our way too.
   3. Our life is a way, and there be many parts and conditions of our life, various ages, manifold ſtates; and in all theſe wayes we need a Guardian, for we may ſlip in every Law, in every operation, in every age, in every ſtate of life.

Which that it be not done, God hath given his Angels charge over us to keep us; to keep us only, nay, which is more:

1. *They ſhall bear thee*, as kind Mothers and Nurſes do their Children.
2. *They ſhall bear thee in their hands*; the will, the underſtanding, wiſdom and power are, as it were, the Angels hands, with all theſe they will bear us.
3. *That thou daſh not thy foot*; that is, thy affections, which carry the ſoul to good or bad.

4. *Againſt*

4. *Againſt a ſtone*; which are all difficulties and obſtacles, which as ſtones the Divel caſts in our way to hinder us; that we be not ſcandalized at theſe, we have the help of Angels.

And which is yet more, under their cuſtody, we ſhall tread under foot Satan, and all his Complices; him, a roaring Lyon, an old Serpent, a fierce Dragon, and all his Aſſociates, Tyrants, Perſecutors, all Hereticks and Hypocrites; for ſuch is the promiſe, *Thou ſhalt tread upon the Lyon and Adder, the young Lyon and Dragon ſhalt thou trample under feet.*

And they ſhall tread under foot all their enemies. Ver. 13.

3. *In the mouth of two or three witneſſes ſhall every word ſtand, ſaith God*; and here we find the Law ſtrictly obſerved: To be proved it was, that all who truly truſt in God, were to be protected by God; of which one witneſs, was the juſt man, *ver.* 2. Another, the teſtimony of the Spirit by the *Prophet*, from *ver.* 3. to this *verſe*. To which a third, we have here even God himſelf; for in theſe three laſt *verſes*, the *Prophet* brings in God himſelf teſtifying this great and comfortable Truth with his own mouth, and adding much to what was formerly ſaid: But yet upon theſe three conditions preſuppoſed in the protected. 1. His love. 2. His acknowledgment of Gods Name. 3. *He ſhall call upon me* with vehemency, with an earneſt deſire.

The third witneſs that the good man ſhall be protected, God himſelf, who is here brought in to atteſt all this on three conditions. Ver. 14.

1. The good mans love to God.
2. His acknowledging of God
3. His Invocation.

1. *Becauſe he hath ſet his love upon me, Chaſak*, pleaſed me, loved me, adhered cloſe to me, hoped in me, truſted to me with a filial love and adherence.
2. *Becauſe he hath known my Name*, acknowledged my Power, Wiſdom, Goodneſs, theſe are the cauſes and the conditions preſuppoſed in the protected.
3. *He ſhall call upon me*; Invocation neceſſary alſo.

Therefore ſaith God.

Therefore I will deliver him, I will anſwer him, I will be with him in trouble, I will honour him; which *Bellarmine* ſuppoſeth to belong to this life.

I will glorifie him, or ſet him on high; and the ſecond, *I will deliver him*; *with long life I will ſatisfie him, and ſhew him my ſalvation.*

1. I will deliver him.
2. I will glorifie him. Ver. 14.
3. I will anſwer his prayers. 15.

1. *I will deliver him*, by the ſhield, by my Angels, by other wayes, mediatly, or immediatly, yet ſo, that it be remembred that I do it; for theſe ſhall not deliver without me.
2. *I will anſwer him*; anſwer his deſires, anſwer his prayers, ſo they be cries.
3. *I will be with him in trouble*; joyn my ſelf cloſe to him, go into priſon with him, as it were, ſuffer with him, and think my ſelf purſued, when he is perſecuted; give him comfort even then: *Martyres non eripuit; ſed nec deſernit*; They ſung in priſon.
4. *I will honour him*: For the names of thoſe who ſuffered for his ſake, are honourable; *right dear in the ſight of the Lord, is the death of all his Saints.*

4. I will be with him in trouble.

5. I will honour him.

Theſe Promiſes may belong to this life, to the other, thoſe which follow.

Ver. 15. The promiſes for the other life repeated.

1. *I will deliver him*: For the juſt by death, and by death only, are freed from the preſent, and all future miſeries: *Bleſſed are the dead, for they reſt from their labours.*
2. *I will glorifie him*: As if it were not enough to deliver him; ſuch a thing in this life may fall out, as it happened to *Joſeph*, *Job*, *David*, *Daniel*: But the true glory no queſtion muſt be, *When the righteous ſhall ſhine like the Sun, be ſet upon their Thrones, and judge the twelve Tribes of Iſrael.*

1. Reſt.
2. Glory.

Ver. 16.

3. *With long life will I ſatisfie him*, *i. e.* with eternal felicity, with a continuance in bliſs, which ſhall be eternal, for without eternity, even the length of dayes cannot ſatisfie; as appears by old men, who yet have complained of a ſhort life.
4. And that the *Prophet* ſpeaks of this eternal felicity, is more than probable, becauſe he adds, *I will ſhew him my ſalvation*; *Salutare meum*; My Chriſt,

3. Eternity.

4. The beatifical Viſion.

Chriſt, his Jeſus, or *ſalutem meam*, my ſalvation; that is, I will bring to paſs, that when through his whole life I have given him ſufficient evidences of my fatherly affection, I will at laſt tranſlate him to a place, where he ſhall no longer live by faith, but ſhall ſee, and experimentally feel what he hath believed; I will make all manifeſt, and ſhew it unto him. Happy he ſhall be in the enjoyment of the Beatifical Viſion, which nor ignorance, nor trouble, nor labour, nor ſorrow, nor death it ſelf, nor fear of it ſhall interrupt.

The Prayer.

O Gracious God, who haſt made ſo comfortable promiſes of ſecurity, aid and help to all thoſe, that with faith, love and hope, adhere and truſt to thée; Teach us in all our temptations, preſſures and ſorrows, to dwell in thy ſecret place, to rely upon thy viſible aſſiſtance, and to abide under the ſhadow of
Ver. 1. the Almighty: Make us know, That thou art our Refuge, That thou art our
Ver. 2. Fortreſs, That thou art our God, That in thee alone muſt be our truſt and confidence.

Aſſaulted we are ſecretly and openly, the Fowler, the Divel, ſets his ſnares
Ver. 3. for us, and hopes to take us in his Net, as a ſilly Bird; in danger we are to be devoured by the Sword, and the noyſome peſtilence. In the night we are
Ver. 5. ſurprized with terrours, too often affrighted with conſpiracies and treaſons of treacherous enemies, and the ſecret whiſpers of falſe friends. In the day of
Ver. 6. our proſperity, the keen arrows of bloody enemies and perſecutors are let flie at us; the peſtilence, and peſtilent plots of thoſe which watch for our ruine, walk about in the darkneſs, and the malice of Tyrants by a perpetual deſtruction, labours to waſte us at noon-day, even in the ſight of the Sun. Cover
Ver. 4. us, O gracious God, as the Hen doth her tender Birds, with thy feathers, and give us confidence under thy wings, aſſure our hearts by a lively faith of the Truth of thy promiſes, and let thy faithfulneſs in the performance, be unto us a Shield and a Buckler, by which we may receive and quench all the fiery darts of the Divel. O Lord, we have made thée, who haſt no Superiour, our Refuge, our Sanctuary to flie to; we have made thée our habitation to
Ver. 9. reſt, to dwell in, who art the moſt High, above all, and ſeeſt what is done below, and ſits in the higheſt Throne, and over-ruleſt the whole World: When
Ver. 7. then a thouſand ſhall fall by our ſide, or ten thouſand at our right hand; let not thy heavy indignation come near to us, let no evil befall us, that repoſe our
Ver. 10. confidence in thée, nor any plague come nigh our dwelling. Thou oftentimes, even in this World, takeſt vengeance upon the wicked, Pharaoh and his Hoſt are drowned in the red Sea; Dathan and Abiram were ſwallowed up by the gaping earth; if it be thy good pleaſure, O let our eyes behold and ſee the reward
Ver. 8. of the wicked; let us lay it to heart, and conſider it, and rejoyce, when we ſée the vengeance, but not for the calamities that befall theſe miſerable men; but becauſe thy juſtice is magnified, thy wiſdom exalted, thy love and care of thy people, the poor flock of thy paſture, in a ſtrange manner made apparent, by the puniſhment and recompence taken upon theſe impudent, obſtinate and rebellious ſinners, who have not ſet thée before their eyes.

As for thy people, direct them in thy Truth, and preſerve them in the right
Ver. 11. way, make thy Law their light and guide, that their works may be good, and their lives holy; and as thou haſt given a charge to thoſe miniſtring Spirits, the Angels, ſo command them to keep thine in all their wayes, let them
Ver. 12. bear them up in their hands, employ their wiſdom, power, will and intelligence for their perſeverance, that through their miſguided affections of love and fear, they ſtumble not, and fall at thoſe impediments, obſtacles, ſcandals,

and

and diſcouragements, laid in their way as ſo many ſtones, by the common enemy of thy Church, and his complices.

He is a roaring Lyon in our way, that goes about, ſeeking whom he may devoure: He is an Adder in our path, that is ready to bite our heel; give us power to tread upon him, and bruiſe his head: He, and the Tyrants, Perſecutors, Sectaries and Hypocrites he hath raiſed, are as young Lyons and Dragons to us, arm us with magnanimity and conſtancy to trample them under our feet. Ver. 13.

Our love we ſet upon thee, therefore deliver us, we know and acknowledge thy Name, thy Power, thy Wiſdom, thy Goodneſs, therefore once more honour us, and ſet us on high. We earneſtly and inſtantly cry unto thee, and call upon thee, hear us therefore, and anſwer us; the ſorrows of our hearts are enlarged, and our troubles are great, make then this promiſe good unto us, and be with us in trouble, let thy bowels yearn upon us, go along with us to our priſons, leave us not in our extremities, and make them know, that they who purſue us, do perſecute thee. Ver. 14. Ver. 15.

And in thy good time, O Lord, take us from our miſeries, and take us to thy ſelf; honour and gloriſie us with thy Saints, in thoſe Manſions which thou haſt prepared for us, ſet us upon our promiſed Thrones, where we ſhall ſhine as the Sun in his glory; Even ſo come Lord Jeſus, come quickly. This life, becauſe ſhort, and full of miſery, will give no ſatisfaction; ſatisfie us with that, in which is length and eternity of dayes; here we live by faith, but there we ſhall experimentally ſee and feel, what we have believed; ſhew us therefore, O Lord, thy ſalvation, and let us be happy in thy preſence for evermore. Amen. Amen. Ver. 16.

PSAL. XCII. *A* Pſalm *or* Song *for the Sabbath-day.* Εὐαγγελικός.

THE Title of this *Pſalm* ſhews to what end it was to be compoſed, *viz.* To be a part of the Jewiſh Lyturgy, and on the Sabbath-day to be ſung to the honour and praiſe of God, whom, on that day eſpecially, they were to magnifie for his goodneſs and faithfulneſs in creating, and by his eſpecial Providence governing the World; of which Providence, the *Prophet* gives two eſpecial inſtances; the ſudden fall of the wicked, the proſperity and ſecurity of the godly; the parts then of this *Pſalm*,

Are two:

1. Firſt, A general Propoſition, Theſis, Axiom, or Maxim, *ver.* 1. *It is good to give thanks to the Lord*, &c. which is explained, *ver.* 2. & 3. and applied, *ver.* 4.
2. A particular Narration of ſuch works, in which the goodneſs and faithfulneſs of God doth eſpecially conſiſt, *viz.* The Creation and Government of the World, *ver.* 4, 5. And of the laſt he gives two inſtances.
   1. One in wicked men: 1. Of their ſottiſhneſs and ſtupidity, 6. 2. Then of their ſudden extirpation, *ver.* 7, 8, 9.
   2. Another in the godly, whoſe proſperity is great, from *ver.* 10. to 14. and ſecurity certain, *ver.* 15.

The firſt part. The general maxime. Verſ. 1.

He begins with a Maxime. *It is good*, *i. e.* juſt, profitable, pleaſant, and commendable, *to give thanks to the Lord.* 2. *And to ſing praiſes*, with heart, tongue, and with Muſical Inſtruments, *to thy glorious Name*, *O thou moſt High.*

The explanation of it. Verſ. 2. 1. Good to praiſe God at all times for his loving-kindneſs. Verſ. 3. 2. Good to expreſs it always. Verſ. 4.

2. And both parts he explains. 1. That we give thanks at all times, Morning and Evening, in Proſperity and Adverſity, and in our praiſes eſpecially to remember his loving-kindneſs, and his faithfulneſs. Theſe muſt be the matter of our thankſgiving. *It is good to ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night*, verſ. 2.

3. It is good alſo, to add to our voices, Inſtruments of Muſick, to that end, *To ſing praiſes to thy Name and glory*, *upon an Inſtrument of ten ſtrings*, *and upon the Pſaltery*, *upon the Harp with a ſolemn ſound*, verſ. 3. As it was then uſual in the Temple.

This he applies, and ſhews the reaſon, *viz.*

4. And thus the Maxime being propoſed, and explained, he applyes it to himſelf, and ſhews his own practice, and the reaſon of it. *For thou*, *Lord*, *haſt made me glad through thy work*, *I will triumph in the works of thy hands*, verſ. 4.

The delight he took in Gods works.

1. *Thou haſt made me glad.* He was firſt delighted and affected with Gods work.

2. And then he exults and triumphs in it. The heart muſt be firſt truly affected with the work of God, before a man ſhall take any true content or delight in it. He muſt ſee God and his goodneſs in the Creature, before he ſhall take any delight or content in the Creature: He muſt diſcern Gods faithfulneſs in his works and wayes, before he ſhall take any content, and exult in his works and wayes. And this content and delight, is alſo a work of the Spirit. *Tu exhilaraſti. Thou haſt made me glad.*

Which yet came from Gods Spirit.

2. Mention he had made of the work and works of God, and now he farther opens what they are. Firſt, The Creation of the Univerſe. Secondly, His eſpecial Providence in ordering the things of this world, particularly about man.

The ſecond part. He ſhews what theſe works are in which he delighted. Verſ. 5. 1. Of Creation, which he admires.

1. Firſt he begins with the work of Creation, upon which he enters with an ἐκφώνησις, not without leſs than an admiration. *O Lord*, *how great are thy works? and thy thoughts are very deep.* As if he ſaid, I cannot be ſatisfied in the contemplation of them. *Expleri mentem nequit*, *ardeſcitq; tuendo.* There is ſuch a depth in them, that I cannot attain to it, nor comprehend it.

Verſ. 6. But fools diſregard.

2. And he ends it, not without an indignation, that the wiſe men of the world, who yet in his judgement, for their diſregard of it, are but fools, ſhould not conſider it. In the Creature they look after nothing, but profit, and pleaſure, in which regard they are but fools, *for this bruitiſh man knows not*, how great are his works, *this fool underſtands not*, how deep are his cogitations.

2. Of Governance of the world, about which the miſtake is, That fools judge thoſe that flouriſh, happy men. Verſ. 7. But this is not ſo.

2. And that he may illuſtrate their folly the more, from the work of Creation, he comes to Gods work of Governance of the world, and ſhews, that as they who would be, and are reputed wiſe, are miſtaken in the one, ſo alſo they are miſtaken in the other. For they think the ungodly, and ſuch as flouriſh in power and wealth, happy, and that the righteous men ſometimes oppreſſed, are unhappy, and upon theſe two inſtances he inſiſts to the end of the *Pſalm.*

For their felicity is but for a moment, and ends in infelicity.

Firſt, He inſtances in the ungodly. *When the wicked ſpring up*, riſe on a ſudden (for ſuch a time there is) *as the graſs*, that grows inſenſibly, and in a night, *and when all the workers of iniquity do flouriſh*, become very conſpicuous, exalted in pride, and power, and abound in wealth. Who would not now take them for happy men? No, ſaith our Prophet, it is not ſo. He that governs the world, hath another end in it.

1. This their felicity, is the greateſt infelicity. *It is, that they may periſh, be deſtroyed.*

2. That

2. *That they may periſh for ever.* Remember *Dives.*
3. And this their deſtruction is from God, that ſits in the Throne, and is immutable in his decrees and wayes. They flouriſh, and are aloft, but it is but for a Moment: *But thou, Lord, art moſt high for evermore.* And thou wilt execute thy decree upon them. Verſ. 8.
4. Which the Prophet fully opens in the next *verſe*, which the *Epizeuxis* makes more Emphatical. *For lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh, and all the workers of iniquity ſhall be ſcattered.* Verſ. 9.
   1. Behold, they were green, they *flouriſhed*, but the change ſhall be ſudden.
   2. They were *enemies, thy enemies, workers of iniquite*: therefore curſed with a curſe.
   3. *They ſhall periſh, they ſhall be ſcattered*, they roſe, they flouriſhed as graſs, and they ſhall be ſcattered as dry graſs, which the wind blows from the face of the earth.

2. But with the godly it is quite otherwiſe; whoſe happy condition he demonſtrates.

His ſecond Inſtance is in the Godly, whoſe happy condition he demonſtrates. Firſt, in *Hypotheſi*, or in himſelf, *verſ.* 10, 11. And in *Theſi*. In all others, that be true members of the Myſtical Church of Chriſt, from *verſ.* 12. to the end.

1. In himſelf. Verſ. 10.

1. He inſtanceth in himſelf, that his condition is not like the ungodly. He ſhot not up, as the fading graſs, but his ſtrength and power ſhould be as an Unicorn.
   1. *But my horn ſhalt thou exalt as the horn of an Unicorn*, which hath one, lofty, and ſtrong horn; that is, my power and glory, and felicity, ſhall ſtill mount higher.
   2. *And I ſhall be anointed with freſh oyle.* Anointed to be King over *Iſrael* by *Samuel* with a horn of Oyle, by God with the gracious ſweet Oyle of his Spirit.
   3. And that which adds to my flouriſhing eſtate. *My eye ſhall ſee my deſire on my enemies, and my eares ſhall hear my deſire of the wicked that riſe up againſt me.* Which he lived to ſee and hear in the ruine of *Saul* and his houſe.

2. In all other righteous perſons; that are like the 1. Palm-tree. Verſ. 11.

2. And that which the Prophet ſaid of himſelf, he tranſfers now to all juſt and righteous men, whom he compares to the *Palm*, and *Cedar*.

12 *The righteous ſhall flouriſh like a Palm tree.* Of which the Poet,

Nititur in pondus palma, & conſurgit in altum
Quo magis & premitur, hoc magè tollit onus. So a good Chriſtian.

2. And Cedar. Verſ. 12.

2. *He ſhall grow like a Cedar in* Lebanon. Cedar wood is not conſumed by worms or time: Nor the Church by antiquity, nor perſecution. The Gates of Hell ſhall not prevail againſt it: nor any true member of it.

Verſ. 13. The reaſon they planted in the houſe of God.

Of which the reaſon is, becauſe theſe *Palms* and *Cedars*, theſe righteous men, are planted, ſet by faith, water'd by the Word and Sacraments, rooted by Charity in the Church, which is the houſe of the Lord, and therefore they ſhall flouriſh, be green and vigorous *in the Courts of our God.* Every plant that our heavenly Father hath not planted, ſhall be rooted out, as are all thoſe wild Olives, that grow out of the Pale of the Church, or thoſe that are in it, but were never truly engraffed into it, but the true plants ſhall flouriſh.

In which they 1. Shall flouriſh.

2. Nay, which is yet more, they ſhall be full of Sap, and loaden with fruit. Verſ. 14.

2. Be fruitful.

1. *They ſhall bring forth fruit in their old age.* It ſhall be contrary to them, as to other trees: Thoſe grow fruitleſs, and

bear not, when they grow old: Theſe are then moſt loaden with the fruits of grace.

3. Abound in grace.

2. *They ſhall be fat and flouriſhing:* Other trees, when old, are zere and dry; Theſe then are fat in juice, and flouriſh in good works. 'Tis conceiv'd, that in the end of the laſt dayes, the eſtate of Chriſts Church ſhall moſt flouriſh.

Which is done for that end, that they may extoll the praiſes of God. Verſ. 15.

3. And the reaſon of this their vigour, of the continuance of this their radical and vital moyſture to their old age, is, that they bring forth fruit, which is ſpecified in the laſt *verſe*. *Ut annuncient: That they might ſhew forth Gods faithfulneſs, praiſe him for that*, as it is at the ſecond *verſe*.

1. *That they might ſhew, that the Lord is upright.* Juſt and righteous in himſelf.
2. *That he is a Rock.* A ſure, ſtable foundation to truſt to.
3. *And that there is no unrighteouſneſs in him.* No injuſtice, though for a time he ſuffer the wicked to flouriſh, and the juſt to be under the Croſs. For in his good time, he will ſhew his Juſtice, in rewarding the juſt, and puniſhing the unjuſt.

The Prayer.

Verſ. 1. O Almighty God, and Merciful Father, ſince it is a good thing in it ſelf, juſt, and to be paid as a due debt, honourable, being the work of Angels, to give thanks to the Lord, and to ſing praiſes to thy Name, O thou moſt Verſ. 3. High: Enable me by the power of thy Spirit, that with heart, and tongue, Verſ. 2. that upon an inſtrument of ten ſtrings, and upon the Pſaltery, that upon the Harp with a ſolemn ſound, I may ſhew forth thy loving-kindneſs in the Verſ. 4. morning, and thy faithfulneſs in keeping thy promiſes, in the night ſeaſon.

Verſ. 5. Make me glad, O Lord, and give me delight in the conſideration in thy Verſ. 6. work and beauty of the whole Univerſe, and let me triumph and reſoice in the ſerious meditation of thy immenſe power, wiſdom and goodneſs declared in the works of thy hands. So great and wonderful they are, that no man can ſufficiently admire them; ſo deep and ſecret are thy thoughts in them, that no underſtanding of man is able to ſearch them. The brutiſh man, who is deſtitute of thy Spirit, ſeeks no farther into them, than to ſatisfie his pleaſure or profit, and therefore he knows not the depth of thy counſels; the natural man, who is the true fool, ſeeks only in theſe to ſatisfie his curioſity, and therefore in his underſtanding he is darkned, and erres. Oh therefore ſend down thy Spirit of wiſdom into my heart, that ſhe may labour with me in the ſearch of thy wayes and works, that ſo all ignorance being removed, and all brutiſhneſs being expell'd, I may attain to the true knowledge of them, and thee, and be moved to ſet forth thy loving-kindneſs, and extol thy wiſdom and faithfulneſs, firſt in Creating, and then in wiſely governing the whole world.

Verſ. 7. Sinners, when they ſpring up ſuddenly as the graſs, and the workers of iniquity, ſo long as they flouriſh, think themſelves the ſole happy men. Put into their hearts, O Lord, to conſider their latter end, and give me grace to conſider their fall and puniſhment: Their proſperity is not laſting, their ſtate is not immutable, that is a property that belongs only to thee, 8. for thou, Lord, art the moſt High for evermore. Their raiſing is for their ruine, 7. and their end to be deſtroyed for ever. For lo, thine enemies, O Lord, lo 9. thine enemies ſhall periſh, and all the workers of iniquity ſhall be ſcattered.

But, Lord, I fear thy name, and tremble at thy judgements, I admire thy power, and adore thy wiſdom, be gracious then to thy Servant, and let me

me, partake of that bleſſing, which thou haſt promiſed to thy Catholique Church.

O Lord, exalt her horn as the horn of an Unicorn, ſhe is depreſſed, raiſe her, ſhe is weak, ſtrengthen her, ſhe is in ſadneſs, and her ointment putrified, anoint her, O Lord, with freſh oyle. Her enemies are many that riſe up againſt her, bring upon them a ſudden deſtruction, and let her eye ſee her deſire on her enemies, and her ears hear her deſire of the wicked that riſe up againſt her. **But for thy righteous Servants, who adhere to the Truth, and ſerve thee in ſincerity of heart,** let them flouriſh like a Palm tree, grow higher and greener by their preſſures, **let no time conſume them, nor ſtorm of perſecution more ſhake them than a Cedar in Lebanon, the more they are hewed, the more make them to grow; the more they are cut, the more cauſe them to ſpread.**

Verſ. 10.

11.

12.

Theſe being by nature, Cyences of the Wild-Olive, thou haſt engraffed into the good Olive-tree, and planted them in thy houſe, thy Church, water them by thy Word and Sacraments, rot them in Charity, prune them by thy Diſcipline, that they may flouriſh in the Courts of the houſe of our God, **let them be fat and full of ſap in this old age of the world, and when other Trees are barren, let them ſtill bring forth fruit. We unto them a ſtrong Rock, to which they may fly in every ſtorm, and on which they may ſtand ſecure and undanted in the greateſt tempeſt.** Let them live to praiſe thy name, and ſhew that the Lord is upright, and acknowledge that there is no unrighteouſneſs in thee, **though thou doſt ſuffer the wicked man to flouriſh for a time, and thy beſt Servants to lie under the Croſs. Ah, good Father, cheriſh our fainting hearts with this hope, comfort us with this thy loving-kindneſs and faithfulneſs in Jeſus Chriſt our Lord, and only Saviour.**

Verſ. 13.

Verſ. 14.

Verſ. 15.

PSAL. XCIII. *A Doxology.* Ὠδὴ ἐπαινετική.

THIS the purpoſe of the Prophet to comfort the Church oppoſed by Tyrants and Perſecutors, and yet ſhe ſhall not utterly fail. The gates of Hell ſhall not prevail againſt her, becauſe Chriſt ſits in his Church as King. The Sum of it is,

1. The magnificence and power of Chriſt our eternal King, *verſ.* 1, 2.
2. That he defends his Church in the day of a ſtorm, *verſ.* 3, 4.
3. That his Laws are holy, and his Church alſo, *verſ.* 5.

The Prophet in the firſt *verſe* deſcribes our King,

1. From his Office. *He reigns.* He is the great and chief Monarch; He is no idle Spectator of things below, but wiſely, and juſtly, and powerfully he adminiſters all things.
2. He is a glorious King. *For he is clothed with Majeſty.*
3. He is a potent King. *The Lord is clothed with ſtrength.*
4. He is a warlike King. *For he hath girded himſelf, buckled his ſword upon his armour*, for offence of his enemies, for defence of his Kingdom.

The King of the Church deſcribed.
The firſt part. 1. From his Office. Verſ. 1.
2. His Majeſty.
3. His Power.
4. His Ammunition.

Then for his Kingdom.

1. It is firſt Univerſal. *The World.*
2. It is fix'd, firm, and ſtable. *The World is alſo ſtabliſhed, and cannot be moved.*
3. It is an everlaſting Kingdom, *from everlaſting to everlaſting. Thy Throne is eſtabliſhed of old: Thou art from everlaſting.* Æternus Rex, æternum Regnum.

2. His Kingdom univerſal. Verſ. 2
1. Firm, immutable.
2. Everlaſting.

2. But

The ſecond part. Againſt this Tyrants ariſe. Verſ. 3.

2. But in this his Kingdom, there be thoſe who raiſe tumults, commotions, and rebellions. Theſe he compares to ſwelling waters, and foming waves.

1. *The floods, i. e.* Tyrants, Perſecutors, &c. *have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their waves.* The Church dwells in the Sea, and the waves of tyranny, ambition, malice, beat furiouſly upon it.

But to no purpoſe. Verſ. 4.

2. Well, be it ſo: *yet the Lord on high is mightier than the noyſe of many waters, yea than the mighty waves of the Sea.* He wonderfully and ſtrangely hath ſhewed his might, in getting himſelf the Victory over all Perſecutors, and propagating and inlarging his Kingdom over all the earth, in deſpite of his enemies.

The third part. The Laws of his Kingdom unalterable. Verſ. 5.

3. And as his Kingdom is immoveable, ſo are alſo the Laws by which it is governed; fixt, and unalterable alſo. *Thy Teſtimonies are very ſure.* The Goſpel is an eternal Goſpel, the Doctrine thereof holy, and inviolable, by which God, *teſtatus eſt*, hath witneſſed his good-will to man, and what he will have done by all his loving Subjects: which is, that they be a Holy people.

2. And holy: as are his Subjects alſo.

2. *For Holineſs becomes thy Houſe for ever.* The Temple, the Prieſts, the people, muſt be a Holy Nation: for ever correſpondent to the Holineſs of his Law and Teſtimonies. *Be ye Holy, for I am Holy. Holineſs becomes thy Houſe, O Lord, for ever.*

The Prayer collected out of the ninty third *Pſalm.*

O Omnipotent Lord, which framedſt the whole world by thy power, and ordereſt all things by thy wiſdom, and yet in mercy haſt made choice of ſome only to be a peculiar people to thy ſelf, thou ſeeſt how this thy little flock is oppoſed, afflicted, oppreſſed by the pride and malice of bloody men. Our enemies, O Lord, are mighty, and inſult over us, they roare as the Sea, they lift up their voice; they ſeek to daſh us in pieces with their inſolent waves of anger and hatred, as an inundation of waters, and a tempeſtuous Sea, they encompaſs us, and ſeek to ſwallow us quick.

Verſ. 3.

Verſ. 4.

Let it be thy pleaſure, O Lord, to deliver us from theſe waves, we believe that thou, O Lord, art mightier than the noyſe of many waters, yea than the mighty waves of the Sea, ſtir up then thy ſtrength, and come amongſt us. **Caſt them then down in thy power, ſtill the waves of this troubleſome Sea with thy word, break in pieces the heads of Leviathan in theſe waters, that we may have juſt cauſe to glorifie thy name.**

Verſ. 1.

Other Lords now raign over us, but thou art our King, ſhew thy ſelf then thou that ſitt'ſt between the Cherubims, appear as thou art, clothed with Majeſty, **fortified with power and ſtrength, girded with thy ſword upon thy thigh, revenge thine own cauſe upon thy enemies, and defend thy little flock.**

Verſ. 2.

Verſ. 1.

Thou art from everlaſting, **thou art the ſole Monarch of the World,** thou reigneſt, thy Throne is eſtabliſhed of old, **let not man then have the upper hand, leſt he grow too proud: Shew that thou haſt ſo eſtabliſhed the World, and thy Church in the World,** that it ſhall never be moved.

Verſ. 5.

In thee, all the promiſes made unto us, are yea, and Amen, thy Teſtimonies are very ſure, **and the decrees of thy Kingdom immutable. They require of us, Faith, Obedience, and Holineſs. Oh thou who art our King, and our God, give us Faith to relie on thy promiſes, Obedience to ſubmit to thy Laws, and a ſtudy of Holineſs, conſtantly and ever to perform ſuch holy ſervices and duties, that thou requireſt, and becomes thy houſe, and thoſe that dwell in it. Make our bodies Temples of the Holy Ghoſt, that the Holy Ghoſt may take delight to dwell in this Temple for ever.** Amen.

PSAL. CXIV. Ὠδὴ ἐγκλιμὴ καὶ διδασκαλική.

IN this *Pſalm* our Prophet prayes, complains, inveighs againſt wicked men, Oppreſſors of the innocent; reproves their Atheiſm, and informs them of Gods Omniſcience: Comforts the godly, and encourages the juſt to put their truſt in God; aſſuring them that God will reward the wicked, and defend the righteous. In this *Pſalm* then,

The parts are,
1. A Petition for vengeance upon the wicked, *verſ.* 1,2.
2. A pitiful complaint, with the cauſes of it, which were two.
   1. The delay of Gods judgements on them, *verſ.* 3,4.
   2. Their inſolence, oppreſſion of the poor, blaſphemy againſt God, to 7.
3. A ſharp reprehenſion of their blaſphemy and Atheiſm, and the refutation of it, from *verſ.* 8. to 12.
4. A conſolation to all good men, that God will reward the wicked, and defend the righteous, from *verſ.* 12. to the end. Which is confirmed
   1. From Gods faithfulneſs, who hath promiſed, and will perform it, *verſ.* 14.
   2. From *Davids* own experience, from *verſ.* 16. to 20.
   3. From Gods hatred of injuſtice, tyranny, oppreſſion, *verſ.* 20, 21.
      1. Which will cauſe him to be a Rock and defence to his people, *verſ.* 22.
      2. A ſevere Revenger to the Oppreſſors, *verſ.* 23.

The firſt part. He petitions for vengeance on the wicked. Verſ. 1.

1. He begins with a Petition, that God would take vengeance of the Oppreſſors of his people, which that he might the eaſier perſwade, he makes choice of an Attribute, and to ſhew the ardour of his prayer, ingeminates it, which is peculiar to God, for *mihi vindicta, ego retribuam. O Lord God, to whom vengeance belongs, to whom vengeance belongs:* As if he had ſaid, Thou art the moſt powerfull Lord, a God of power and juſtice, and haſt vengeance into thy own hand. Therefore now
   1. *Shew thy ſelf*, appear, ſhine forth, evidently and apparently ſhew thy juſtice, *verſ.* 1.
   2. *Lift up thy ſelf, thou Judge of the earth*: Do thy Office of Judicature, aſcend thy Throne, and Tribunal, as Judges uſe to do, when they give judgement. Verſ. 2.
   3. *Render a reward to the proud.* For the proud humble not themſelves to thee, they repent not, pronounce therefore the ſentence of condemnation againſt them.

The ſecond part. He complains that it is delayed: by which Verſ. 3. The wicked are encouraged in miſchief. Verſ. 4.

2. And now the Prophet begins to Complain, that by the delay of Gods vengeance, wicked men were hardned in their impiety, and gloryed in their villany.
   1. *How long? how long?* This thy forbearance ſeems tedious to us, eſpecially ſince the wicked grow worſe and worſe by it, and inſult over us the more.
   2. *For they triumph of their ſtrength*, they glory in their proſperity, and in their wickedneſs.
   3. *They utter and ſpeak hard things*, boldly, rashly, proudly they threaten

threaten ruine to thy Church, they breath nothing but blood, and everſion of Kingdoms, and Cities, freely, and without fear they talk of nothing elſe, but what they have done, and what they will do.

4. *They are workers of iniquity, and they boaſt themſelves.* 'Tis not ſufficient for them to do ill, but they boaſt of it. Of their ſtrength they boaſt, of their power they boaſt, of their ſucceſs they boaſt, as if nothing were able to withſtand their counſel, their ſword, their wiſdom.

Eſpecially to inſult over, and oppreſs the Church and poor. Verſ. 5.

Now to what end do they make uſe of all theſe? (for of that I muſt complain alſo) the conſequence is lamentable, the event ſad, the effects are lamentable, for in their fury and injuſtice,

1. *They break in pieces thy people, O Lord.* The people elect, ſeperate, dedicated to thee.

2. *They afflict thine heritage.* The people, that thou haſt choſen for thy poſſeſſion.

Verſ. 6.

3. *They ſlay the widow*, deſtitute of the comfort of an Husband. 2. *And the ſtranger*, a man far from his Friends and Countrey. 3. *And murder the fatherleſs*, all which thou haſt taken into thy protection, and commanded that they be not wrong'd, *Exod.* 22. *Deut.* 24. Yet ſuch is their fury, that they ſpare not Sex, nor age, nor any condition of men.

And to blaſpheme God himſelf.

Nay, it were yet tolerable, if their rage would ſtay here, it were but againſt Man, but they add one wickedneſs to another; to their injuſtice and cruelty, they add impiety, and blaſphemy. And of that I complain next.

Verſ. 7. That he nor hears, nor ſees, nor regards what they do.

Yet they ſay, The Lord ſhall not ſee, neither ſhall the God of Jacob *regard it.* What tell you us of the Lord, what do you talk to us of the *God of Jacob*, that God of revenge, tuſh, he hath nor eyes, nor eares, or if he hath, he is far removed, and cares not for theſe things below, he ſhall nor ſee, nor hear, nor underſtand, nor conſider, nor examine, what we do in this world. This is their impiety, this their b aſphemy. This the true cauſe of all their injuſtice, tyranny, cruelty, oppreſſion.

The third part. Whom *David* reprehends for their Atheiſm, confutes, and derides.

Now our Prophet ſets himſelf ſeriouſly to reprehend and confute this; By an *Apoſtrophe* he turns to them, and calls them fools, and proves by a manifeſt Argument, that they are fools, demonſtrating that God is nor deaf, nor blind, as they preſumed and conceived, from the cauſe to the effect: and urgeth them Emphatically ἐφωτήσει.

Verſ. 8. Shews that God 1. Underſtands.

1. *Underſtand, ye bruitiſh among the people. Oh ye fools, when will ye be wiſe?* what will you be bruitiſh alwayes? will you never have common ſenſe in your heads?

Verſ 9. 2. Hears.

2. *He planted the ear*, cauſed you to hear, *and ſhall not he then hear?*

3. Sees.

3. *He formed the eye* with all the tunicles, and put into it a viſive faculty, by which you ſee, *and ſhall not he ſee? Nil dat quod non habet.* To ſay the contrary, is as if you ſhould affirm, the fountain that ſends forth the ſtream, had no water in it, or the Sun that enlightens the world, had no light, or the fire that warms, had no heat. Are theſe affirmations fit for wiſe men? Neither is it, that the God of *Jacob* doth nor hear, nor ſee.

Verſ. 10. 4. Chaſtiſeth.

Farther yet. 4. *He chaſtiſeth the heathen*, as *Sodom*, *Gomorrah*, *&c.* or he chaſtiſes them by the checks of their own conſcience, the *Syndereſis* being ſet in their ſouls to that purpoſe, their thoughts accuſing them, or excuſing; *and ſhall not he then correct you*, who go under the name of his people? and yet ſo impiouſly blaſpheme?

5. Knows the vain thoughts of man.

5. *He that teacheth man knowledge*, hath endued him with a reaſonable ſoul, and made him capable of all Arts and Sciences, is he ſtupid?

pid? is he without understanding? *Shall not he know?*
Nay, nay, say or think what you will, it is not so; so far he is from being deaf, that he cannot hear your words, or blind, that he cannot see your actions, that he looks into your hearts, and knows your thoughts, counsels, and judgeth them all vain. *The Lord knows the thoughts of man, that they are but vanity.* With which ἐπιφώνημα he concludes his reprehension. Vers. 11.

4. And so from them, he comes to the Good man, and shews his happiness, whom he labours to comfort in his extremities, whom he pronounceth *Blessed. Blessed is the man*; and his blessing lies in these things. The fourth part. *David* shews the happinness of good men, who are Blessed. Vers. 12.

1. In his sufferings; because when he is punished, he is but chastised, and his chastisements are from the Lord. *Blessed is the man, whom thou chastenest.* 1. In his sufferings, in that taught thereby Obedience.

2. In his teaching; that when he is chastised, he is but taught obedience to the Law of God, taught by book, taught out of thy Law, which because he hath not well kept, therefore he is whipt, and by it taught to heed it, to love it, to affect the observation better hereafter.

3. In consideration of the end; that he fret not, but bear more moderately the insultations, and injuries of the wicked, for the end, why God chastiseth, and teacheth thee out of his Law, is, *That he may give thee rest, a quiet and even soul from the dayes of adversity, and that thou shouldst expect with patience, Donec*, so long, *till the pit be digged up for the ungodly.* Such a day there is, and the day will come, Hell as ready to receive the sinner, as a Grave digged up for a dead body: Expect it therefore with a quiet mind. Vers. 13. And patience, in regard of the end.

4. And the reason is, That though God for a time seem to be angry, and suffer his people to be afflicted, yet he will not utterly neglect, and forsake them. *For the Lord will not cast off his people, neither will he forsake his inheritance.* Vers. 14. Of which the 1. Confirmation is from Gods faithfulness and equity.

5. A day of judgement, and execution of justice, shall come, *when judgement shall return unto righteousness.* When the Church is in affliction, these two seem to be seperated and divorced, but they shall meet again, and kiss each other. The justice of God which seems to be only potential and habitual, and, as it were, asleep, while his chosen do suffer, and wicked men oppress them, shall then be apparent, and actual; so that the justice of God in the defence and deliverance of his Church, and the judgement of God in the condemnation of the wicked, shall be conspicuous. Vers. 15.
2. In which the just shall so fully acquiesce, *that all those who are upright in heart, shall follow it.* Applaud, acknowledge it.

A second confirmation of the comfort he gave to the Church in affliction, is fetch't from his own experience, from the 16. to the 20. *verse.* 2. Confirm'd by his own example.

Object. Yea, but this time of judgement may be long, in the mean while, 'tis necessary to have some helper and help against the persecutions and injuries of cruel men. *Who will arise for me, and labour to protect me in so great a concourse of devils, or mischievous men? who will stand up for me, and defend me against the workers of iniquity?* *Object.* Vers. 16.

Resp. Even he that then stood up for me. No man, but God alone, he did it, *and unless the Lord had been my help, my soul had almost dwelt in silence.* I had been *inter silentes*, laid in the grave among the dead, saith *David*, *vers.* 17. *Resp.* Vers. 17.

2. *If I said*, and complain'd to him, that I was in any danger, *My foot slips*, I was tempted, and ready to fall, *Thy mercy, O Lord, held me up*, in mercy he lent me his hand, and sustained me. Vers. 18.

Verſ. 19.

3. *In the multitude of the thoughts within me, thy comforts delight my ſoul.*

1. *The thoughts within me*, were ſorrows of heart, and many they were, occaſioned from within, from without, *a multitude of them*: and yet I did not only patiently undergo them, but found comfort in them..

2. *Thy comforts delight my ſoul*, as were the troubles in the fleſh, ſo were comforts in my ſoul, which did mitigate the ſorrow of my heart, which did ariſe from that which grieved the outward man; ſo that the ſad thoughts of my heart were turned into matter of joy, 2 *Cor.* 7. 4. *I am fill'd with comfort, I am exceeding joyful in all our tribulation.*

The *prolepſis.*

Can then the ſorrowful thoughts of the heart? can tribulations and afflictions delight any ſoul? Yes, they may the ſoul of a pious and righteous man, while he conſiders, That

Apodoſis, ſhewing the true uſe and end of afflictions.

1. Either by them he is purged from the impurity of ſin, that cleaves ſo cloſe to him.
2. Or that he is by them proved and tryed by God, whether he will cleave faſt to him.
3. Or that God doth this to make him conformable in his ſufferings, to his head Chriſt Jeſus.
4. Or that, his reward in heaven for his patience, ſhall be the greater. *For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. In the multitude of the greateſt ſorrows, theſe are Gods comforts, and they may delight a ſoul.

3. Confirm'd from the nature of God, that will revenge injuſtice.

3. His third Reaſon to comfort the Church in affliction, is drawn from the Nature of God, to whom all iniquity, eſpecially committed by thoſe in the ſeats of juſtice, is hateful, of which becauſe thoſe, who are in high places are moſt guilty, for they moſt oppreſs his people, therefore he will be ſure to take the ſevereſt revenge on them. And with this alſo he comforts the people of God under the Croſs.

Verſ. 20. Eſpecially in Magiſtrates: who hope to bear it out, 1. By their Throne. 2. By wicked Laws.

1. *Shall the Throne of iniquity have fellowſhip with thee?* Thou art a juſt God, and wilt thou have any thing to do, any ſociety with thoſe that ſit upon Thrones, and Seats of juſtice, and execute injuſtice? which they hope to bear out by their power.

2. *Which frame miſchief by a Law? i. e.* Frame wicked Laws, or under the colour of Law and Juſtice, oppreſs the innocent? *Summum jus, ſumma injuria*, and injuries may and are too often done *ex pravâ interpretatione legis.* With thoſe who do injuſtice by the ſword of juſtice, God will have no fellowſhip.

Verſ. 21. 3. By their Council.

3. And yet there is a third pretence of wicked men to colour their proceedings againſt innocent men. The firſt was their *Throne.* 2. The ſecond was the *Law.* And the third is their *Council*, and conſultations in them. Theſe they call to that end. *Coeunt turmatim. Faghedu, Congregabuntur, Convenient.* They meet by Troops as Thieves, they Aſſemble, they Convene in *Synods*, *they gather themſelves together*, and that to a moſt wicked end.

1. *Againſt the ſoul of the Righteous.* ενεδρευσαι. *Septuag.* To hunt.
2. *To Condemne the Innocent Blood.* Their Laws are *Draco's* Laws.

From whom God will defend his people. Verſ. 22.

Now what ſhall the poor Innocent do in ſuch a caſe? How ſhall he be comforted? Help he muſt expect none from man, from man it cannot come, it muſt come from Heaven, and therefore let him ſay with *David*, Let my enemies rage as they liſt, and exerciſe all cruelties toward me, under a pretence of zeal, piety, and legal juſtice.

1. *But*

1. *But the Lord is my defence*, that their treachery and plots ſhall not hurt me.
2. *My God is the Rock of my refuge*, on whom my hope ſhall ſafely relie.
3. I am fully aſſured, for I have his Word and his promiſe engaged for it.
   1. *That he ſhall bring upon them their own iniquity*; that is, that the iniquity of the wicked man, ſhall return upon his own head; *As thy Sword hath made women childleſs, ſo ſhall thy mother be childleſs among women*, ſaith *Samuel* to *Agag*, 1 Sam. 15. 33. Judges 1. 7. — Verſ. 23. And puniſh them for their injuſtice.
   2. *And ſhall cut them off in their own wickedneſs, in malitia eorum*: not ſo much for their ſin, as the malice of it.
   3. Which, for aſſurance of it, he repeats, and explains who it is that ſhall do it. *Yea, the Lord our God ſhall cut them off; the Lord*, whoſe providence they derided, *our God, the God of* Jacob, whom they contemned, *verſ.* 7.

The Prayer collected out of the ninty fourth *Pſalm*.

O Omnipotent Lord God, ſtrange and wonderful is the inſolence of wicked men, for they do not only ſlay the widow and ſtranger, and murder the fatherleſs, but they are come to that height of pride and madneſs, that they break in pieces thy people, and afflict thine heritage; yea, they ſet their mouths againſt heaven, and blaſpheme thee to thy face, boldly and preſumptuouſly they ſay, The Lord ſhall not ſee, neither ſhall the God of Jacob regard it. — Verſ. 6. Verſ. 5. Verſ. 7.

O Lord, how long ſhall the wicked, how long ſhall the wicked thus triumph? How long ſhall they utter and ſpeak hard things? How long ſhall all the workers of iniquity, boaſt themſelves of their power, their ſtrength, their armies, their ſucceſs, their wiſdom? To thee, O Lord God, vengeance belongs, to thee vengeance belongs, evidently and apparently ſhew thy juſtice. Lift up thy ſelf, aſcend into thy Throne and Tribunal, O thou Judge of the whole earth, and reward the proud after their deſerving. — Verſ. 3. 4. Verſ. 1. Verſ. 2.

Man, I ſee, being advanced to honour, hath no underſtanding, and without thy Spirit of wiſdom, is to be compared to the beaſts that periſh; for is it elſe poſſible, that a creature endued with reaſon, ſhould become ſo brutiſh, as to imagine that he that planted the ear, and gave him power to hear, ſhould not hear: Or ſo fooliſh, as to think, that he who framed that admirable Organ of the eye, and placed in it the viſive faculty, ſhould not ſee himſelf? be deaf, and not liſten to what is proudly ſpoke againſt him? and blind, and not regard what is maliciouſly done againſt his people? Is it conceivable, that any man ſhould be ſo fooliſh and ſtupid, as to ſuppoſe, that he, who hath fallen in fury upon many Nations for their ſins, ſhall not correct him for his tranſgreſſions? that he, who hath taught man knowledge, and ſhewed him by his own conſcience, what is good and evil, and by it reproving him when he does amiſs, and by it taking revenge on him? is it poſſible, I ſay, that he ſhould not know, and revenge it? Yet to this Blaſphemy and Atheiſm ſome have arrived. — Verſ. 8. 9. 10.

O Lord, never let any of thine fall into this brutiſhneſs, far remove from them this folly, make them wiſe to know, that thy ear of jealouſie hears all things, and that thy eyes run through the world, and tryes the children of men, that thou art preſent in all our wayes, ſeeſt our actions, heareſt our words, nay, ſearcheſt into the ſecrets of our hearts, and the depth of our counſels, and that it is but in vain to offend thee, and think to be hid, to attempt — 11.

tempt to break in pieces thy heritage, and murder the innocent, and think to eſcape. The Lord knows the thoughts of man, that they are vanity.

Verſ. 20. Thou, Lord, at this time haſt ſhewed thy people heavy things, thou haſt given us a Cup of deadly wine to drink. The enemies of thy Truth have ſet themſelves down in the Throne of iniquity, they have framed 21. miſchief by a Law, they have gathered themſelves together, met in Aſſemblies and Synods againſt the ſoul of the Righteous, and have condemned the Innocent blood. 26. Who ſhall now riſe up for us againſt the evil doers? Or who dare ſtand up for us againſt theſe workers of iniquity? 18. At this their proſperity our feet had well nigh ſlipt, at this their oppreſſion the treadings of 19. many were well nigh gone. Nothing can ſupport us but thy mercy, make us truſt to it; nothing can comfort us in our ſorrows, but thy promiſes; In the multitude of the thoughts that we have in our hearts, ſend down thy comforts, that may delight our ſouls.

20. Make us know, that thou wilt have no fellowſhip, ſociety, or commerce 12. with the Throne of iniquity, that thou art not in the midſt of their Aſſemblies and Councils to bleſs them, nor doeſt approve their miſchief framed by a Law. Teach us out of thy Law, that the afflictions of the godly are Verſ. 14. from thee our Father, and a ſeal of our adoption, and therefore, Bleſſed Verſ. 13. is the man whom thou chaſteneſt, and inſtructeſt with this Rod. Out of thy Law we learn, That God will not caſt off his people, nor forſake his inheritance, O let this quiet our hearts, and ſet them at reſt in theſe dayes of adverſity.

Verſ. 15. Taught we are again out of thy Law, That judgement ſhall return unto righteouſneſs, that thy judgements, which now ſeem to ſleep, will at laſt awake, Verſ. 13. and in juſtice overtake the murderers of thy people, aſſured we are, that the pit ſhall be digged up for the ungodly; Verſ. 15. till that be done, let us wait with patience, and with an upright and ſincere heart acquieſce in thy promiſes, and follow the wayes of thy juſtice, approving thy wiſdom, knowing the time thou chooſeſt is beſt for us.

Verſ. 17. 22. In the mean time be thou our help, our defence, our rock, or refuge; our help, when theſe wolves are ready to devoure us; our defence, when they ſtrike at us; our rock, when they come as the waves of the Sea about us; and our City of refuge, when they purſue us. But as for them, the time is beſt known to thee, and we ſubmit to it, and when that time is come, bring upon them their own iniquity, cut them off in their own Verſ. 23. malicious wickedneſs; yea, cut them off, O Lord our God, to thee be praiſe, glory, and honour, now and ever.

PSAL. XCV. *A* Pſalm *to be ſung at all times, in all places, by all men.* Bellar. Ὠδὴ ἐγκωμιαστική.

FOR it contains an invitation to praiſe God with internal and external worſhip; and therefore is fitly choſen by the Church to be ſung in the beginning of our Liturgy, to excite all men preſent to *ſerve God in fear, and rejoice with reverence.*

Two

Two parts of this *Pſalm.*
1. An Exhortation to praiſe God, to adore, worſhip, kneel, *ver.* 1, 2, 6.
2. Reaſons to perſwade to it.
1. Gods mercies, *ver.* 3, 4, 5, 7.
2. His judgments in puniſhing his own people *Iſrael* for their neglect of this duty, from *ver.* 8. to 11.

1. *David* begins this *Pſalm* with an earneſt invitation, including himſelf, crying:
1. *O come, let us*; come along with me, though a King, he thought not himſelf exempted.
2. And the Aſſembly being come together, he acquaints them what they came for.
1. *To ſing to the Lord*, heartily, merrily, *joyfully*; *Exultemus.*
1. *Let us make a joyful noiſe*; make a *Jubile* of it, *Jubilemus.*
2. Openly, and with a loud voyce; *Let us make a joyful noiſe with Pſalms.*
3. Reverently, as being in his eye, his preſence.
4. Gratefully; *Let us come before his preſence with thankſgiving.*
2. *To worſhip, to bow down, to kneel*, ver. 6. Adoration, humble Adoration, outward worſhip, that of the body, as well as inward, that of the ſoul is his due; and that for theſe reaſons.

The first part. *David* calls an Aſſembly.
Ver. 1.
1. To ſing to God.
2.
2. To adore and worſhip, outwardly, inwardly.
Ver. 6.

2. For God calls for nothing from us, which there is not great reaſon, but that we yield him; ſerve him then we ought with heart and body, out of many reſpects.
1. *Becauſe he is the Rock of our ſalvation*, whether temporal or ſpiritual, ſo long as we rely on him as a Rock, ſafe we are from the tyranny of men, from the wrath of God, from the power of the Divel, death, hell.
2. *Becauſe he is a great God, and a great King, above all gods. Jehovah*, a God whoſe Name is, *I am*, an incommunicable name to any other; for his Eſſence is from himſelf, and immutable, all other derivative and mutable; and the great *Jehovah*, great in Power, Majeſty, Glory, and greater than all other Nuncupative gods, Idols, Kings, for he is above them all, *above all gods.*
3. The whole orb of the earth is under his power and dominion; *In his hands are the deep places of the earth, the ſtrength of the hills is his alſo.* The globe of the earth in all its extenſions is ſubject to him.
4. And no marvail, for he is the Creator of both, which is another Argument: *The Sea is his, and he made it, and his hands formed the dry land.*
5. He is *our Maker*, the Creator and Lord of man alſo.
6. *Our Lord God* in particular; for he hath called us to be his inheritance: *For we are the people of his paſture, and the ſheep of his hand.*

The first part. The second part. His Reaſons to perſwade it.
Ver. 1.
1. Becauſe our Rock.
Ver. 3.
2. A great God and King.
Ver. 4.
3. Under his Dominion the whole World,
4. The Creator.
Ver. 5.
Ver. 6.
5. Our Maker.
6. Our Lord God.

Now all theſe laid together, and well weighed, being wonderful expreſſions of his mercy and loving-kindneſs, are of ſtrength enough to perſwade us heartily, reverently, openly to ſing to, and praiſe him, to adore, bow down, and kneel before him.

2. In which if we obſtinately and ſtubbornly fail, we have a fair warning given us what is like to follow, by the example of the *Iſraelites*, purpoſed here by the *Prophet*, That if mercy will not win upon us, then judgment may: *Lege Hiſtoriam, ne fiat Hiſtoria*, Numb. 14. Exod. 17. The ſum is this:
1. God gave them a day, and he gives it you, 'tis the *hodie* of your life.

2. In which duty if we fail, he propoſeth what is to be expected by the example of the *Iſraelites.*

2. In

2. In this day he ſpeaks, he utters his voyce; outwardly he ſpeaks by his Word, inwardly by his Spirit.
3. This you are bound to hear, to obey it.
4. And 'tis your own fault if you hear it not, for you may hear it if you will, to that purpoſe he hath given you a day: *To day if you will hear his voyce.*
5. Say you hear it not, the cauſe is, the hardneſs of your hearts, and take heed of it; *Harden not your hearts.*

7. To whom God gave a day.

8. But they hardned their hearts.

9. And tempted God.

For then it will be with you, as it was with the *Iſraelites.*

1. *As in the day of temptation in the Wilderneſs*, at *Meribah* and *Maſſah.*
2. *When your Fathers, the Iſraelites, that then lived, tempted me, and proved me.* They asked whether God was among them or no? They queſtioned my power, whether I was able to give them bread, and water, and fleſh?
3. And they found that I was able to do it, *They ſaw my works*; for I brought them water out of the Rock, and gave them bread from Heaven, and fleſh alſo.

But theſe were not the ſole tentations and provocations I found from them, their ſtubbornneſs was of a long continuance, and often repeated, for it laſted forty years, ſo long as they were journying through the Wilderneſs: *Forty years long was I grieved with this Generation*, which very much aggravates their rebellion; and this drew God to paſs this Cenſure and Verdict upon them.

10. Therefore God cenſured them for a ſtubborn people.

1. His Cenſure was, that they were an obſtinate, ſtubborn and perverſe people; *A people that did alwayes erre in their hearts*, that were lead with their own deſires, and run a head their own way, which cauſed them to erre; the way of God they would not go in, they knew it not; that is, they approved, they liked it not,; they thought themſelves wiſer than God, and knew better how to make proviſion for themſelves, than God could; *They have not known my wayes.*

11. 2. And ſwore they ſhould not enter into his reſt.

2. His Verdict upon them; *Unto whom I ſware in my wrath, that they ſhall not enter into my reſt*; i.e. literally into the land of *Canaan* that I promiſed them; the Oath is extant, *Exod.* 14. *As I live, ſaith the Lord, your carcaſſes ſhall fall in the Wilderneſs*; and in the Wilderneſs they did fall, every one, except *Caleb* and *Joſhua*; a fearful example againſt ſtubbornneſs and diſobedience, and to that end produced and amplified by the *Prophet*; and the *Apoſtle*, Hebr. 4. by it warns the *Hebrews*, that they be not incredulous, hard-hearted, obſtinate, leſt a worſe thing happen to them, leſt they be excluded the reſt of the celeſtial *Canaan*, of which the earthly was but a Type.

A Meditation collected out of the ninety fifth *Pſalm.*

MAſter, O Lord, are the wayes by which thou worke ſt upon the weak and untoward nature of man to win him to his duty, Thou remembreſt him of thy loving-kindneſs, Thou ſetteſt before his eyes fearful examples of thy juſtice, executed even upon a people, whom thou madeſt choice of before all the Nations of the earth, that he ſhould be dutiful, and not dare to be obſtinate and harden his heart at thy voyce; 'tis thy deſire that his ſervice unto thee be a reaſonable ſervice, and powerful are the reaſons uſed here by the Prophet to perſwade unto it.

Ver. 1. **Bound we are** to ſing unto the Lord, to give thanks in his preſence, **and ſhall we not do it? Bound we are** to adore, worſhip, bow down and kneel, **and dare we plead, as ſome do, againſt it? Tell me, what it is that can move thee? will power? He is the Lord. Will Majeſty and Excellency? He is the great Je-**

2.

6.

Ver. 3.

hovah

hovah. Will Soveraignty? He is above all Princes of the Aire, and Princes of the Earth: Will Dominion; the whole terreſtial Globe is ſubject to him, the deep places of the earth, and the ſtrength of the hills are in his hands: He made the Sea, and 'tis his; He formed the dry land, and both are in his hands: Nay, his hand went upon thee, O man, he ſtamped upon thee his own image, and was thy Maker and Creator. Ver. 4. Ver. 5. Ver. 6.

O my ſoul, why then art thou ſo dull, ſo heavy, ſo ſlack, ſo negligent in the performance of this Duty? ſuffer not thy brutiſh fleſh hereafter to overrule and deprave the Spirit, come willingly, and proſtrate thy ſelf humbly, and adore reverently; ſing chearfully, and give thanks heartily in the preſence of thy God. He is the Lord that made the whole World, he is the Lord that rules the whole World; the ſtrength of Mountains, the depths of the Earth and Sea, the height of Princes are as the duſt of the balance in compariſon of his Power and Majeſty, fall then low before his foot-ſtool, confeſs thy weakneſs and meanneſs, and kneel before the Lord thy Maker.

I ſaid too little, for this is a general mercy, and common to all creatures, for not the leaſt and vileſt of theſe, but is the work of his hands, and over theſe thou haſt ſet man to be a Lord, in which Dominion a Heathen partakes with a Chriſtian, becauſe he partakes of the name of man, and hath thy image of reaſon, underſtanding, will, memory, ſtamped upon his ſoul; bound then upon theſe Arguments he is, to bow and kneel as well as I, and obliged to worſhip and adore as much as any Chriſtian.

But thou haſt tyed us unto thee in a ſtronger Bond, and obliged us to theſe duties by a nearer and more precious favour, when we were ſtragling in the Wilderneſs thou wenteſt after us, and brought'ſt us home to thy Fold, and haſt made us the ſheep of thy paſture, when we were not a people; Thou haſt laid thy hand upon us, and ſeized us for thy own people, and ever ſince became unto us a Rock of ſalvation, ſaved us from the fury and rage of Tyrants, ſaved us from our ſins, ſaved us from thy wrath, ſaved us from the wrath to come: O come then, let us worſhip and bow down, and kneel before the Lord our Savi our and Redeemer. Ver. 7.

And now, O my ſoul, conſider what it is that thy Maker and Redeemer requires of thee, even that thou hear his voyce, and obey his commands; he hath given thee a day, and but a day to do it: Behold, now is the day of ſalvation, put it not then off, let it not ſlip from thee, and harden not thy heart againſt his mercy, take heed that there be not in thee an evil heart of unbelief in departing from the living God, and thou be hardned by the deceitfulneſs of ſin. Ver. 7. Ver. 8.

Ever have in memory the Iſraelites and their obſtinacy, their ſin, and what befell them. They were a ſtubborn Generation that ſet not their heart aright, they provoked the moſt High, they tempted the Holy One of Iſrael; forty years long was he grieved with that untoward people, they erred in their hearts, and would not ſubmit to his Laws and wayes: But they eſcaped not unpuniſhed, vengeance, as God had ſworn, overtook them, and their carcaſſes fell in the Wilderneſs, nor above two of ſix hundred thouſand ſouls entred into that reſt promiſed them, the land of Canaan. Ver. 9. Ver. 10. 11.

I read and tremble, I tremble and pray; Lord keep me from this diſobedience, this obſtinacy, this hardneſs of heart, melt my ſoul with the fire of thy Spirit, and ſoften it with the oyle of thy grace, that when thou ſpeakeſt, I may anſwer, and at the ſound of thy voyce I may be obedient; ſo that ſhewing not the leaſt reluctation to thy commands, and never murmuring at thy doings, I may obtain by thy infinite goodneſs, after the manifold errors and furious ſtorms of this life, that ſecure Port of Heaven, where there remains a perpetual reſt to the people of God through Jeſus Chriſt our Lord. Amen.

PSAL.

PSAL. XCVI. Ὠδὴ εὐαγγελικὴ καὶ προφητική.

1 Chr. 16. 23. ALthough this *Pſalme* was compoſed by *David* at the bringing back of the Ark, yet with one voyce all Chriſtian Expoſitors acknowledge it a Propheſie of Chriſts Kingdom and Church to be enlarged by the acceſs of all Nations, and of his coming to judgment.

Two parts of the *Pſalm.*
1. A general Exhortation both to *Jewes* and *Gentiles* to praiſe God.
2. A Propheſie of Chriſts Kingdom, deſcribed by the Greatneſs, *ver.* 4, 5. the Honour and Majeſty, *verſe* 6. of the Majeſty of the King, *verſe* 6, 7, 8.
2. The amplitude of it, *ver.* 10.
3. His judicature in it, from *ver.* 10. to the end.

The firſt part. An invitation to praiſe God.

1. The firſt three *verſes* contain a general Exhortation to ſet forth Gods praiſes for the benefits exhibited to the whole earth by Chriſt.

Ver. 1.
1. Firſt, That the praiſe be full, he thrice repeats, *Cantate*; *O ſing, ſing, ſing to the honour of the Trinity*, ſaith *Bellarmine*, obſcurely inſinuated in the Old, but plainly to be preached in the New Teſtament.

Ver. 2.
2. *Shew forth, Benedicite*, i. e. *Cantando laudate*, or *gratias agite.*

Ver. 3.
3. *Declare, Haſhem.* Εὐαγγελίζεσθε, carry good news, a fit word for the Goſpel, which is *Evangelium*, glad-tydings.

Ver. 1.
2. The Song that was to be ſung, was to be a new Song; *Sing unto the Lord a new Song*; New, for a new benefit; New, to be ſung by a new people.

3. It was to be *ſung by the whole Earth*; by new men, and all men, all the World over; for God was not now to be known in *Judea* only, but to all Nations.

Ver. 2.
4. It muſt be continually ſung, from day to day, without ceſſation, or intermiſſion; for as one day ſucceeds another, ſo ſhould there be a continual ſucceſſion in this praiſe.

For the redemption of the World by his Son.
After he expreſſeth the benefit or matter that all the earth is to praiſe him for, which in one word, is the Redemption of the World by his Son.

Ver. 2.
1. *Shew forth his ſalvation*, which he hath conferred on Mankind by Chriſt.

Ver. 3.
2. *Declare his glory among the Heathen, his wonders among all people*: His glory and wonders, which is the ſelf-ſame with ſalvation, which was a glorious work, and full of wonders; and this now was to be Evangelized, as before to the *Jewes* by the *Prophets*, ſo now to all people by the *Apoſtles.*

The ſecond part. To this end he preſents God as a great King.
2. And that his Exhortation might ſeem more reaſonable, he preſents God as a King, and ſets down the Greatneſs, the Amplitude, and Equity of his Kingdom.

4.
1. *Sing to the Lord all the Earth, for he is Lord of the whole Earth.*

2. Worthy of all praiſe.
1. *The Lord is great*; great in power, great in wiſdom, great in goodneſs, great in mercy, great in dominion and riches, great every way, that any thing can be great.

2. *He is greatly to be praiſed*, or *worthy of all praiſe, for his innumerable benefits* he beſtows, ſpiritual, temporal, his Creation, Redemption, Preſervation

Preſervation of the world. What can be found praiſe-worthy in any King, may be found ſuperlatively in him.

3. *He is to be feared above all gods. For he can caſt body and ſoul into hell.* They, though call'd gods, can do nor good, nor hurt. *The devils* that ſet them up, *do believe him to be above them, and tremble*, Jam. 2. Sing to him then, and not to them, for the Supremacy is his. He is *Super omnes Deos*. Gods did I call them, alas, they are nothing leſs, they are all of them *Elilim*. *Diculi, petite* gods, or *Deaſtri*, ridiculous gods: or *Elilim*, Vanities, Idols, no gods. If they be Gods, ſhew their works, produce the heavens they made, or the earth they framed, whereas, *our God made the heavens, and all things that are in it, and under it*; He then to be feared, and not they.

3. To be feared above all gods. Moller. *Quaſi* אלהים *Non dii. Bellarm. Muſcul.* Supreme, not to any of thoſe gods. They *Deaſtri*. Verſ. 5.

In which αἰτιολογία, the Prophet doth elegantly deride the heatheniſh gods, and the heathen for fearing ſuch gods. 1. For the multitude of them. For they were many: which is contrary to the nature of God, who muſt be but one, in reaſon there can be but one Supreme. 2. For their diviſion, one of the *Ammonites*, another of the *Moabites*, one of the *Philiſtines*, many of the *Aſſyrians*, *Egyptians*, *Greeks*, *Romanes*, according to the number of the Cities, were there gods, three hundred *Jupiters*, thirty thouſand of theſe Deities. 3. They were *Elilim*, petite gods, *Moloch* had the rule of the Sun, *Aſtarte* of the Moon, *Ceres* over Corn, *Pluto* his dominion in heaven, *Neptune* in the Sea, *&c.* Their power was not univerſal, as the power of God ought to be. 4. For their Vanity, they could not help. *If* Baal *be a god, let him plead for himſelf*, Judg. 6. Bell *boweth down*, Nebo *ſtoops*, &c. *they could not deliver the burden, they themſelves are gone into captivity*, Iſa. 46. 1, 2. *For an Idol is nothing in nothing in the world*, 1 Cor. 8.

Eſpecially the gods of the heathen.

4. Laſtly, in the oppoſition, which lively ſhews the difference betwixt God and Idols. It was man that firſt made them gods, and made Idols for them. They then are at beſt but works of mens hands. But our God is Factor, a Maker, a Creator. He made the Heavens, thoſe great and beautiful bodies, and all that is contain'd in and under thoſe Orbs. He then is terrible, he to be feared, and not thoſe diminutive, thoſe vain, thoſe unprofitable gods of the Nations, and their Idols.

They *Dii factii*; he Factor.

2. And ſo having removed out of his way all the gods of the Nations, he returns to the deſcription of our God and King. He ſaid *he was great; greatly to be praiſed, to be feared above all gods*; and now he adds that which makes farther for his honour. For he preſents God under the perſon of a mighty King, in whoſe Palace, all things, that may ſet forth his Majeſty, are preſented to the eye of the Subject and Strangers. *Honour, Majeſty, Strength, Beauty*. So ſaith our Prophet.

Honour and Majeſty are before him, Strength and Beauty are in his Sanctuary.

To be praiſed alſo for his Honour, Majeſty, &c. Verſ. 6.

God is indeed inviſible, but his Honour and Majeſty, his Strength and Beauty may eaſily be ſeen in his ordering, governing, and preſerving the whole world, and his Church, both which may not be unfitly call'd *His Sanctuary*, and the laſt *His Holy Palace*.

3. God he hath proved to be an univerſal King, and now he perſwades all his Subjects, that is, all kindreds of the people, or the Families of the Nations to return unto their King his tribute, his due, their debt, to wit, his due honour and worſhip, which he comprehends in theſe words, *Give, bring an offering, worſhip, fear, proclaim him to be King*.

Which he moves all Subjects to give their King. Verſ. 7.

1. *Give unto the Lord*, and again, *Give unto the Lord Glory and Strength*. Give freely to him, and ſolely attribute to him the glory of your being and well-being, that he made and redeem'd you, and that by the ſtrength of his right-hand, ἐρρύσατο, he hath pluck'd you out of the hands of your enemies; This was the glorious Work of

1. To give him freely Glory and Strength.

of Mercy and Power. Sing for this with the Angels, *Glory be to God on high.*

Verſ. 8. 2. The Honour due to his Name.

2. *Give unto the Lord the honour due to his Name.* Remember 'tis a debt, and a debt in equity muſt be paid. And the honour due to his Name, is, To acknowledge him to be Holy, True, Juſt, Powerful, *The Lord, the faithful God, good, merciful, long-ſuffering*, &c. all that was proclaim'd before him, *Exod.* 34.5,6,7. Defraud not his Name of the leaſt Honour.

3. To bring him Offerings.

3. *Bring an offering, and come into his Courts. Appear not before the Lord empty*, as the *Jews* were commanded, to which our Prophet alludes: *They had their Sacrifices, and we alſo have our ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt, to bring*, 1 Pet. 2.5. And theſe are the Sacrifices of a contrite heart, Confeſſion of ſin, Mortification, Prayer, Faſting, Alms. Bring theſe when ye come into his Courts, into his preſence, and into his Houſe of Prayer.

Verſ. 9. 4. To Adore him.

4. *O worſhip the Lord in the Beauty of Holineſs.* They that come into the preſence of a King, preſently fall on their knees, in token of their ſubmiſſion and homage, when you come into the preſence of your King, do the like: *Adore.* 2. And remember *to do it in the Beauty of Holineſs*, which if referr'd to the material Temple, conſider that it is by relation *a Holy place*, and ſhould not then be profaned; *a Beautiful place*, and ſhould not then be defaced, but kept beautiful. But if to be referr'd to the Spiritual Temple, the Temple of the Holy Ghoſt, that alſo is to be beautified with Holineſs. A holy life, holy vertues.

5. In the Beauty of Holineſs.

6. And to do it in fear and reverence.

5. *Fear before him all the earth.* Join fear to your Worſhip, for a man may be too bold and ſaucy in the preſence of this King. *Serve the Lord in fear, and rejoice with reverence.* There is a fear that ariſeth out of the apprehenſion of greatneſs and excellency in the perſon, together with our dependance on, and our ſubjection to him, which both in body and mind makes us ſtep back, and keep a diſtance: And this kind of fear cauſeth and produceth all Acts of Reverence and Adoration; and this is it which the Prophet here calls for.

Verſ. 10. 7. Proclaim him to be King.

6. *Say among the Heathen, The Lord reigns.* Or as ſome point it, *Say, The Lord reigns among the Heathen.* Be, as it were, Heraulds, and proclaim as with ſound of Trumpet, *God is King. Chriſtus Regnat. Vive le Roy. Hoſannah.*

The Amplitude of Chriſts Kingdom.

Now here the Prophet begins to ſet forth the Amplitude of Chriſts Kingdom.

1. Before it was confin'd to *Judea*, but now it is enlarg'd. *All Nations are become his Subjects, he reigns among the Heathen.*

The Stability of it.

2. The ſtability of it. *The world ſhall be eſtabliſhed, that it ſhall not be moved*, the Laws of this Kingdom not to be alter'd, as were thoſe given to and by *Moſes*, but fix'd, and to laſt for ever. The Goſpel is to be an eternal Goſpel, a ſtanding Law.

The Equity in it.

3. The equity to be obſerv'd in it. *He ſhall judge the people righteouſly*, for he ſhall give to thoſe who obſerve his Laws, great rewards, but to ſuch as contemn them, break them, and ſay, *Nolumus hunc regnare*, a condign puniſhment.

Verſ. 11, 12. And he calls all Creatures to rejoice at it.

4. The Prophet having deſcribed the King, and the ſtate of his Kingdom, exulting in ſpirit at it, as if he had ſeen him coming to ſit upon the Throne, he calls, not the *Gentiles* only, whom it did very nearly concern, but all creatures to rejoice with him; heaven, earth, the Sea, the fields, the trees, the woods. Although there be that by heaven underſtand the Angels, by the earth, men, by the Sea, troubleſome and reſtleſs ſpirits, by the trees, fields, and woods, the *Gentiles* who were to believe. But this needs not, becauſe ſuch

Proſope-

Proſopopeia's are frequent in Scripture. The meaning is, that as the Salvation was Univerſal, ſo he would have the joy for it to be Univerſal; To the words then,

Let the heavens rejoice, and let the earth be glad, let the Sea roare, and the fulneſs thereof. Verſ. 11.

Let the field be joyful, and all that is therein, then ſhall the trees of the wood rejoice before the Lord. Verſ. 12.

He incites all Creatures to rejoice for Chriſts coming, both for the firſt, and the ſecond; for the firſt, in which he conſecrated all things; for the ſecond, at which he will free all things from corruption, *Rom.* 8. from *verſ.* 19. to 22. And for his coming

1. *For he cometh, for he cometh to judge the earth.* Which firſt part of the *verſe*, the Fathers refer to his firſt coming, when he was incarnate, and came to Redeem the world by his Death: And was to the end to judge; that is, to Rule and Govern the world by his Word, Ordinances, and Spirit. To judge the earth Verſ. 13.

2. And again, *He ſhall come to judge the world with righteouſneſs, and the people with his Truth:* Which coming, though terrible to the wicked, yet will be joyful and comfortable to the righteous. For ſaith our Saviour, *Lift up your heads, for your Redemption draws near.* And to comfort them, and terrifie the wicked: He tells them, With Equity and Truth.

That he will judge in equity, that is, *juſtice, and in Truth*, according to his Word and Promiſe.

He will accept no mans perſon, but render to every man according to his works.

The Prayer collected out of the ninty ſixth *Pſalm.*

O merciful Lord, ſo deep is the Sea of thy mercies which hath from everlaſting flow'd over unto us, and thy dayly favours, that thou doeſt confer upon us, that, except we will be ungrateful, we muſt ſing unto thee a new Song for new bleſſings, and bleſs thy name for freſh gifts and graces. Verſ. 1, 2.

What is man, that thou ſhouldſt be ſo mindful of him? or the ſon of man, that thou ſhouldſt regard him? Verſ. 5.

Thou who madeſt the heaven, createdſt him after thy own image, but he defaced it: Verſ. 4.

Thou who wert to be feared far above all gods, gaveſt him a command to worſhip and honour thee, but he made to himſelf other gods, which indeed were no gods, but petty and ridiculous Deities, and caſt by thee the great God of heaven and earth, a God greatly to be praiſed, a God to be feared above all gods, and worſhipped the inventions of his own brain, and the works of his own hands. Verſ. 5. Verſ. 4.

But all this did not coul thy love, nor retard thy mercy, even when all the kindreds of the Nations did ſerve other gods, thou ſenteſt them Redemption, thou ſenteſt thy Son to be a light to lighten the Gentiles, and to be the glory of thy people Iſrael. Great and marvellous are thy works, O Lord God Almighty, juſt and true are thy wayes, thou King of Saints, who ought not to fear thee, and glorifie thy Name? Warm therefore our cold hearts with thy love, that we may ſhew forth thy Salvation from day to day. Make our ſlow tongues eloquent and powerful, that we may publiſh this glad-tidings, and declare thy glory unto the heathen, and thy wonders to all people. Verſ. 2. Verſ. 3.

So reſplendent is thy Honour and Majeſty, ſo immenſe thy ſtrength, ſo illuſtrious thy beauty, that we, duſt and aſhes, tremble in our approaches to thee, and were it not for thoſe commands thou haſt laid upon, and invitations and encouragements thou haſt given to penitent and believing ſinners, we durſt not preſume to tender our ſelves and our homage before thee; But ſince thou haſt call'd for a gift from us, we do freely give unto thee glory and ſtrength: ſince thou doeſt expect, as a due debt, glory to thy name, we chearfully give Verſ. 6. Verſ. 7.

thée glory, and proclaim thy name to the whole world, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin.

Verſ. 8. Offerings we have none that are worthy of thée, yet ſuch as we have we bring, we offer unto thée the Sacrifice of a troubled and a contrite ſpirit, we tender unto thée our petitions and thanks upon the Altar of a mortified and broken heart, we confeſs our unworthineſs, and faſt and weep before thée, we come into thy Courts, and preſent what we are able, two poor mites, ſoul and body. Lord, accept of theſe our offerings for Jeſus Chriſts ſake.

9. Our deſire is to worſhip thee in the Beauty of Holineſs, to be holy as thou art holy, to be perfect as thou art perfect, but being conſcious to our ſelves of the impurity and imperfections of our own hearts, and ſenſible of thy excellencies, we ſtep back for very fear, and retire for ſhame. Bold and impudent we cannot be in thy preſence, but we worſhip thée with trembling ſpirits, and adore with reverence.

Verſ. 10. Yet thus much we are and may be bold to proclaim among the heathen, The Lord reigneth; Jehovah, who is our righteouſneſs; is our King; long let him reign, for ever let him live, Hoſannah to the ſon of David, and let

Verſ. 11. all things in heaven and earth ſay Amen to it. Let the Angels and Saints in Heaven rejoice at it, let all men on earth be glad of it, let the wick-

Verſ. 12. ed who are like the troubled Sea, will they nill they, roare it out, let the fulneſs thereof, the impious ſpirits that move them, bow at the Name of Jeſus. Yea, let the wildeſt tree in the field and wood, be brought at laſt to confeſs, that Jeſus is the Lord, to the glory of God the Father.

Verſ. 11. O thou great King of all the world, to whom all power is given in heaven and earth, rule thy people with thy Word and Spirit, and judge the adverſaries of thy worſhip, and enemies of thy Goſpel; bear rule and dominion among the heathen, that yet have not ſubmitted unto thee, let the whole world be eſtabliſhed by thy Goſpel, and thy Laws take place among them, and never be removed.

Lord, haſten thy Kingdom, and appear in thy glory. Even ſo come Lord

Verſ. 13. Jeſus, come quickly; Come to judge the earth, ſeat thy ſelf upon thy Throne, and call all the Nations of the world before thee, and make it known, that thou art not an accepter of any mans perſon, but that thou wilt judge the world with righteouſneſs, and the people with thy Truth, and that thoſe that have done ill, ſhall go into eternal puniſhment, but the righteous into life eternal.

Be thou my King, O ſweet Jeſus, inform me in thy Law, guide and rule me by thy Spirit, cauſe me ſo to worſhip and fear thee, to offer ſuch ſpiritual Sacrifices unto thee, to give what I owe, ſuch glory and honour to thy Name, that at thy coming I may be ſet on thy right-hand, and be one of that number to whom thou wilt ſay, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world. For thine is the Kingdom, the power and the glory, for ever and ever. Amen.

PSAL. CXVII. Ὠδὴ προφητική.

IN this *Pſalm David* ſets forth Gods power and glory, and being moved by the Spirit of Propheſie, foretels the downfall of Idolators, and the happy eſtate of thoſe who ſerve God with an honeſt heart.

Three

Three parts there are of this *Pſalm.*

1. A Prophetical deſcription of Chriſts power and glory, eſpecially at the day of judgement, from *verſ.* 1. to 7.
2. A manifeſt difference put betwixt Idolators, and the people of God. Confuſion he imprecates to the firſt, *verſ.* 7. And gives notice of the joy of the ſecond, with the reaſons, *verſ.* 8, 9.
3. He exhorts thoſe that love God, to a good life, encouraging them upon Gods favour, *verſ.* 10. And upon the joy that is like to follow it, *verſ.* 11. for which he ſtirs them up to rejoice, and to be thankful, *verſ.* 12.

The firſt part. God is the Supreme King. Verſ. 1. And he will uſe his Scepter now, and at the day of judgement.

He begins with a Solemn Acclamation, *The Lord reigneth:* being the ſelf-ſame that he commanded to be proclaimed in the former *Pſalm*, *verſ.* 10. As if he had ſaid, By the coming of Chriſt, the Empire of Death, the Power of the Devil, all Oracles are ſilenc'd, and all Idols deſtroy'd. *Jehovah* is become the Supreme King, and all other Kings and Powers, become his Vaſſals and Servants; A benefit ſo great, that he moves the world to be glad of it: *Let the earth rejoice, let the multitude of the Iſles*, that is, the inhabitants of both, *be glad thereof.* All men whereſoever, and whatſoever, for if they be oppreſſed by Tyrants, yet the Lord they ſerve is Mightier, the Kingdom is his, all Power in heaven and earth given into his hands, and he can repreſs and bring into order the proudeſt Tyrants. *He hath this name written on his thigh, King of Kings, and Lord of Lords*, Rev. 19. 16.

For the good

2. And 'tis moſt certain, that he will make uſe of his Scepter for the good of his Subjects, and for the confuſion and ruine of their and his enemies, which is often done in this life, but if deferr'd, for ſome reaſons beſt known unto him, yet it ſhall be certainly done at the laſt day, when his appearance will be very terrible, yet comfortable to His.

Verſ. 2. Of his Subjects.

For, 1. *Clouds and darkneſs ſhall be round about him*, as it was when he gave the Law in *Sinai*.

2. *Righteouſneſs and Judgement the habitation*, the *Baſis of his Throne.*
   1. *Righteouſneſs*, juſtly to paſs ſentence in the defence of his people. And ſo comfortable to them.
   2. *Judgement*, to be poured out upon his enemies. And ſo a terrible day to them.

Verſ. 3. 4. 5. For the confuſion of his enemies.

3. *A fire goeth before him, and burns up his enemies round about. His lightnings enlightned the world, the earth ſaw it, and trembled. The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.* In which three *verſes* are ſet down the terror of that day, as it is deſcribed, *Mat.* 24. 29, *&c.* 2 *Pet.* 2. 10, *&c. Pſal.* 18. 7, *&c.* Which fire yet ſhall not hurt the *godly*, it ſhall burn up only his enemies, as is here ſaid.

When his appearing ſhall be glorious.

4. And at this day, *the heavens declare his righteouſneſs, when the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Arch-angel, and the Trump of God*, 1 Theſſ. 4. 2. *And all people his glory*, appearing in the clouds of heaven, with all the Angels about him, *when every knee of things in heaven, and things on earth, and things under the earth, ſhall bow unto him*, Phil. 2.

The ſecond part. Upon which the Prophet, Verſ. 7. 1. Imprecates.

2. Upon the conſideration of Chriſts Soveraignty, and his glorious appearance at the laſt day, our Prophet imprecates, and exhorts.

1. He imprecates that confuſion and a curſe may fall upon all Idolators. *Confounded be all they that ſerve carved Images, and boaſt themſelves of Idols.* Which is indeed their ſhame.

2. He

2. Exhorts.

2. He exhorts. *Adore him all ye gods*; ye that excell in power on earth, ye Angels that excell in power in heaven, adore, worſhip, invocate, ſubmit to this King. For this was, and ought to be the practice of Gods people.

Verſ. 8. 3. And the people of God exult.

1. Sion *heard of it, heard that the Lord reigned, that he would come to judge the quick and dead, that Idolators ſhould be confounded, that Chriſt only was to be adored, and rejoiced at it*, and was very well pleaſed with the News, and deſired it ſhould be ſo.

Verſ. 9.

2. *The daughters of* Judah, that is, the people of God *rejoiced, becauſe of thy judgements, O Lord*; did exult, becauſe thou, O Lord, do'ſt judge all men with a juſt judgement.

3. But that which did moſt of all excite and heighten their joy, was, the exaltation of Chriſt to the Throne, that the Lord of Gods people, was now to be the Supreme Lord. Glad they were, becauſe, *Thou, O Lord, art high above all the earth*, high above all Kings, and earthly Monarchs, *that thou art exalted far above all gods, i.e.* far above all Angels, who are called gods by participation; and far above all Devils, who are worſhipped as gods by an error of judgement.

The third part. The Character by which Gods people may be known.

3. At the eighth *verſe* he made mention of the Church, and call'd them *Zion*, he ſpoke of the people of God under the name of *the daughters of* Judah, and he ſaith, *they did exult, and rejoice at it*. But that no man ſooth up himſelf with this Title, for there be many who lay claim to *Zion*, that belongs not to *Zion*, and ſeem to rejoice, that Chriſt is King, who wiſh in their hearts it were otherwiſe; The Prophet ſets down an infallible Character by which the Elect may be known, *viz. The Love of God*; and the infallible conſequent of it: *The Hatred of evil*; to which he exhorts, *Ye that love the Lord, hate evil.*

Verſ. 10.

1. They love God.

1. *O you that make God your choice, and Chriſt your King*, not feinedly, but truly; not with the lips alone, but with the heart; that fear and worſhip God, not according to the external work, but according to the Spirit of the Law:

2. They hate evil.

2. *See that ye hate evil*; 'tis not ſufficient to fly it, to decline from it, but you muſt deteſt and hate it, which without the work of the heart, will never be done. For the heart is the fountain of all actions, good or bad, from it before God they have their denomination and acceptance. As out of the heart proceeds the love of the chief good, ſo *out of the heart again proceed evil thoughts, murders, adulteries, &c.* Mat. 15.

The reward for this work.

And that we lend the eaſier ear to this counſel, the Prophet propoſeth two great rewards to thoſe *that love the Lord, and hate evil.*

1. Enemies they have in this life, that hate them, that ſeek to oppreſs them, againſt theſe God promiſeth protection, from theſe deliverance.

Verſ. 10. 1. Preſervation.

1. *He preſerveth the ſouls of his Saints*, often their lives, but alwayes their ſouls, which is a benefit beyond the other. *The Accuſer of the brethren ſhall not hurt them.*

2. *He delivereth them out of the hand of the wicked*, ſometime out of their hand, that they fall not into it, and ſometime out of their hand, when they are in it. *Ovis erepta lupo.* Now this is their firſt reward.

Verſ. 11. 2. In miſeries they ſhall find comfort. 1. Light, content.

2. A ſecond reward there is in the next *verſe*. That in their miſeries they ſhall be fill'd with content, and find comfort, when they little expected it: but then they muſt be righteous, and upright in heart.

1. *Light is ſown for the righteous*; or as the old Tranſlator reads out of the *Septuagint*. *Light is riſen up to the righteous.* The diverſity as *Moller* and *Bellarmine*, aroſe out of the nearneſs of the

the two *Hebrew* words, *Zarahh*, and *Zarach*; *Zarahh* ſignifying *Seminare*, and *Zarach*, *oriri*. By the firſt the Metaphor is more hard, by the ſecond the more eaſie and ſweet, but the ſence will be the ſame.

1. By light then here is underſtood Gods favour, the light of underſtanding, truth, goodneſs, with the effect of it, or that which ariſeth from it, comfort, content of ſoul, tranquility, peace of conſcience.
2. Now this is ſown, as ſeed, it often times lies hid under the clods, but at laſt it ſhews it ſelf. 2. Or as light is obſcured by ſome cloud, which at length breaks forth, or riſeth to ſome height, as the Sun in the morning. The ſence then is this. Such a time there is, when the juſt man may ſay, *Wiſd.* 5. 6. *The light of righteouſneſs hath not ſhined unto us, and the Sun of righteouſneſs roſe not upon us.* The favour of God hath ſeemed to us to be hid, and buried, as it were, in diſfavour. But this, ſaith our Prophet, ſhall not be alwayes, the favour of God is ſow'd, and it will ſpring up again; The light of comfort, of peace of conſcience, though it be clouded and darkned, yet it will break forth, and riſe again.

2. Again, *There ſhall be gladneſs for the upright in heart.* For uprightneſs doth direct, and eſtabliſh the heart, whence there ariſeth an ineffable joy in the conſcience, when a man is a Witneſs to himſelf, that his will is conformable to Gods Will, and all thoſe things, and only thoſe things pleaſe him, which pleaſe his God. Which is the ſecond reward or fruit that he reaps, who *loves God, and hates evil.* — 2. Gladneſs of heart.

3. And out of theſe premiſes the Prophet draws his inference and concluſion, which he forms into an advice. Since light and joy doth ariſe to thoſe who are upright in heart, and that joy is from God. Then — He concludes: Therefore Verſ. 12.

1. You that are juſt, rejoice not in the vanities of this world, as do the unjuſt, but *rejoice in the* Lord, who gives you this juſtice, and rewards it with this joy. — 1. Rejoice in the Lord.
2. Then again be thankful for it. *Give thanks at the remembrance of his holineſs.* It is his holineſs, his righteouſneſs, not your own that you carry in your hearts, and ſo often as this comes to your remembrance, bleſs and thank him for it. — 2. Be thankful.

The Prayer collected out of the ninty ſeventh *Pſalm.*

O Omnipotent Lord, I never think of that great day, when I muſt ſtand before thy Tribunal, and render an account of my words, thoughts, and actions, but my heart trembles for fear, and my knees are ready to ſmite one againſt another. Terrible thou wert upon Mount Sinai, when thou gaveſt, and terrible thou wilt be, when thou wilt exact an anſwer for the breach of thy Law. The clouds and thick darkneſs then round about thee, amaze my ſinful ſoul; the fire that ſhall go before thee, and burn up thine enemies round about thee, flaſheth in my eyes; the lightning darting out of the clouds, and the earth trembling under me, makes me tremble. Methinks I hear men call to the Mountains to cover them, and the Hills to hide them from the ſeverity of thy wrath, but theſe Rocks of Stone diſſolve and melt as Wax at thy preſence, at thy preſence, O Lord, at the preſence of thee, who art the Lord of the whole earth. — Verſ 2 Verſ. 3. 4. 5.

My heart, O Lord, is hard like one of thoſe Rocks, hardned it is by the deceitfulneſs of ſin, ſend down into it the fire of thy holy Spirit, that may diſ-

diſſolve and melt it as wax, and make it apt to receive thy impreſſions of grace; of a hard heart, make it ſoft and tender; of a heart of ſtone, make it a heart of fleſh, that I may hear thy Law and obey it, that I may repent for the breaches of it, and every day judge my ſelf, that I may not be judged of the Lord. Never let that day ſlip out of my memory, when the heavens
Verſ. 6. ſhall declare thy righteouſneſs, and all the people ſee thy glory, for then the whole world ſhall ſee the Son of man coming in the clouds, when the Lord himſelf ſhall deſcend from heaven with a ſhout, with all the Angels about him, with the voice of the Arch-angel, and the Trump of God; when that general Summons ſhall be blown abroad, Ariſe ye dead, and come to judgement.

A day indeed this will be of darkneſs, and gloominess, a day of ſorrow, and ſuch as never was from the beginning of the world. So in it ſelf,
Verſ. 7. ſo to thy enemies, ſo to Idolators. Theſe would not that thou ſhouldſt reign over them, Confounded therefore on that day, be all they, that ſerve graven Images, and that boaſt themſelves of Idols.

Thou art our King, O God, ſend help unto Jacob, and we are ſure thou
1. Verſ. 2. wilt ſend help, becauſe thou haſt ſet up thy Kingdom for that end, and reigneſt,
10. Verſ. 8. that thou mighteſt do good to thoſe that are upright in heart. Righteouſneſs and judgement are the habitation of thy Throne, as in judgement thou wilt proceed againſt the workers of iniquity, ſo wilt thou alſo in juſtice deal with all thoſe that love the Lord, and hate iniquity. At the hearing of this it is, that Zion rejoiced, and the daughters of Judah were glad.

O make me one of the inhabitants of this Zion, that I may lift up my
10. head, and not be amazed at the remembrance of that fearful day, being fully
9. aſſured, that it ſhall be the day of my Redemption, not my deſtruction; O thou, who ſhalt be my Judge, be my Saviour alſo, preſerve my ſoul, and the ſouls of all thy Saints, and deliver us out of the hand of the wicked. Able thou art to do it, for thou, Lord, art far above all the earth, thou art exalted far above all gods. If thou wilt, thou canſt ſave us, and we believe thou wilt, becauſe it was the end thou cameſt into the world, the end why thou ſuffereſt that painful and ſhameful death of the Croſs to ſave ſinners. Sinners, O dear Saviour, we are, we deſire in uprightneſs of heart to
10. ſerve thee; though we cannot ſhake off the ſin that hangs ſo faſt on, yet we
11. deteſt and hate it. The conſciouſneſs of our guilt, too often overclouds our joy; O let it break forth again, and ſhew us the light of thy countenance; the comforts of our ſouls are buryed under the thoughts of thy diſpleaſure, oh that the day were come, that they might ſhut again, and ſpring up, then
12. would we hope, though we ſowed in tears, yet we ſhould reap in joy.

This if thou wilt grant us, Then will we rejoice in thee our Lord and King, and give thanks at the remembrance of thy righteouſneſs, thy holineſs, thy merits, thy innocent life and undeſerved death, which alone we can truſt to at that day.

PSAL. XCVIII. *Propheticus, & ἐπαινετικός.*

THIS *Pſalm* is an evident Prophecy of Chriſt's coming to ſave, to judge the world; and therefore the Church hath well ſubjoined it to the *Magnificat*, for what is here foretold by *David*, is there chanted forth plainly, ſuppoſe then *David* to be the *voice*, and *Mary* the *eccho*, and thus you may eaſily ſee the return.

1. *O ſing unto the Lord a new Song*, ſaith *David*; *My ſoul doth magnifie the Lord*, ſaith *Mary*.

2. *David*

2. *David* the *voice* ſaith, *He hath done marvellous things. He hath magnified*, ſaith the *eccho*.
3. *With his own right-hand, and with his holy arm, hath he gotten himſelf the victory*, ſaith *David*. *He hath ſhewed ſtrength with his arm, and ſcattered the proud in the imagination of their hearts*, ſaith *Mary*.
4. *The Lord hath made known his ſalvation, his righteouſneſs hath he openly ſhewed*, &c. ſaith *David*. *His mercy is on them that fear him throughout all generations*, &c. ſaith *Mary*.
5. *He hath remembred his Mercy and Truth toward the houſe of* Iſrael, ſaith *David* the *voice*. *He remembring his Mercy, hath holpen his Servant* Iſrael, ſaith *Mary* the *eccho*.

An Egg then cannot be more like an Egg, than this *Hymn* is like the *Magnificat*, and both ſung for the ſame end, *viz.* To praiſe God for the Salvation of the world by Chriſt.

Two parts of the *Pſalm*.
1. An exhortation to ſing to the Lord, and the reaſons of it, *verſ.* 1, 2, 3.
2. A new invitation to praiſe him, and that it be univerſal, from *verſ.* 4. to 9.

1. He begins with a very fervent and earneſt exhortation, it hath an *O.* before it. The firſt part. He incites to praiſe God. Verſ. 1.
   1. *O ſing. Cantate*, not *canite*: 2. *A Song*; a *Hymn* it would be. 3. *To the Lord*, not men.
   2. *A new Song*; becauſe a new occaſion is given for a Song; it is not for your Creation, or Preſervation, you are now to ſing, but for your Redemption. *Nova, res, novum Canticum.* No common, no ordinary Song will now ſerve turn, but as Gods Mercy in this Work was extraordinary, ſo our thanks ought to be more than ordinary.

And that men may yield to this motion, and put it in practice the more readily, and cheerfully, the Prophet ſubjoins his reaſons. The reaſons to perſwade it.

1. *For he hath done marvellous things*, he hath opened his greatneſs and goodneſs in this great work of Redemption eſpecially. In this work there be *marvellous things* indeed, *He was conceived by the Holy Ghoſt, he was born of the Virgin* Mary, *he cured the blind, healed the lame, raiſed the dead*, &c. And which is yet more marvellous, though he were *the Lord of life, yet dyed, raiſed himſelf, aſcended into heaven, ſent down the Holy Ghoſt, and by unlearned men, converted the world.* Domuit orbem non ferro ſed ligno. A marvellous thing, that men ſhould believe in a Crucified God. 1. His Miraculous work of Redemption.
2. *His right-hand, and his holy arm, hath gotten him the victory.* It was his own work, he had no Coadjutors in it. And it was a work of *his right-hand*, and of *his arm*; that is, of his Son, who in Scripture is called *the arm of God*. 2. *Of his holy arm*, for the work was not done by Swords and Warlike Weapons, but by his Holineſs, manifeſted by his Humility, Patience, Obedience, Submiſſion to the Will of God, and a Holy life, and an undeſerved death. 3. *He hath gotten himſelf the victory*, to himſelf firſt, then to all his, *over Sin, Death, Hell*. 2. A work of power and holineſs.
3. *The Lord hath made known his Salvation.* Firſt, by himſelf to the *Jews*, after, by his Apoſtles to all Nations. *His Salvation*; that is, A Salvation of his people from their ſins, which had been of no uſe, had he not in mercy made it known. 3. This work made known. Verſ. 2.
4. *His righteouſneſs hath he openly ſhewed in the ſight of the heathen.* 4. And applyed to us.
   1. *His righteouſneſs*, by which he makes us juſt, by remiſſion of ſin, and imputation of his juſtice, by which we are alone juſtified at the Bar of God.

2. *This he hath openly ſhewed*, plainly revealed in his Goſpel.
3. *In the ſight of the heathen*, for it is now made known to them, as well as the *Jews*.
5. *He hath remembred his Mercy and Truth toward the Houſe of* Iſrael.
1. *To the Houſe of* Iſrael, for to them were the Prophecyes given, and with them the promiſe made, which yet concerned us *Gentiles*.
2. His *Mercy* in promiſing. For it was out of meer mercy and grace, and not any merit of mans, that he ſhould promiſe, *That the ſeed of the woman ſhould break the Serpents head.*
3. And he *remembred* it, when he performed it, by ſending Salvation by his Son. Then he remembred his Truth, and performed the Oath which he ſware to our fore-fathers, by viſiting and Redeeming his people.
4. *For all the ends of the earth have ſeen the Salvation of our God.* The Nations have heard the Apoſtles, and their Succeſſors, they have believ'd the Goſpel, and ſo by a heart purified by Faith, and experiment of Grace, *they have* actually *ſeen the Salvation of our God.* By the eye of faith they embrace it, love it, and labour by a holy life to be partakers of it.

5. That which moved him to it, Mercy and Truth. Verſ. 3.

Which now all Nations have ſeen.

The ſecond part. For this again he perſwades.

2. Upon theſe reaſons he perſwades us, *to ſing unto the Lord a new Song*, that Salvation was by him alone wrought for us. 2. Proclaimed, and made known to us. 3. That he had performed his Covenant, and applyed it, making all the ends of the earth partakers of it: And now he returns to exhort us to do that with which he began; and as if he could never ſufficiently expreſs his deſires, he runs deſcant upon it, *Praiſe him with a loud voice, ſing with your tonges, exult with your hearts, take in the help of all Inſtruments, and call to all creatures to accompany you, and complete your mirth.* This is the Summe of the following *verſes*.

Verſ. 4. To praiſe him all wayes we can.

1. *Make a joyful noyſe unto the Lord, all the whole earth. Jubilate*, keep a *Jubilee* for it; *Cantate*, Chant it out aloud. *Exultate*, Fetch, as it were, a leap for it. And *Pſallite*, Sing praiſe all the wayes you can. 2. *And let all the earth do it*, becauſe all the earth is partaker of the Saviour, and Salvation.

Verſ. 5. Verſ. 6.

2. *Sing unto the Lord with a harp, with the harp, and the voice of a Pſalm, with Trumpets, and ſound of a Cornet.* With Vocal, with Cordal, with Pneumatical Muſick. All wayes we can, are too little to expreſs our joy.

3. *Make a joyful noyſe before the Lord our King.* You are *in conſpectu ejus*, his eyes ſees, and his ear hears what you do, let it be done heartily.

Verſ. 7. And call all creatures to join with us.

4. And to make the Muſick the fuller, as if the ſenſeleſs creatures had ears and hands to give an applauſe at the relation, and feet to dance at it, he calls to them to join with him in the mirth.

Verſ. 7. *Let the Sea roar, and the fulneſs thereof, the world, and they that dwell therein.*

Verſ. 8. *Let the floods clap their hands, let the hills rejoice together.* It is a *Proſopopeia*, frequently uſed in Scripture: as afore, *Pſal.* 96. 11, 12.

5. And let it be heartily and ſincerely done. *For it is before the Lord*; in his eye, in his ſight, in his preſence, who can judge with what affection any thing is done.

For he cometh to judge. Verſ. 9.

And for this he gives a reaſon, with which he concludes. *For he cometh to judge the earth*; which may be referred to his firſt, or ſecond coming.

1. Either in humility, as at his firſt.

1. If to the firſt, then the ſenſe is, *Let all creatures rejoice*, becauſe he comes to judge, that is, to govern and order with juſt and excel-

lent

lent Laws, the whole Orb of the world, not only by the inviſible Majeſty of his Divinity, but being made into the ſimilitude of man, and in form now found a true man.

2. If to the laſt, his ſecond coming, then *let all creatures rejoice*, becauſe he ſhall root out ſinners from the earth, and make new heavens, and a new earth. *The whole creature ſhall be delivered from corruption, under which it groans and travails in pain together until now, and ſhall be reſtored into the glorious liberty of the children of God*, Rom. 8. 21, 22. 2. Or in Glory as at his ſecond coming.

3. Now both theſe ſhall be done with that rectitude of judgement, that there be nothing crooked, nothing oblique, nothing ſavouring of iniquity in it. *With righteouſneſs ſhall he judge the world, and the people with his Truth.*

A Thankſgiving and Meditation upon the Redemption of Man-kind, taken out of the ninty eighth *Pſalm*.

I Will ſing unto thee, O gracious God, and merciful Lord, a new Song, as it becomes me for a new favour, an ordinary hymn might be in my mouth for ordinary bleſſings, but this was extraordinary, and therefore requires thanks more than ordinary. That thou didſt create me after thy Image, was a great mercy; that thou haſt governed me by thy Word, preſerved me by thy Power, provided for me by thy Fatherly goodneſs ever ſince I was born, are all acts of mercy; but that thou haſt ſet thy love upon me from all eternity, and in the fulneſs of time didſt ſend thy beloved Son to be born, to live, to dye for me, and redeem my poor ſoul from thy juſt wrath, and the conſequents of it, is a favour more than I could expect, more than I could deſerve, and therefore I ſing with the bleſſed Virgin, My ſoul doth magnifie the Lord, and my ſpirit rejoiceth in God my Saviour. Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people. Verſ. 1.

This is a favour ſo beyond all favours, and ſo neerly concerns all the world, that I wiſh all men had hearts, and all creatures tongues to ſound it forth. O come and make a joyful noyſe unto the Lord, all the earth, make a loud noyſe, and rejoice, and ſing praiſe. Your voices are not ſweet enough, take then the Harp, and join to the Harp the voice of a Pſalm. Your voices are not loud enough, call then for Trumpets to ſound it out, and blow it abroad with the wind of a Cornet. Let the praiſe be illuſtrious, and the noyſe joyful, for it is before the Lord the King. 4. 5. 6.

And O that the inanimate creatures, who ſhall be by this one day freed from the bondage of corruption, had tongues alſo to join with you. However in their kind let them do what they can, let the Sea roare forth the praiſes of God, and the fulneſs thereof reſound the fulneſs of his mercy, and let the world, and they that dwell therein, as in a clap of thunder, ſay Amen, Amen to it: Let the floods join with the Sea, and clap their hands, let the hills be joyful together, and eccho forth the praiſe of the Lord our Redeemer. 7.

For he hath done marvellous things. Things which we may admire, but ſhall never be able to comprehend; ſhall and muſt ſearch into, but ſhall never fully fathom. For without controverſie, great is the Myſtery of Godlineſs: God was manifeſted in the fleſh, juſtified in the Spirit, ſeen of Angels, preach'd unto the Gentiles, believ'd on in the world, receiv'd up into glory. Verſ. 1.

Marvellous, O ſweet Saviour, was thy conception, marvellous thy incarnation, marvellous thy life, marvellous thy death. We cannot chuſe but wonder, that the Lord of life ſhould dye, that the Lord of heaven and earth ſhould be buried in the earth. And that which increaſeth the wonder, is, that he ſhould riſe from thence to juſtifie us, that he ſhould aſcend in our nature to heaven to prepare a place for us, that he ſhould ſit on the right-hand

of God to be our Advocate to plead for us, to be our Interceſſor to ſtep between, and make our peace when our God is offended with us. And that we yet marvel the more, all this was done for us, when we were without ſtrength, and could not help our ſelves; without grace, and could not deſerve his, when we were ungodly, and thought not of him, ſinners that did provoke him, enemies that did rebell againſt him. In this then God commended his love, that while we were yet ſinners, Chriſt dyed for us. O ſweet Jeſus, thy love to us was wonderful, paſſing the love of women.

This was a work that paſſed the power of men and Angels; Angels were too weak, and man too ſinful to undertake in it. Yet ſo great was thy love to loſt man, that rather than he ſhould periſh for ever, thou, who wert without
Verſ. 1. ſin, wouldſt be made ſin for him; thou, who wert the arm and power of God, wouldſt appear clothed with our infirmities. Yet ſo powerful thou wert in this weakneſs, ſo mighty in our infirm fleſh, that by thy right-hand, and thy holy arm, thou haſt gotten to thy ſelf the victory, conquer and triumph thou didſt over Sin, Death, and Hell, and over all the power of the Prince of darkneſs. It was thine own right-hand without any other power, that did it; thine own arm without any aſſiſtant, that led Captivity Captive, and received gifts for men, yea even for thine enemies, that the Lord God might dwell among them.

Verſ. 2. We the heathens, were the greateſt part of theſe enemies, yet to us thou ſenteſt thy Apoſtles to preach theſe glad-tidings, and ever ſince by thy Miniſters haſt made known thy ſalvation. Thy righteouſneſs, which is now our righteouſneſs, bleſſed be thy name for it, by which our pardon is ſealed, and we are juſtified, is not as a Candle hid under a buſhel, but is openly ſhew'd
3. in the ſight of the heathen: It is not in Judæa only that God is known, but all the ends of the earth have ſeen the ſalvation of our God, all Nations now ſee and know that thou wert a merciful God in promiſing, and a faithful God in performing thy Holy Covenant, that thou haſt remembred thy Mercy and Truth toward the houſe of Iſrael.

This is a mercy beyond all mercies, and in mercy, good Lord, continue this mercy unto us. Never remove our Candleſtick, or remove the light of thy Goſpel from us. And though at this time it be eclipſed, and that very juſtly for our unthankfulneſs in the uſe of this light, for our undervaluing of it, and not rejoicing in it, yet, we beſeech thee, upon our contrition and amendment of our lives, let it repent thee of the evil that thou haſt brought upon thy people, and all miſts of error and hereſie, all darkneſs of prophaneneſs being diſpell'd, ſhew forth the bright beams of thy countenance unto thoſe thouſands of Iſrael, who ſeek and ſigh after thy Truth with an honeſt heart.

Verſ. 9. Deſcend, O Lord, deſcend, and with righteouſneſs judge the cauſe of thy poor afflicted, oppreſſed people, in equity raiſe their grieved ſouls; Let thy Truth flouriſh, the Goſpel have a free paſſage amongſt us, and bring to a ſpeedy confuſion, all that are enemies to thy peace, through Jeſus Chriſt our Lord.

PSAL. XCIX. Ὠδὴ ἐπινετική.

THE Subject matter of this *Pſalm*, is the ſelf-ſame with the former, for it ſets forth the Glory of Chriſts Kingdom, the Majeſty, Power and Juſtice of the King, and exhorts all by the example of his former ſervants, to exalt, call on him, and praiſe him.

Two

Two parts of this *Pſalm.*
1. A Deſcription of Chriſts Kingdom.
   1. From the Majeſty and Terrour of it, againſt his enemies, *ver.* 1, 2, 3.
   2. From the Equity of it in execution of judgment and juſtice, *ver.* 4.
   3. From the King's Patience and Clemency in giving Audience to his ſervants, 6, 7, 8.
2. A Demand of praiſe and honour of all that acknowledge him for their King, begun at the third *verſe*, repeated at the fifth, and continued in the laſt.

Pſal. 93. 97. 99.

This is the third time he begins his Hymns with this ſolemn Acclamation, *The Lord reigneth, Jehovah is King*: And then, as is uſual in Muſick, Reſts, and pauſeth, as it ſeems to me; after, as if he had recovered breath, he ſings with full voyce.

The firſt part. Chriſt is King. Ver. 1.

1. The Terrour, Power, Glory, and Majeſty of it.
   1. He bids a defiance, as it were, to all his enemies; ὀργιζέσθωσαν, *iraſcantur, commoveantur, fremant populi*; let the people be angry, fret, and be unquiet, as *Pſal.* 2. 1. Let the earth, that is, the Tyrants of the earth, be movd at it, yet let them know, that all their endeavours are but vain: For, 1. *He ſits between the Cherubims*; the *Cherubims* were over the Ark, by which was ſignified the preſence of God with his people, and they covered the Propiatory and Ark with their wings: The ſenſe then is, God is alwayes preſent with his people, to them, and therefore no fear, *though the earth be moved.*

He bids the defiance to his enemies, and comforts his people. For, 1. God is preſent with his Church.

   2. *The Lord is great in Zion, of great power, and high above all people*, in Majeſty, Power, Wiſdom; no fear then for this alſo, *though the earth be moved.*

Ver. 2. 2. He is potent, and higher than all people

   3. *His Name is great and terrible*: Great, and therefore terrible to his enemies; for it is *holy*, and therefore *venerable.* In a word, his Regal Majeſty, and Regal Sanctity is ſuch, that he is a moſt potent, and a moſt juſt King, and therefore no fear yet, *though the earth be moved*; rather let them give the praiſe and honour due unto his Name.

Ver. 3. 3. His Name great and terrible, holy.

2. Our *Prophet* deſcribes the Kingdom of Chriſt, from the juſtice and equity which is adminiſtred in it, and thereby moves his not to fear, *though the earth be moved.*

4. He is a juſt King. Ver. 4.

   1. *The Kings ſtrength*; *Hoz. heb.* ſtrength, honour, dignity, authority, holineſs, *&c. loveth judgment*, judgeth righteouſly out of the love he bears to juſtice, not conſtrained by fear, paſſion or neceſſity.
   2. And this he ſhews by the following *Apoſtrophe*, in which he thus ſpeaks to the King.
      1. *Thou doſt eſtabliſh equity*; Confirm and eſtabliſh juſt and equal Laws.
      2. *Thou executeſt judgment and righteouſneſs in Jacob*: In thy Kingdom thou executeſt theſe Laws alſo juſtly, by puniſhing ſin, and rewarding good works, of which there be examples in both Teſtaments; for though for a time he ſuffered the godly to be afflicted, and the ungodly to be exalted, yet he at laſt frees his ſervants, and crowns their patience; but he falls in fury on the wicked, and damns them; he puniſheth ſometimes in this life, alwayes in the life to come.

Upon which the *Prophet* collects, That God is to be adored, to which he earneſtly exhorts: *Exalt ye the Lord our God, and worſhip at his Foot-ſtool, for he is holy.*

For this he exhorts us: Ver. 5. 1. To exalt him.

   1. *Exalt ye*, by praiſing his Majeſty with the heart, and magnifying him with your voyce.

2. *And*

2. To adore before his footſtool.

2. *And worſhip at his footſtool*; not his *footſtool*, as ſome read it, that have a months mind to have Images worſhipped. In which expreſſion *David* had an eye to the Ark of the Covenant, for ſo I find it called, 1 *Chron.* 28. 2. *Lam.* 2. 1. Toward which the *Jews* were bound to bow. And his intention is, that all our approaches and applications to the Lord our God, be with the greateſt reverence and ſubmiſſion of mind and body that may be. All is too little.

3. For he, or it is Holy.

3. *For he is Holy*, or, *it is holy*; for the skilful in the *Hebrew* confeſs it may be read in either gender. Holy, the *Jews* call'd whatſoever was eminent, excellent, perfect, chaſt, entire, ſincere. God then is holy, becauſe he is ſo in himſelf, and his houſe, his Prieſts, his Day, &c. The Ark *his footſtool*, is Holy in relation to him; when then we approach to him, or any place where he ordinarily ſhews his preſence, Holy and Reverent actions and geſtures are required of us. *Take heed to thy feet; Prophane not what is holy.*

5. He is a kind King. Hears and grants petitions. As is evident

3. The third way by which the *Prophet* ſets out the excellency of Chriſts Kingdom, and the Clemency and Mercifulneſs of our King, is in that he is ready to hear Petitioners, and receive Petitions, and of an inclinable nature to grant them alſo, for which he brings examples of three illuſtrious men, all eminent in their generations; *Moſes* a Prince, *Aaron* a Prieſt, and *Samuel* a Judge in *Iſrael*, who all fell down and worſhipp'd at his footſtool, call'd upon, and were heard in their interceſſions.

Verſ. 6. In *Moſes, Aaron.*

1. Moſes *and* Aaron *among his Prieſts.* The *Hebrew* word here uſed, כהניו, alwayes ſignifies not a Prieſt, but a Prince and chief Ruler, as 2 *Sam.* 8. 18. 1 *Chron.* 18. 17. and ſo it may have reference to *Moſes*, a chief Prince, but in the proper ſenſe to *Aaron*, for he was the chief Prieſt.

Samuel.

2. And *Samuel* no *Prieſt*, but a *Levite*, yet chief Judge among thoſe call'd on his name.

3. *They called upon the Lord for themſelves and the people, and he anſwered them.* Of *Moſes* the ſtory is extant, *Exod.* 32. 31. Of *Aaron*, Numb. 16. 46, 47, 48. Of *Samuel*, 1 Sam. 7. 5, 9, 10.

Verſ. 7.

4. *He ſpake unto them*, that is, to *Moſes*, Exod. 33. 8, 9, 11. and unto *Aaron*, Numb. 12. from 5. to 8. But unto *Samuel* we read not that he ſpake in the cloudy Pillar.

Why he heard them.

And now he aptly adds the reaſon why God ſo readily heard theſe three, it was becauſe they were his ſervants, and obey'd the commands of their King. For as Chriſt ſaith, *He that loves me, will keep my Commandments.* He then that will be heard in his prayers, ought to hear God in his Commands. So did they.

Becauſe they were obedient ſervants.

1. *They kept his Teſtimonies*, thoſe Precepts that were common to all others.

2. *And the Ordinances he gave them*, as Publick perſons, who were to rule in Church and State.

And that this was a great mercy and favour to them and the people, the *Prophet* acknowledgeth by his *Apoſtrophe* to God in the next *verſe*.

1. He anſwered them. Verſ. 8.

1. *Thou anſweredſt them, O Lord our God.* Which the Story confirms.

2. He forgave them.

2. *Thou waſt a God that forgaveſt them*; that is, the people for whom *Moſes*, and *Aaron*, and *Samuel* pray'd. For as *Molle* obſerves in *Hebrew*, the *Relative* is often put without an *Antecedent*.

3. Even when he puniſhed the people.

3. *Though thou takeſt vengeance on their inventions.* The Calf was broken, *Exod.* 32. and the falſe gods put away, 1 *Sam.* 7. Though their ſin was remitted, yet a temporal and corporal puniſhment follow'd them, *Numb.* 14. 23, 30. & *Numb.* 20. 12.

The ſecond part. The Concluſion of all. That we,

2. The *Prophet* concludes the *Pſalm Carmine Ambebeo*, with the repetition of the fifth *verſe*, only what he calls there *Gods footſtool*, he here calls *Mount Zion.* And in the *verſe* is contained the full ſcope and intent of the whole, which is, *That we exalt our King, and adore him.*

1. *Ex-*

1. *Exalt the Lord our God*; not that we can do it, or make him higher, but we muſt contribute what we can to his exaltation, which is then done, when we gratefully acknowledge his Power in defence of his Church, and his Clemency in hearing our prayers, and the Interceſſions of his ſervants for us. Verſ. 9. 1. Exalt God.
2. *Worſhip at his Holy Hill*; which literally is to be underſtood of *Zion*, the place which he had choſen for his worſhip, where now the Tabernacle was, and after the Temple was built. But concerns us alſo that live in the Catholique Church, to ſerve him in unity, meeting together in ſuch holy places which are ſet apart for his worſhip. 2. Adore.
3. *For the Lord our God is holy*; which is the ἀιτιολογία, or reaſon, why *Zion* was Holy, and many other perſons and things in relation to him. A conſideration very neceſſary, as *Muſculus* well obſerves, for this profane age. For he is Holy.

The Prayer collected out of the ninty ninth *Pſalm.*

O Omnipotent Lord, who reigneſt, ſitting above the Cherubims, and governeſt the whole world by thy wiſdom, though the enemies of thy Church be many, yet will we not fear; though the whole earth be moved, yet will we not be afraid. For the Lord is great in Zion, and high above all people. Verſ. 1. Verſ. 2.
Yet becauſe the united force of our enemies is great, and their iniquity twiſted together for the ruine of thy Church; that they be not alwayes pryed with their ſucceſs, and thy people over-much diſheartned, ariſe, O Lord, and make them know, that thy name is great, terrible, and holy; ſo great that thou canſt, and ſo holy that thou wilt, and ſo terrible that thou wilt in fury take vengeance upon pride and iniquity. Verſ. 3.
We are aſſured, O Lord, that thy authority and kingly power loves equity, that thou doeſt eſtabliſh equal Laws, and doeſt execute judgement and righteouſneſs in thy Church, by puniſhing the wicked, and rewarding the juſt. Ariſe up for us therefore in the judgement that thou haſt commanded, and reward the juſt according to the integrity of their hearts; ſtir up thy ſtrength, and come amongſt us, and help us for thy Name-ſake, O God, our King and Saviour. Verſ. 4.
And if at any time our wickedneſs go over our heads, to provoke thy wrath againſt us, then turn thy face from us upon thy dear Son our Lord and Saviour Jeſus Chriſt, whoſe interceſſion is far more powerfully with thee, than that of Moſes, or Aaron, and Samuel could be for thy people. He is our High Prieſt, be mindful of his invocation, his Sacrifice, his Blood, his tears, his cryes, which he offered upon the Altar of the Croſs for us. His blood ſpeaks better things than that of Abel. That of Abel ſhed by us, cryes aloud for vengeance againſt us, and what we ſuffer, are the effects of that cry, the revenge of that blood. O bleſſed Saviour, ſtill the cry of that blood with thy blood, waſh the ſtains of it away with thoſe ſtreams which iſſued from thy bloody ſide, and for the merit of that blood, hear the prayers of Moſes, Aaron, and Samuel, who had no hand in that blood, but kept, and do yet keep thy Teſtimonies, and the Ordinance thou gaveſt them, that offer unto thee for themſelves and for thy people. 6. 7.
They daily call upon thee, hear them, O Lord our God, and anſwer them; though the ſin of this people be great, yet forgive them, though thou takeſt vengeance according to their inventions. So ſhall we praiſe thy great and terrible Name, for it is Holy; So ſhall we exalt the Lord our God, and worſhip at his footſtool, for he is Holy. We will exalt the Lord that reigneth over us, our God that delivers us, and hears our prayers, and worſhip at thy Holy hill, and chant with a loud voice, that the Lord our God is holy for evermore. 6. 8. 3. 5. 9.

PSAL.

PSAL. C. *A* Pſalm *of Praiſe.* Εὐχαριστικὸς.

THE Title ſhews the Scope, that it was compoſed for a form to praiſe God, yea and in the publique Congregation, and therefore is well choſen to be a part of our Liturgy.

There be two parts of this *Pſalm.* { 1. An Exhortation to praiſe God, *verſ.* 1, 2, 4. And the manner how to be done. 2. The reaſons that perſwade to it, *verſ.* 3, 5.

He exhorts to praiſe God. The firſt part. Verſ. 1. 2.

1. In his Exhortation to praiſe God, required it is,
   1. That the praiſe be Univerſal, none exempted from it. *All ye lands*, or *all the earth.*
   2. That it be hearty, full, and performed with a cheerful ſoul. *Make a joyful noyſe*; that it be done in gladneſs, and ſinging.
   3. That it be not partial and reſtrain'd, but complete, the *Copia verborum* in which the Exhortation is offer'd, ſhews it. *Jubilate, colite, ſcitote, venite, laudate, benedicite.*
   4. That it be ſincere, and not feined; done as in his eye, and preſence.
   5. That it ought to be well grounded, ariſe from knowledge. *Know ye that.*
   6. But thankſgiving be a part of it.
   7. That it be, as oft as occaſion is offer'd, Publick. *Enter into his Courts with Thankſgiving.*

1. Univerſally. 2. Heartily. 1, 2, 3, 4. 3. Completely. Verſ. 2. 4. Sincerely. Verſ. 3. 5. Knowingly. Verſ. 4. 6. Thankfully. 7. Publickly.

2. The Duty being ſet down; reaſons the *Prophet* ſets down alſo to perſwade to it, drawn from the Nature of God. 2. The benefits he beſtows on us.
   1. Firſt from his Eſſence. *Know ye*, if you know not ſo much already, *that the Lord he is God.* Other gods there be talk'd on, but none True but he. And therefore none to be ſerv'd but he.
   2. And this he ſhews himſelf to be by his work of Nature and Grace upon you.
      1. By his work of Nature, for he is your Maker. *It is he that hath made us, and not we our ſelves.* Parents are ſaid to get children, but that ability is from God. He makes the barren to bear, and to be a joyful Mother of children. *Thou haſt faſhioned me in my mothers womb.* What ſaith *Elkanah? Am I in the place of God?* when his Wife was diſpleaſed ſhe had no child.
      2. By his work of Grace. For we were out of the fold, but he call'd us into it, and ever ſince accounted of us *as his people of his paſture.* He governs us, feeds us.

The ſecond part. The reaſons for it. Verſ. 3. 1. He is God. Which ſhewed by his works of 1. Nature or Creation. 2. Of Grace.

And that we be yet the more cheerful and ready to perform this duty, in the laſt *verſe* he puts us in mind of three Attributes of God; His *Mercy*, his *Goodneſs*, his *Truth*; for which he is worthy to be praiſed by us, becauſe we the better for them; for becauſe he is *good*, he hath mercy upon us; and becauſe he is *merciful*, he promiſeth us aid and aſſiſtance; and becauſe he is *faithful and true*, he will perform it.

2. He is Verſ. 5. 1. A good God.
   1. *For the Lord is good.* O how good to thoſe that are true of heart! He is reconcil'd to us, pardons our ſin, juſtifies us, adopts us for his children, and that freely, without any merit of ours.

2. *His Mercy is everlaſting.* He is the Father of Mercies, and begets Mercies, as oft as we bring forth ſins. It is the Mercy of the Lord, that we are not conſumed. 2. Merciful.
3. *And his Truth endureth to all generations.* For he never made promiſe, but either he hath or will perform it. *God is not as man, that he ſhould lye.* 3. Faithful.

The Prayer collected out of the one hundred *Pſalm.*

O Omnipotent and holy God, the excellency and tranſcendency of thy Nature, and thoſe infinite benefits by thy favour conferr'd upon us, exact at our hands, that we appear in thy preſence, to celebrate thy name with joy and gladneſs, and enter into thy Gates with thankſgiving, and into thy Courts with praiſe. But being conſcious to our own unworthineſs, which ariſeth from the thoughts of our manifold tranſgreſſions, afraid we are, that we duſt and aſhes, ſinful duſt and aſhes, ſhould take upon us to ſpeak unto our Lord, we tremble at thy preſence, and are ready to ſink under thy diſpleaſure; If thou, Lord, ſhould'ſt be extream to mark what is done amiſs, O Lord, who may abide it? Verſ. 1. 2. 4.

Remember yet, we are thy creatures, and the work of thy own hands, for thou haſt made us, and not we our ſelves; Remember that when we were not a people worthy of love, thou calledſt us, and madeſt us thy people; when we were clean without the pale, that wenteſt after us, and broughteſt us home to thy fold, and madeſt us the ſheep of thy paſture. Give us grace then, O thou great Shepherd of our ſouls, that we may lament our unthankfulneſs and forgetfulneſs of theſe favours, and the heinouſneſs of our rebellions being removed, be reconciled unto us, and inable us, that inſtead of a corrupt and impure life, we may ſerve thee in righteouſneſs and holineſs all our dayes. Verſ. 3.

Of this we have yet ſome hope, becauſe thou art good, thy mercy is everlaſting, and thy truth endureth from generation to generation; from thy goodneſs proceeds thy mercy, and becauſe thou art merciful, thou haſt made promiſes to penitent believing ſinners, and we are aſſured thou wilt perform them, becauſe thou art faithful and true. O ſeal theſe promiſes to our diſconſolate hearts by the graces of thy Holy Spirit, then we ſhall be bold to come into thy preſence, then will we enter into thy Gates with thankſgiving, then we will be thankful unto thee, and bleſs thy holy Name. We will ſerve the Lord with gladneſs, and make a joyful noyſe to our Lord, the God of Jacob, for ever. Amen. Verſ. 5. Verſ. 2. 4. 2. 1.

Here ends the Third Book of the *Pſalms*, according to the *Hebrews*.

PSAL. CI. *A* Pſalm *of* David. *Didaſcalicus.*

DAVID being Anointed by *Samuel* to be King, or as moſt conceive, newly made King, promiſeth and vows to God to reign in *Righteouſneſs* and *Holineſs*. In a word, he would ſo govern Himſelf, his Palace, the Church, the State, that all wicked doers being taken away, and all good men countenanc'd by him, God ſhould be honour'd, and juſtice, peace, temperance, piety flouriſh.

Two parts of the *Pſalm*.
1. The *Syllabus*, or brief of the *Pſalm*: with the Dedication of it, *verſ.* 1.
2. The full Explication of what he means by *Mercy and Judgement*, and how practiſed
   1. Toward himſelf. For he ſhews what his life ſhall be, from *verſ.* 2. to 5.
   2. Toward ungodly men, *verſ.* 4, 5, 7, 8. and the end of it, *verſ.* 8.
   3. Toward all good men, *verſ.* 6. Theſe ſhould be his Counſellors and Servants.

The ſum of the *Pſalm*. The firſt part. Ver. 1. Mercy, Judgement, which he really vowes.

1. He Summarily ſets down what he will treat of in this *Pſalm*, *viz. Mercy and Judgement*, the two great vertues of a King. *I will ſing of mercy and judgement.*
   1. *Mercy*, in countenancing, giving audience, judging for, and rewarding the good.
   2. *Judgement*, in diſcountenancing, puniſhing, and being a terror to evil works, and workers.

And that he would do this really, not talk and ſeem to profeſs a great love to *Mercy and Judgement*, as Princes uſe to do, when they mean no ſuch matter. He makes a Solemn Vow to God to perform it. *Unto thee, O Lord, will I ſing.* From thee proceed theſe gifts, to thy honour they ſhall be referr'd, and by me, as in thy ſight, impartially executed. This I Vow and Promiſe to thee.

The ſecond part.

2. And firſt I will begin with the reformation of my ſelf, and my own houſe, that I may be an example to my whole Kingdom.

1. In himſelf; for he would walk wiſely in his houſe.

   1. *I will behave my ſelf wiſely in a perfect way.* 1. *Via*, is *Vita*, *and my life ſhall be perfect*, *pro ſtatu viatoris.* The way I ſhall chooſe, ſhall be the way of perfection. 2. *And then I will walk wiſely in it*; *I will be wiſe as a Serpent*, *and as innocent as a Dove*; for, for want of wiſdom, even in a perfect way, a man may be miſtaken. It is good to be zealous in a good matter, and in a good manner. We ſee in a good matter, zeal, where there wants prudence, commits foul errors.

God aſſiſting him with his grace.

   2. *When wilt thou come unto me?* Which ſome read with an interrogative point? and then it is an Ejaculation, *When, O Lord, wilt thou perform thy promiſe to me?* for as yet it is ſuppoſed by ſome, that he was not King: Or elſe, *When wilt thou come unto me with thy aſſiſtance of grace?* Others read it, without the interrogative, and couple this clauſe to the former words, thus, *I will behave my ſelf wiſely*, *when thou comeſt unto me*, intimating that he was not able to do what he profeſſed, without the aid and help of Gods grace. But yet ſignifying thus much, that if God would come unto him to illumi-

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nate him, to teach him, to inflame him, to move, and inable him, *he then would behave himself wisely in a perfect way.*

3. *I will walk within my house with a perfect heart.*
   1. *I will walk*, it should be his delight, his constant course, as men take in their Garden-walks.
   2. *I will walk in my house*; Not abroad only carrying himself modestly, but within doors, in his private Closet. Or else he would have a care of his Family.
   3. *I will walk in my house with a perfect heart.* My heart, which is the fountain of life and death, I will keep with all diligence. That shall be sincere, upright, innocent; though I may slip in my walk, yet it shall be far against my will. *I will alwayes walk with a perfect heart.*

a. And with a perfect heart.

Affirmatively he hath shewed what he would do; and in the next *verses*, Negatively he declares what he would not do; he had manifested the innocency of his heart, and now he shows what should be the innocency of his eyes, and hands.

Negatively.

1. *I will set no wicked thing before my eyes. Death climbs up the windows*, saith *Jeremy*. *Eve* saw the forbidden fruit pleasant to the eye. *Achan* saw the Wedge of Gold, and goodly *Babylonish* garment. *Ut vidi, ut perii.* So innocent he would be in judging his Subjects, and distributing honours, that nothing of *Belial*, as the *Hebrew* hath it, should come in his sight, that might pervert his judgement. *Oportet judicem non solum manus, sed oculos habere continentes.*

Ver. 3. No wicked thing should be esteemed by him.
1. His eye not love it.

2. *I hate the work of them that turn aside. I hate it*; for so he must, that means to leave it; for when there is not a hatred of evil, the temptation will work too strongly.

2. His heart hate it.

3. *It shall not cleave to me.* No part of it, God willing, shall cleave to his fingers.

3. His hands not touch it.

2. Declared he hath, what he would be in himself, and now he sets forth what he would be toward others, both bad and good. And first as touching naught and evil men.

2. To others, if wicked, he would be severe:

1. *A froward heart*, that is, a man of a perverse, froward, and crooked heart, *shall depart from me.*
2. *I will not know*, that is, approve, uphold, countenance, love *a wicked person.*

Vers. 4. For instance such he would be,

Of which froward, malicious, and wicked people, he gives three instances in the following *verses*, Detractors, proud, and fraudulent men. Such he would not endure.

Ver. 5.

1. *Whoso privily slandereth his neighbour, him will I cut off*: from the Court, from my friendship, from his government, from life it self, if the slander deserves it.

1. To slanderers.

2. *Him that hath a high look*, is proud. For pride is shew'd in the look and eye.

2. To proud men.

3. *And a proud heart.* Heb. *Latus corde*, a heart so extended with ambition and covetousness, that it cannot be satisfied with riches and honours. *Him I will not suffer.* He shall not eat with me.

3. To the ambitious and covetous.

These shall not be about me, nor find any countenance from me, such I will punish, and not favour. Others there are whom I will prefer and honour, faithful and honest men: For he shews now how he would carry himself to honest men.

3. But to good men a kind Prince.

Ver. 6.

1. *My eye shall be upon the faithful in the Land, that they may dwell with me*, be my Servants, sit at my Table, and be my Counsellors.
2. *He that walks in a perfect way*, that serves God, *shall serve me.* For certainly, he that will not serve God sincerely, will never faithfully serve man.

These should be his servants

But he would give no countenance, Ver. 7.

1. To dissemblers.

2. To Lyars.

3. To no evil Doers.

Ver. 8. These he would destroy.

And so having opposed by way of *Antithesis* to the fifth *verse*, what kind of men should be of his Court and Counsel. He proceeds in his Negative, and adds, whom he would not entertain; before not slanderers, no proud men, not ambitious, not covetous. But now,

1. No fraudulent persons. *He that works deceit, shall not dwell in my house.* Enter they might, but upon discovery, stay they should not, dwell they should not there.
2. Nor Lyars. *He that telleth lyes, shall not tarry in my sight.* He shall not find grace in my eyes.

And in Conclusion, that he need not instance in more, he shews his dislike to all evil doers, and his zeal to purge the City of God from scandalous persons.

1. With such he would make quick work. *I will early*, that is, speedily, and maturely do it, before the evil be too fast rooted.
2. *I will destroy all the wicked of the Land.* All of them shall go one and the same way, who are worthy of death, and whose life may endanger innocent persons.
3. His end in this severity was. *That I may cut off all wicked doers from the City of the Lord, i. e.* That to the Church, which is a holy and a peaceable City, I may restore Holiness, Piety, and Peace; and to the society of men that live within it, tranquillity, and administration of justice, all disturbers of Peace and Piety, being utterly unrooted, which under *Sauls* government bore too great a sway.

A Prayer for a King, or Chief Magistrate, collected out of the one hundred and first *Psalm*.

Ver. 1. O Thou mighty King of Kings, and Lord of Lords, by whom Kings and Princes decree justice, **that especially which thou requirest of thy Vicegerents on earth, is,** That they shew Mercy, and execute Judgement, that they extend acts of Grace and Charity toward the good, and to be a terror to evil doers.

Ver. 2. **Come, Lord, unto me with thy aid and Spirit, for without thy help I am not able to do any duty, and make me first to reform my self and my house.** Cause me to walk wisely with zeal and prudence in a perfect way. **Give me power to walk constantly, and with delight in my own family, with a perfect heart, that I may be a pattern of good works unto all within my house, an example of piety, religion, justice and charity to all about me.**

Ver. 3. **Slip, Lord, and fall I may, but it shall not be willingly and maliciously,** for I will set no wicked thing before my eyes, **that I should be tempted thereby;** Thou, Lord, hast hitherto put into my heart, a hatred of the works of them that turn aside, and gracious God, continue in me that hatred still, for so I am sure, that nor the Wedge of Gold, nor the Babylonish Garment, shall cleave to my fingers.

Ver. 4.

Ver. 5. **Give me so much courage, O Lord, as to execute judgement upon the wicked; and so much charity, as to extend mercy to the good. Let my justice be so exemplar,** that every man of a crooked and perverse, froward heart, **be afraid of me, and depart from me; let me never know, countenance, or shew the least friendship to a wicked person. Embolden me** to cut off every one that privily slandereth his neighbour. **As for the men, who shew the pride of their heart with the rowling of their eyes; and for such, who have a heart so full swoln with ambition and covetousness, that nothing can satisfie, suffer me not to have any familiarity with them!, not so much as to admit them to my Table.**

Ver. 7.

Thou knowest, O Lord, how full the world now is of fraudulent persons,

sons, and men of lying lips, make my sedetity so awful, and my authority so reverential, that he that works deceit, do not dare to dwell, stay and remain within my house, and he that tells lyes, be afraid to tarry in my sight.

As on the contrary, move me to discern, and to be favourable to all those who are faithful in the Land, men of truth and trust, let my eyes be bent upon them to do them good, these let me call from all places to dwell with me, and if there be any that walk in a perfect way, bring him to be my servant, my Counsellor, my bosome-friend.

Ver. 6.

Justice and Religion are the Pillars of any Kingdom, and at this time the foundations of the earth be out of course, make me to bear up the Pillars of it. Write the book of thy Law within my heart, and let the advancement of true Religion be my chiefest care. After let me carry so great a love to justice, that the wicked of the Land be by me early and speedily destroyed, and all wicked doers be unrooted and cut off from the City of my God. This is a City of Saints, far, far be removed from it, all pride and covetousness, all fraud and lying, all Idolatry and false worship, all impiety and injustice. Let righteousness flourish in the Gates, and piety in the Temples thereof, and holiness shew it self in the lives of the Citizens, to the glory of thy Holy name, and the salvation of our poor souls, through Jesus Christ our Lord and only Saviour. Amen.

Ver. 8.

PSAL. CII. *The Title of this* Psalm, *is, A Prayer of the afflicted when he is overwhelmed, and powreth out his complaint before God. It is by the Church chosen for one of the Penitentials.*

IT seems to me to be composed by the *Prophet* to be a form of prayer to be used by the faithful *Jews* in the time of their Captivity at *Babylon*. For in it is expressed the sad condition they were then in, in the person of an afflicted man, the present state of Religion, under the desolation of the Temple, which the *Prophet* laments; and yet again comforts himself and his people, upon the consideration of Gods Eternity and Immutability, and that therefore he will perform his promise, have mercy on *Sion*, build again the Temple, restore them again to their own Land, in which they should quietly and happily dwell.

This, no question, is the literal sense of the *Psalm*, but it cannot be doubted, but the *Prophet* had a farther intent in it. For the faithful among the *Jews* knew, that the Restitution of *Solomons* Temple, was but a Type of that Temple, which the *Messiah* would build up of living stones, and inhabit by his Spirit. This then they prayed for, and for the erection of it, when they prayed for the re-edification of the other, as appears by very many passages in this *Psalm*.

Two General parts there are of this *Psalm*.
1. A description of the Calamity of the Church under the person of an afflicted man, from *vers.* 1. to 12.
2. The comfort yet she took in these Calamities, and the ground of it, from *vers.* 12. to 28.

1. The whole is formed into a prayer, which is proposed in the two first *verses*, and an earnest motion made for audience.

A Prayer. The first part.

1. *Hear*

1. *Hear my prayer, O Lord, and let my cry come unto thee.*
2. *Hide not thy face from me in the day, when I am in trouble, encline thine ear to me, in the day when I call, anſwer me ſpeedily.*

Ver. 1.

2. And he preſſeth his prayer by way of complaint, ſhewing many wayes, what a heavy caſe he was in.

In which he complains, and ſhewes his ſad condition,

Ver. 3.

1. By a conſumption of his ſtrength. 1. *My dayes are conſumed as ſmoke*, which though it ſwells into the air in a great thick body, yet it is ſuddenly diſperſed, and vaniſheth. 2. *And my bones*, which are, as it were, the pillars of this houſe, my body, *are burnt and dryed up, as it were an hearth*, or the ſtones of the hearth, which the fire by continuance burns out. 3. *My heart is ſmitten, and withered like graſs*; that either cut down, withers to hay; or ſtanding, is burnt up by the ſcorching heat of the Sun. 4. To this paſs I am come, that I can take no ſuſtenance, *I forget to eat my bread.*

In many reſpects.

4.

1. A Conſumption.

2. From his continual weeping and pining away. *By reaſon of the voice of my groaning, my bones cleave to my skin.*

5.

2. Grief.

3. From his Solitude. He was deſerted of his friends. *Clauſa fides miſeris. I am become like a Pellican in the Wilderneſs, I am become like an Owle in the Deſert.* Solitary Birds.

6.

3. Solitude.

4. From his continual watchings. *I watch, and am as a ſparrow alone on the houſe top.*

7.

4. Watching.

As *Moller* obſerves this kind of bird, *impatientiſſimè viduitatem ferunt.*

8.

5. Reproach.

5. From the reproach of them, who had been his friends, but were now his enemies, *for a wicked man thinks himſelf reproached by a good mans honeſt converſation*, Wiſd. 5. *Mine enemies reproach me all the day long, and they are mad againſt me, are ſworn againſt me:* have conſpired by an Oath to undo me.

9.

6. Sadneſs.

6. And that which made them ſo mad and ſwear, was my repentance, which I teſtified by aſhes on my head, and tears in my eyes. *I have eaten aſhes like bread*, my dayly food; *and mingled my drink with weeping*, I drank tears with my wine: that is, I was fed with bitterneſs, and ſuſtain'd with tears, which they derided.

All theſe increaſed by the ſenſe of Gods anger.

Ver. 10.

And now behold the reaſon why every true penitent is thus humbled, it is not for want, nor yet for want of wit, but it is out of a true ſenſe of Gods anger, which he hopes to pacifie by his ſorrow and humiliation.

1. *Becauſe of thine indignation, and thy wrath*, for my former ſin.
2. Which I collect thus. *Thou haſt formerly lifted me up*, then ſure I was in thy favour; *but haſt now caſt me down*, whence I may well conclude, that I am in diſfavour with thee.

11.

3. And the effect plainly ſhews it. *For my dayes are as a ſhadow that declines, and am withered like graſs.* Become mortal, flying, fading from thy wrath, raiſed by my own default.

The ſecond part. He yet comforts himſelf in Gods promiſes.

2. Hitherto the *Prophet* hath petition'd and complain'd. His caſe was lamentable, yet he is not ſwallow'd up of ſorrow. Heart he begins to take, and comfort he promiſeth himſelf in the Eternity and Immutability of God, and his love to his Church. Hence he conceives hope of reconciliation, and being moved by the Spirit of God, foretells the reſtauration of *Zion* and *Jeruſalem*, and typically the ſtate of Chriſts Church.

12.

To his Church, on which he will have mercy, and had, when he reſtored them.

1. True, *I wither away as graſs*, and ſo ſhall all Individual men. *But*
   1. *Thou, O Lord, ſhalt endure for ever:* and therefore thy Church, and promiſes to thy Church.
   2. *And thy Remembrance from generation to generation.* The Covenant which thou haſt made, ſhall be remembred from father to ſon, till the worlds end.
2. Thou ſeemeſt now to ſleep. *But thou ſhalt ariſe.*
   1. *Thou ſhalt have mercy on Zion, and ſave thy people.*

Ver. 13.

2. *For*

2. *For the time to favour her, yea the ſet time is come*; Literally, the ſeventy years of the Captivity were neer expired. Typically, by the Spirit, the *Prophet* foreſaw, and conceiv'd the Redemption of the Church in the future, as a thing preſent. And both he calls a *time* of *favour*; for from the *favour* and *mercy* of God, both proceeded.

3. And this Conſideration wrought a double effect.

This wrought a double effect. Ver. 14.

1. One upon Gods people for the preſent, *viz.* an earneſt deſire to have it ſo. Earneſt they were that *Jeruſalem* ſhould again be built, the Church ſet up. *For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.*

1. A deſire to have it ſo. Ver. 15.

2. The other upon the *Heathen*. *So the Heathen ſhall fear thy name*; which began when *Darius* and *Cyrus* ſaw and acknowledged the Propheſies, and obeyed them. 2. *And all the Kings of the earth thy glory*; which was truly fulfill'd, in the converſion of *Conſtantine*, &c. to the Faith.

2. Another on the Heathen; *viz.* Compaſſion, Converſion

And he adds the cauſe why Kings and Nations ſhould be ſo ſtrangely converted, becauſe he had beyond all belief and expectation of man, ſo ſtrangely delivered his people from Captivity, and ſo miraculouſly ſet up his Kingdom in his Church. This ſhall be done, *When*, or *becauſe the Lord ſhall build up* Zion, *he ſhall appear in glory.* Before, he caſt his people into the grave, as it were, without any hope of life, or reſtitution; but when he ſhall bring them from thence, he ſhall make his glory and honour manifeſt. Ver. 16.

And that which moved him to it, was the prayers of his people. *He will regard the prayer of the deſtitute, and not deſpiſe their prayer.* Ver. 17.

Which effects followed on their prayer.

Now leſt the *Jews* ſhould conceive, that what was done for them, did concern them only, and not their Children, or to ſpeak more properly, the whole people of God in all ages to come; God would have a Record kept of it.

Of this mercy a Record to be kept. Ver. 18.

1. *This ſhall be written for the generation to come.*
2. *And the people, which ſhall be created, ſhall praiſe the Lord*, Cum viderint impleta quæ prædicta.

And of this he aſſigns two reaſons, even the ſelf-ſame ſet down at the 16. and 17. *Verſes.*

1. *For he hath looked down from the height of his Sanctuary, from the heaven did the Lord behold the earth.* Ver. 19.
2. *To hear the groans of the priſoners, to looſe thoſe that are appointed to death.* Ver. 20.

That the glory be returned to God.

Now this Mercy from God, calls upon us for our Duty: for the proper end of it was, and the effect that it ſhould work upon us, is, that we ſhould be thankful. Therefore *he looked down*, therefore *he heard the groans of the priſoners*, &c. That being freed,

1. *They ſhould declare the name of the Lord in* Zion, *and his praiſe in* Jeruſalem. Ver. 21.
2. And this praiſe ſhould be compleated, *When the people are gathered* ſimul, *or* in unum, *united together, and the Kingdoms to ſerve the Lord.* The *Gentiles* join with the *Jews* in it. Ver. 22.

And here methinks I hear the *Prophet* breaking off his comfort, and breaking out in the midſt of his prophecy, with *Balaam*. As if he had ſaid, I am aſſured all this ſhall come to paſs, and be done for Gods people, but alas, who ſhall live, when God doth this? Whoſoever ſhall, I ſhall not certainly. *For he weakned my ſtrength in the way, and hath ſhortned my dayes.*

The Prophet laments he ſhal not live to ſee it. Ver. 23.

Yet my deſire is, it might be otherwiſe; and in this my deſire is but the ſame with many Kings and Prophets that have gone before me, all which long and deſired to ſee the flouriſhing eſtate of the Church under the *Meſſiah*, and therefore, *I ſaid, O my God, take me not away in the midſt of my age*; But ſuffer me to draw out my life to ſee that, that all good men have aſpired to ſee, to wit, that I may behold Chriſt promiſed in the fleſh, and be a partaker of the glory of his Kingdom.

Yet he deſires he might. Ver. 24.

Which

And preſſeth that he might. Perſwading God to it, upon 24.

Which Petition, that it might be the eaſier granted, he preſſeth it by a Collation of Gods Eternity and Immutability with his own life. As if he ſhould ſay, Spare me a little before I go hence, and be no more ſeen, for I am nothing unto thee.

Thy years are throughout all generations, and therefore 'tis but equal that thou indulge an ample ſpace of life to thy image, that he may attain eternal happineſs.

The conſideration of Gods eternity and immutability.

And he proves God to be Eternal, becauſe he is Immutable, not ſo the earth, not ſo the heavens.

25. Not ſo other creatures, all they change, corrupt.

1. Not the earth, for it had a beginning, and that from thee, *Of old*, though long ago, yet a beginning it, and thou placed it not upon a foundation already laid, but *laidſt the very foundation thereof*, broughtſt it out of nothing to what it is, and placed it in the midſt of the World, as now it is. *Ponderibus librata ſuis.*
2. Not the heavens. *For they are the work of thy hands*, *i. e.* thy Wiſdom and Power. Heaven then, and all Creatures in it; Earth, and all below cannot be Eternal. They began.

26. 3. Neither ſhall they continue. *They ſhall periſh*; be either annihilated, or alter'd from their preſent condition. They ſhall not be, what they are now, no not heaven, nor earth. As then they are not Eternal, ſo neither are they Immutable.

Now in oppoſition to theſe, he puts the Almighty God. *But thou ſhalt endure.* And yet more fully he expreſſeth this Truth in the following words.

1. *Yea, all of them ſhall wax old like a garment*, make a farther ſtep and acceſs to a final period, in regard of their duration. 2. *As doth a garment, their uſe ſhall ceaſe together with man, as doth the uſe of a garment with him that uſeth it*, Iſa. 34. 4. 1 Pet. 3. 10.
2. *And as a veſture ſhalt thou change them, and they ſhall be changed*, as the Curtains and Carpets, and Hangings, are folded up, when the Family removes.
3. However, they ſhall not wax old by the courſe of Nature, but by the mighty power of the God of Nature. *Thou ſhalt change them, and they ſhall be changed.*

But God always the ſame. Verſ. 27.

Well, be this ſo, as is moſt true, and muſt be granted, yet it is not ſo with thee, O God.

But thou art the ſame, and thy years ſhall have no end. Thou art Immutable, Eternal; and becauſe Immutable, Eternal. Now the reaſon why God cannot ſuffer any change, is evident, for every thing that is mutable, is endued with a power to attain to ſomething by that change, which it had not before. But God is *actus puriſſimus*, and an Eſſence of infinite perfection, and therefore when he wants nothing, nothing can be added to him, and conſequently, he is Immutable.

Verſ. 28. His Church and ſervants ſhall therefore continue alſo.

Now the Eternity and Immutability of God being confirm'd, the *Prophet* draws hence a comfortable Concluſion for the ſervants of God, and for their children, *viz.* ſuch as imitate their piety, for they ſhall be partakers of eternity alſo. So is the Covenant, *Gen.* 17. 7.

1. *The children of thy ſervants ſhall continue.* That is, The Apoſtles with the Patriarchs their Parents, ſhall dwell in thy Kingdom, in the heavenly *Jeruſalem.*
2. *And their ſeed*, and as many as they have begotten by the Goſpel, if they remain in the faith, which works by love, *they ſhall be eſtabliſhed*, perſevere, remain, continue before thee, live in thy preſence for ever. As thou art Eternal, ſo ſhall they be Eternal.

The

The Prayer collected out of the one hundred and ſecond *Pſalm.*

O Almighty God, great Lord of heaven and earth, we miſerable ſinners, with fear and ſhame caſt down our ſelves before thee, humbly confeſſing, that for our ſelves, we are unworthy that our prayers ſhould have acceſs to thee, ſince we have broken all thy righteous Laws and Commandments, and walked unworthy of thy Goſpel, and our Chriſtian vocation. But, O Lord, of thy mercy and clemency make us ſo worthy to pray, that thou mayeſt hear our prayers; and let the cry of thy Spirit in our hearts be ſo vehement, that it faint not in the way, but approach thy Throne of grace. Though we be foul and filthy ſinners, that have defaced thy image, yet do not thou in diſpleaſure turn away thy face from us. It troubles us, that we are thus foul, and this is the day of our trouble for it, oh thou who haſt promiſed to accept the Sacrifice of a broken and contrite heart, now, when we are in trouble, encline thine ear unto us; in this day when we call upon thee our heavenly Phyſician, hear us, and anſwer us, and that with ſpeed, leſt if thou prolong the time, thou ſhalt not be able to find whom to heal and ſave. Ver. 1. Ver. 2. Ver. 3.

For, O Lord, we are in a very lamentable condition, for the dayes of our life and proſperity are conſumed as ſmoke, that vaniſheth in the air, and the pillars of our bodies, our bones, are burnt up as a hearth that the fire wears away. Our heart is ſmitten out of the ſenſe of thy wrath, and pineth and withereth away as graſs ſcorched by the heat of the Sun; ſo great is our miſery, ſo preſſing our calamity, that we forget to take our daily repaſt, to eat our bread, which nature it ſelf requires of us. We lived in delights, but now by the voice of our groaning, by the continual ſorrows, and expreſſions of thoſe ſorrows that are upon us, our fleſh is conſumed, and our bodies brought to ſuch a leanneſs, that our bones will ſcarce cleave to our ſkin. For very grief we fly the ſociety of men, and ſeek out places that are fit for mourners; We are like a Pellican, a bird that delights to live alone in the Wilderneſs; and like an Owl, which flying the company of other birds, the light, and ſight of men, dwells in a ſecret, dark, and retired place, where ſhe ſings a ſad tune, and we a heavy ſong. Our nights we ſpend in continual watchings, very grief ſuffering us not to cloſe our eyes, and at break of day we breath forth our ſighs unto thee, as the Sparrow that ſits alone, and laments the loſs of her mate, upon the houſe top. Ver. 4. Ver. 5. Ver. 6. Ver. 7.

And in theſe our diſtreſſes, we find no comforter, all our friends have forſaken us, and our enemies making their advantage of it, have gathered themſelves together againſt us, they reproach and revile us all the day long, and being mad againſt us, and ſet upon miſchief, they have enter'd into a conſpiracy, and bound themſelves by an Oath to undo us. For this cauſe we eat no pleaſant bread, neither came any wine in our mouths, but ſuch as was kneaded with penitential aſhes, and mingled with the ſalt of tears and weeping. And what ſoul that was ever under the ſenſe of Gods diſtaſte, can blame us for this, ſince, Thy wrathful diſpleaſure goes over us, thy indignation purſues us? Thou, who in mercy didſt lift us up, haſt in judgement caſt us down. The ſad conſideration whereof, doth, beyond all that man can do, afflict us. Ver. 8. Ver. 9. Ver. 10.

But how long, O Lord, wilt thou break a leaf driven to and fro? How long wilt thou purſue the dry ſtubble? While thou Writeſt theſe bitter things againſt us, our dayes are like a ſhadow, and declines, and we are withered as graſs, whoſe beauty and glory fades in a moment. Ver. 11.

But why art thou thus vexed, O my ſoul? and why art thus diſquieted within me? O put thy truſt in God. Call to mind, that he endures for ever, and the remembrance of his Covenant to all generations. 'Tis thy promiſe, O Lord, we look to, 'tis thy Covenant only we hope in, according to thy word, ariſe Ver. 12.

and have mercy upon Zion, pity thy poor afflicted people, for the time to favour her is now very ſeaſonable, yea the time is come; For thy ſervants think
Ver. 13. upon, and take pleaſure in her ſtones, **not ſo much thoſe ſtones with which**
Ver. 14. **thoſe gooly ſtructures, in which we were wont to meet and praiſe thee, were built and beautified,** as thoſe living ſtones built upon the foundation of the Pro-
Ver. 17. phets and Apoſtles, Jeſus Chriſt himſelf being the chief Corner-ſtone, and it pitieth them to ſee her in the duſt. **In the duſt, Lord, we favour them, and**
Ver. 16. **for theſe we pray, that they may be reſtored to their places in thy Sacred Temple.** O regard the prayer of the poor deſtitute, and deſpiſe not our deſire,
Ver. 15. **for this will tend to thy honour, and enlargement of thy Kingdom,** being aſſured, that when the Lord ſhall build up Zion, and when he ſhall appear in glory, that the heathen ſhall fear the Name of the Lord, and all the Kings of the earth thy glory.

Look down then, O Lord, from the height of thy Sanctuary, and from heaven behold the earth. Hear the groaning of the Priſoners, and looſe thoſe that
Ver. 19. are appointed to death, that they may declare the name of the Lord in Zion,
Ver. 20. and his praiſe at Jeruſalem. **May we but obtain ſo great a mercy,** it ſhall be
Ver. 21. written for the generations to come, and the people, our children, that ſhall be
Ver. 18. born, ſhall praiſe the Lord: They ſhall praiſe thee, and ſing of thy mercy in the
22. great Congregation, even when the people are gathered together, and the Kingdoms to ſerve the Lord.

That thou wilt make an Inquiſition for innocent blood, **I am aſſured, that** thoſe who have profaned thy dwelling place, ſhall be as a rolling thing be-
Ver. 23. fore the wind, **I do believe;** that they who have ſwallowed down riches, ſhall vomit them up again, **I know,** for God ſhall caſt them out of their belly. But thou haſt ſo weakned my ſtrength in the way, and ſo ſhortned my dayes, **that it is not likely I ſhall live to ſee it; Lord, might my eyes ſee thy ſalvation, I**
Ver. 24. **would willingly ſing with old** Simeon, Now let thy ſervant depart in peace: **Yet will I pray,** O my God, take me not away in the midſt of my age.
25. **I am thy Creature, O Lord, created after thy own image, yet not to live**
26. **for ever on earth, as thou ſhalt live in heaven,** for thy years are throughout all generations. Even the earth, whoſe foundation thou haſt laid, and the heavens which are the work of thy Power and Wiſdom, wax old as a garment, and as a veſture ſhall be wrapt up, they ſhall periſh, and be annihilated, **ſpare me a lit-**
27. **tle then, becauſe I am a creature of a ſhort continuance, and can bear no proportion to thy eternity,** for thou art the ſame, and thy years have no end. **But I yield my ſelf to thy Will, I ſubmit my ſelf to thy diſpoſe; if I cannot arrive to what I deſire, to ſee** Jeruſalem **in proſperity, yet grant,**
28. that I may ſee my Lord in the Land of the living, **for I am aſſured,** that the children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee, and live in thy preſence for evermore. **Amen.**

PSAL. CIII. Εὐχαριστικος. *A* Pſalm *to* David.

THE Title ſhews the *Pſalm* to be inſpired into *David* by the Holy Ghoſt, and the end is to comfort a ſoul heavy and laden, but eſpecially with the burden of ſin. To him every word in it drops like an Honey-comb, ſo that had not the comfort been revealed and ſent from heaven, it could never have been believed, that Almighty God ſhould be ſo merciful to ſinful man.

Three

Three parts there are of this *Psalm.*

1. The *Exordium*, in which *David* by an *Apostrophe* turns to his own soul, and stirs it up to bless God, *ver.* 1, 2.
2. The Narration, or an ample Declaration of the Benefits, from the first to the last, conferred by God upon him, and others; and the causes of them, from *ver.* 3. to 20.
3. A Conclusion, in which he makes a motion to Angels, and all other Creatures, to joyn with him in the praise of God, from *ver.* 20. to the last.

David stirs up his soul to praise God. The first part.

1. *David* being fully perswaded that he was one of the number of the Elect, stirs up himself in the person of the Elect, to praise and speak well of God in the two first *verses.*

Ver. 1.

1. *Bless God*, think on the Benefit, and bless the Benefactor; *Extoll him with praises.*
2. *O my Soul bless him*; because the Soul alone can know, and inform the whole man what God deserves for his blessings. 2. Again, he would not have it a lip-labour, but come from a heart affected with it: Heartily done; for, *quod cor non facit, non fit.*
3. Not the Soul alone, but that *all that is within him: Totum hominis*; whatsoever is within his skin, every part, every faculty about him; Will, Understanding, Memory, Affections, Heart, Tongue, Hand, Eyes, &c. All joyn.

And the whole man.

4. *And bless Jehovah*; for he gave them their Being, and their Properties and Operations. 2. *Praise his holy Name*, his Essential Properties, his Wisdom, Power, Goodness, Justice; for to celebrate God in all these, is, *To praise his holy Name.*
5. *Bless the Lord, O my Soul*; for he comes over it again, that he might press the Duty more emphatically, and shew his vehement desire to have it done; it shewes we freeze, and are cold in the Duty, and need a Goad to quicken us.

Ver. 2.

6. And *forget not all his benefits.*

He repeats it, and adds: That we forget not, His Benefits.

1. *Forget not*; He would not be guilty of the common Errour, forgetfulness of a good turn; for πολλαὶ ἐυὴ χεῖρις, ἀμνάμονες δὲ βροτοί· Which if it happen, 'tis impossible to be thankful; and therefore, *Omnium ingratissimus, qui beneficii accepti non reminiscitur*: Forget not then
2. *All his benefits*: Not all, no nor indeed any of them; for, not one but deserves a blessing.
3. *His benefits*: Some read *Munera*, the Vulgar, *Retributiones*: If *Munera*, they are freely given; if *Retributiones*, they are more than we can deserve, yet it pleases him to accompt them so. Let but a man well consider, how many evils we return daily to God for his good things he freely bestowes on us, and how many good things he returns to us daily, notwithstanding the evil we return him, and we shall easily understand how great is the goodness of God, *That retributes good for evil, and makes his Sun to shine on the just and unjust*, Luke 6. And *Beneficia* they are to us, for we are the better for them.

The second part. Which now he begins by an Induction, to number the Benefits: 1. Done to himself.

2. At the third *verse* the *Prophet* begins his Declaration, and by an Induction of particulars, reckons up the benefits, and that in this order. 1. Those done to himself, in which yet he excludes not others, as if they might not share with him. 2. Done to the whole Church: But of the first he had a true sense and experience what others felt, he could not say: Now these benefits to himself were either *spiritual* or *temporal.*

Ver. 3. Spiritual, as: 1. Juſtification.

1. The firſt *ſpiritual* Benefit was *Juſtification*, or *Remiſſion of ſin*; by which of an unjuſt man, he made him juſt; of an enemy, a friend; of a ſlave, a ſon. *Bleſs God, who forgiveth all thine iniquities*, freely forgives thy Debt, or unjuſt Actions, although many. All, every one, Original and Actual.

2. Regeneration.

2. The ſecond Benefit, is *Regeneration*, by which the Power of Concupiſcence that dwells in us, is daily weakned and ſubdued, though not wholly aboliſhed. The full cure muſt be expected in the life to come, but ſuch a cure is done upon us in this life, *That it ſhall not reign in our mortal bodies, and we obey it in the luſts thereof.* And of this cure in himſelf, *David* was ſenſible, and therefore he ſaith, *Who heals all thy diſeaſes*, or *infirmities*, is daily cutting away, and ſnubbing theſe roots of ſin.

Ver. 4. 3. Redemption.

3. The third Benefit, is *Redemption*, *Who redeemeth thy life from deſtruction*, from the Pit, from the Grave, from Death, and that which followeth it, eternal Deſtruction.

4. Glorification, all out of mercy.

4. The fourth Benefit, *Glorification*: *Who Crowneth thee, gives a Crown of Glory*; and the cauſe of this, and the other Benefits, he conceals not, it is with, or out of *loving-kindneſs and tender mercies*; *ex viſceribus miſerecordiæ.*

Neither is he behind with thee for *temporal* Benefits; for however *Bellarmine* refers theſe and the following words to the felicity of the Soul, and immortality of the Body in the life to come, which I diſlike not in the Anagogical ſenſe; yet I conceive the Literal ſenſe of the words may properly be referred to this preſent life, in which God feeds and nouriſheth our Bodies, and ſupplies what is neceſſary for Food and Rayment, and alſo conſerves us in this life, and gives us health and ſtrength; both which the Prophet teacheth us in the following words.

2. Temporal.

Ver. 5. 1. Abundance.

1. *Who ſatisfieth thy mouth with good things*: He gives not ſparingly, and with a Niggards hand, but *gives abundantly to enjoy*, 1 Tim. 6. He ſatisfieth; and good things they are, till we abuſe them.

2. Long life and health.

2. *So that thy youth is renewed like the Eagles*: An Eagle is a youthful and luſty Bird in her old age, and of long life; and this often God grants to many of his, that they be long-liv'd, healthful and lively, active and vigorous old men, as to *Moſes*, *Joſhua*, *Job*; which if it happen, it is a Gift of God.

2. Benefits to the whole Church.

2. As man is to pray, ſo alſo is he bound to bleſs God for the good that befalls his Neighbour, which courſe *David* here takes; for he bleſſeth God not only for the Benefits of God beſtowed upon himſelf, but ſuch as were common, and did belong to the whole Church; and in two he gives his inſtance. The firſt is, the defence of his people, and deliverance of all that are oppreſſed. The ſecond is, the Manifeſtation of his Will by his Servants, the Pen-men of Scripture to them.

1. Deliverance. Ver. 6.

1. Moſt juſt God is to his, and good, in puniſhing their Adverſaries. *The Lord executes righteouſneſs and judgment for all that are oppreſſed with wrong*, which is a new Benefit: Two Alms he diſtributes.

1. *A righteous portion to his ſervants.*

2. *Judgment, and a juſt revenge to his enemies, to all that are oppreſſed with wrong.* The *Iſraelites* were preſerved in *Ægypt*, but *Pharaoh* plagued.

2. Manifeſtation of his Will. Ver. 7.

2. Moſt kind in making known his Will, which had he not declared to his ſervants, we had never known it. It muſt then be acknowledg'd for another favour, *That he made known his Wayes to Moſes, his Acts unto the children of Iſrael.*

Both the Benefits beſtowed, becauſe God is, Ver. 8.

And here the *Prophet* interſerts four Epithets or Attributes of God, which declares unto us the true cauſe of all the former and following favours. *The Lord is Merciful and Gracious, ſlow to anger, and plenteous in mercy.*

1. *Merciful*: *Rachum*, becauſe he bears a paternal Affection to pious men.

2. *Gracious*: *Channum*, the Giver of Grace and Benefits: For he that loves with a fatherly Affection, will give.

3. *Slow*

3. *Slow to anger:* Not eaſily drawn to ſtrike, he will bear long and much, as a Father, before he puniſh.

4. *Plenteous in mercies:* When he does us good, being moved by no merit of our's.

Of all which Attributes, the *Prophet* ſhewes the effects, and applies them *ſingula ſingulis*, in the following *verſes*.

1. *He is merciful*, bears a paternal Affection to his Children: *He will not always chide, neither keep his anger for ever.* Angry he will be with his Children when they are untoward, yea, and chaſtiſe them too: *For every father chaſtiſes the ſon that he loves.* But his anger ſhall not laſt long; for in his heart there remains the love of a Father from whence the ſtripes proceed. — 1. Merciful. Ver. 9.

2. *He is gracious*; and therefore out of meer Grace he will give us a Pardon: *For if he ſhould deal with us according to our deſerts, who could abide it?* Pſal. 130. *For what doth a ſinner deſerve, but death?* Rom. 6. Whereas he forgives us, and gives us Life, Grace, Glory; and therefore we may truly ſay with *David* here, *He hath not dealt with us after our ſins, nor rewarded us according to our iniquities.* — Ver. 10. 2. Gracious. Ver. 11.

This Grace and Favour the *Prophet* amplifies by two Compariſons.

1. The firſt is, the diſtance of the Heaven from Earth, which from the Center to the higheſt Orb, is of an immenſe Altitude: Yet look, *As high as the Heaven is above the Earth, ſo great is his mercy toward them that fear him.*

2. The ſecond is, the diſtance of the Eaſt from the Weſt, which is of an immenſe Longitude; and yet look, *As far as the Eaſt is from the Weſt, ſo far hath he ſet our ſins from us*: Let the ſin be of what extent it will, it is not the interpoſition of our ſin, ſo it be repented, and left, that can hinder his Grace to ſhine upon us, and remove it. — Ver. 12.

3. *He is ſlow to anger*; and he hath this of a Father alſo: For no men more patient than Fathers, in tolerating the infirmities and childiſhneſs of their Children; this in him alſo: *For like as a Father pieth his Children, ſo the Lord pitieth them that fear him.* — 3. Slow to anger. Ver. 13.

4. *Plenteous in mercy*: He takes into his conſideration what frail Creatures we are, and fading; *For he knoweth our frame, he remembreth we are duſt. As for man, his dayes are as graſs, as a flower of the Field, ſo he flouriſheth; for the wind paſſeth over it, and it is gone, and the place thereof ſhall know it no more*: And this fragility and inſtability of our's, cauſeth him to be exceeding merciful to us; which *David* expreſſeth in the next *verſe* by way of *Antitheſis*: *But the mercy of the Lord is from everlaſting to everlaſting*; *ab æterno in æternum*, from the Eternity of our Predeſtination, to the Eternity of our Glorification; yet not beſtowed hand over head, it is with thy Reſtriction and Limitation. — 4. Plenteous in mercy. Ver. 14. 15. 16. 17.

1. *Upon them that fear him.* — But to thoſe that fear him, and keep his Covenant.

2. *And his righteouſneſs*; that is, veracity and faithfulneſs in performing his Covenant; not *to the Fathers alone*, but *to Childrens children.* — 18.

3. *To ſuch as keep his Covenant*; obſerve the conditions of Faith and Repentance. — Yea, and are obedient.

4. *Yea*, and of obedience alſo: *That remember his Commandments to do them.*

Theſe Benefits are many and wonderful, and the mercy from which they proceed, infinite; but that no man doubt of the performance of it, that God will do for thoſe, *That fear him, and keep his Commandments*, what he hath promiſed; and in the Cloſe of this Part, the *Prophet* puts us in mind of his Power. — Ver. 19. This mercy God is able to make good.

1. He is *Dominus in Cœlo*; not like our Lords on Earth, his power is no where circumſcribed.

2. *He*

2. *He hath prepared his Throne in the Heavens*; there he ſits *pro Tribunali*, can ſee and judge the World.

3. And that we ſuſpect him not to be ſome under-Judge ſet over us, and appointed by another, *David* tells us, *His Kingdom ruleth over all*: The Supremacy is his, he is the Supreme Monarch.

The third part. For theſe Benefits he invites all Creatures to praiſe God.

3. And thus the *Prophet* having particularly remembred Gods Goodneſs and Benefits to his People, as being not able to return ſufficient thanks alone, he invites all the Creatures to joyn with him in his praiſe, and firſt the Angels: *Bleſs the Lord ye his Angels*; whom he deſcribes:

1. Angels.

1. From their excellency, *Ye that excel in ſtrength.*

2. From their obedience, *And do his Commandments.*

3. From their celerity, readineſs, and chearfulneſs in it; *That hearken to the voyce of his words*, that you may ſhew your ſelves faithful Miniſters and Servants.

2. Armies of God.

21.

2. He invites all the Armies of God to joyn with him, by which, *Bellarmine* underſtands all the *Superiour Order*, *Archangels*, *Principalities*, *Dominations and Powers*, which is the *Militia* of Heaven, *Luke* 2. together with the Angels before-named: *Bleſs the Lord all his Hoſts*; ye, who how glorious ſoever, yet are but Miniſters of his that do his pleaſure, faithfully receive your charge, and do it diligently, and daily execute it.

22.

3. All his works.

3. He invites all the Creatures of God to joyn with him alſo, as if they had ſenſe, and underſtood him; *Bleſs the Lord all his works*: All; for that no man ſhould think, that he meant only rational Creatures in Heaven and Earth. 2. He adds, *in all places of his Dominion*, which extends over the whole world: *All Creatures* then without exception, and all in all places he deſires would do it; and good Reaſon, for he made all, and rules over all, and is in all places, with all, and fills all, and preſerves all, and moves all; and in their kinds they have done it, the Water at the Flood, the Fire at *Babylon*, the Crowes in feeding *Eliah*, the Lyons in ſparing *Daniel*, *&c.* And they do it, when all keep their own ſtations, and work according to that Law of Nature which God hath put upon them.

4. Himſelf.

4. Laſtly, That no man ſhould imagine that he that called on others, would be backward in performing the Duty himſelf, as he began, ſo he concludes this excellent *Pſalm*, *Bleſs the Lord, O my Soul.* At all times let his praiſe be in thy mouth.

The Prayer collected out of the one hundred and third *Pſalm.*

Ver. 1. BOund I am, O Omnipotent God, and moſt merciful Father, for thy great favours unto me, with heart, with ſoul, with all powers of my mind, and all ſtrength of my body, perpetually to acknowledge thee, to praiſe thee, and land thy holy Name: Wherefore, O my Soul, Bleſs thou the Lord, and all faculties within me, and parts about me, bleſs his holy Name: Bleſs the Lord, O my Soul; Bleſs the Lord, O my Soul, and forget not all, or any one of his Benefits.

2. My actual ſins are many and grievous; but thou, O Lord, in mercy haſt forgiven my iniquities; Thou haſt juſtified me by the death of thy Son, cleanſed me by his blood, of an unjuſt perſon, made me juſt, of an enemy, a friend, of a ſlave, a ſon. I confeſs, O Lord, that the bitter root of ſin is ſo grafted in my nature, that I carry it about me in my mortal body, and I lament; yet I give thanks to thy grace, which hath ſo healed my infirmities, and ſo ſubdued them by the power of thy Spirit, that I feel it daily dying, and the ſtrength thereof ſo decayed, that it cannot reign, rule, and command within me: Ver. 4. And this gives me aſſurance, That thou haſt redeemed my life from death, hell, and deſtruction, and that at laſt out of thy loving-kindneſs and tender mercies, I ſhall be Crowned with a Crown of Glory. Lord, what was I? or what could

could I deſerve, that thou ſhouldſt beſtow theſe wonderful Benefits upon me? when I think upon them, I am not able to comprehend them; and when I comprehend them, I ſhould be never able to believe them, had'ſt thou not revealed them, and aſſured them to my ſoul by thy holy Spirit. O my Soul, then bleſs the Lord, bleſs his holy Name, and forget not all his Benefits.

But as if all theſe high favours had been too little, Thou haſt over and above added many temporal bleſſings: I enjoy by thy bounty, food and rayment, which are good things, ſo long as well uſed; with theſe thou haſt ſatisfied my mouth, and given me health and ſtrength to make uſe of them: So that my youth is renewed as the Eagles, in this my old age. I find my body healthful, my ſenſes not altogether impaired, my underſtanding quick, and my judgement bettered. Bleſs the Lord, O my tongue, and all that is within me, bleſs his holy Name. Ver. 5.

But what do I inſiſt upon the Benefits which thou haſt beſtowed upon me in particular, when thou haſt been merciful to thy whole people? for thoſe alſo I bleſs thee, and for thoſe now I pray; many of them ſuffer injuries from the hands of Tyrants, many of them are in want and neceſſity; Execute righteouſneſs and judgment, help the afflicted, comfort them who are in want, and deliver all that are oppreſſed, as thou didſt thy people Iſrael by the hand of Moſes: And becauſe ignorance and errour hath brought a milky darkneſs over thy Truth, ſhine forth again, and make thy wayes known, as thou didſt to thy people by Moſes; direct them in the right way of a good and a happy life, and by the Acts already done for thy children of Iſrael, aſſure them, what in all Ages thou wilt do for thy people. Ver. 6. 7.

Thou, O Lord, art merciful and gracious, ſlow to anger, and plenteous in mercy; Be merciful then to the ſins of thy children, and be not alwayes chiding; let it ſuffice, that thou correct and chaſtiſe them as a Father, but keep not thy anger for ever. Why ſhould thy Spirit alwayes ſtrive with thoſe to whom thou beareſt a paternal love and affection? Be gracious then, and out of meer grace ſeal them a pardon. Deal not with them after their ſins, neither reward them according to their iniquities. Make it appear, That as the Heaven is high above the Earth, ſo great is thy mercy immenſe and true toward them that fear thee; that as far as the Eaſt is from the Weſt, that ſo far thou wilt remove their tranſgreſſions from them: Shew that it is not the interpoſition of any ſin, how dark, how ſwelling ſoever, if repented, and left, that can keep off the light of thy countenance from them. Thou art ſlow to anger, let not then thy wrath be kindled againſt the ſheep of thy paſture: Pity them then, O God, pity them, and me an unworthy Child with them: Yea, as a Father pitieth his own Children, ſo pity us that fear thee. Remember, O Lord, our frame, how thou haſt faſhioned us; Remember, that we are but duſt, and muſt return to duſt; Remember we are but graſs, that ſuddenly ſhoots up, or as a flower of the Field, which is to day in its pride and beauty, and to morrow flags and fails; a nipping ſharp wind paſſeth over it, ſhrivels it up, and it is gone, ſo that the place thereof ſhall know it no more, nor it the place. Thus frail, thus vaniſhing is man, when the Spirit of thy indignation, and thy ſevere ſentence paſſeth upon him: But thou art plenteous in mercy; it is not ſo with thy mercy, as with the life of man, that fades and decayes; But thy mercy is from everlaſting toward them that fear thee. 8. 9. 10. 11. 12. 13. 14. 15. 16.

O Lord, we deſire to live in thy fear, and to keep thy Covenant; and as we are the Children of thoſe who have died in and for the Truth, ſo to remember thy Commandments, and to do them. Bring theſe deſires into Acts, that ſo keeping thy Covenant, and performing thy Commandments with a filial fear, we may be partakers of thy righteouſneſs, and that mercy which had no beginning, and knowes no end; no more end than thou canſt have, no more be circumſcribed than thou canſt be: For thou haſt prepared thy Throne in Heaven, and thy Kingdom ruleth over all. To thee then we flie as Suppliants, for pardon and mercy. 17. 18. 19.

Thy

Thy mercy is above thy works, and the Benefits flowing from the Fountain of thy mercy infinite, as it cannot be exhauſted; ſo I deſire the praiſe for it ſhould not be dryed up. Men are ſinful, and praiſe is not comely in the
20. mouth of a ſinner: Men are frail, and vanity it ſelf, and the praiſe would be everlaſting. O ye Angels of God, then joyn with me, Bleſs ye the Lord, ye that excel in ſtrength, ye that do his Commandments (which I to my grief keep not) and chearfully and readily hearken to the voyce of his words. Ye are the
21. multitude of the heavenly Hoſt, that ſung in the Fields of Galilee, Glory to God on High; Bleſs ye then the Lord, all ye his Hoſts, ye Miniſters of his that do his pleaſure. And you alſo all ye works of his, joyn with the Angels, and do what you can: Bleſs ye the Lord, and ſound forth his praiſes by your obedience and ſubjection to his Will in all places of his Dominion.

22. Laſtly, O my Soul, ſo freely pardoned and juſtified, ſo graciouſly regenerated and ſanctified, ſo dearly bought, and wonderfully redeemed, ſo undeſervedly to be glorified with this my body, which in the mean time is ſatisfied by him with good things, and ſhall at laſt in youth be renewed as an Eagle:
6. Bleſs the Lord, O my Soul; Bleſs the Lord, the Lord who is merciful and gracious, ſlow to anger, and plenteous in mercy. Thou never canſt do enough, that haſt received ſo much; Render then unto him all laud, all honour, all praiſe, all glory, through Jeſus Chriſt thy Lord, thine only Saviour and Redeemer. To God the Father that created us, to God the Son that redeemed us, to God the Holy Ghoſt who ſanctifies us, three Perſons and one God, be aſcribed all Glory, Honour, Power, and Dominion, for ever and ever. Amen.

PSAL. CIV. Εὐαγγελικός.

THE ſcope and intent of this *Pſalm*, is the ſame with the former, *viz.* to excite men to praiſe God upon the conſideration of his Benefits, but yet upon a different ground. In the former, for the Benefits of Grace conferr'd upon his Elect. In this, for the Gifts of Nature beſtowed in general upon all: Thoſe flow immediately from his mercy, theſe from his power, wiſdom, goodneſs, and depend upon his Providence, which are manifeſt in the Creation, Governance, and Preſervation of all things. The Creature then is, the Subject of this *Pſalm*, concerning which, in it we have a long, but very methodical Narration, by the meditation of which, he invites all men to ſing *Halleluiah*.

The parts of the *Pſalm*, are four.
1. The Exhortation propoſed briefly, *ver.* 1.
2. The Exhortation perſwaded by Inſpection of the Fabrick, the beauty, the order, the government of the World, from *ver.* 1. to 33.
3. The Duty practiſed by himſelf, *ver.* 33, 34.
4. An Imprecation on them that neglect the Duty, *ver.* 35.

The firſt part. Ver. 1. He exhorts to praiſe God, becauſe of his works.

1. He begins with a double *Apoſtrophe*.
   1. To his own Soul to praiſe God: *Bleſs the Lord, O my Soul*; which was the Concluſion of the former *Pſalm*.
   2. To his God, *O Lord my God*; whom he deſcribes to be great and glorious.

And that he may ſet forth his Majeſty and Glory, he uſeth a moſt elegant προσωποποιΐα, borrowed from the Perſon of ſome great King, who preſents himſelf very glorious to his people, in his Robes, in his Pavilion, with a gliſtering Canopy extended over his Throne, ſometimes in his Chariot drawn by the

the ſwifteſt Horſes, with all his Nobles, Miniſters and Servants about him, and attending his pleaſure. And in this manner he preſents the Majeſty of God, which were the work of the firſt and ſecond day; for by that order he proceeds in ſetting forth Gods works, *viz.* by the order of the dayes they are made.

The ſecond part. Ver. 2.

1. His Robe is the light, the work of the firſt day, which is the pureſt, the moſt beautiful, the moſt glorious, illuſtrious, vivifical, chearful of all Gods Creatures, with this *he is cloathed, as with a garment*; for he is light, *John* 1. 1. and he dwells in that inacceſſible light that no man hath ſeen, nor can ſee, 1 *Tim.* 6.

1. Of the firſt day.

2. His Pavilion ſtretched round about him, is the Heavens, the work of the ſecond day; theſe, as it were, the Hangings, the Curtains of his Chamber of Preſence; by his *fiat* and power ſtretched out, as we now ſee them: *He ſtretched out the Heavens as a Curtain.*

2. Of the ſecond day. Ver. 3.

3. His Palace built in a moſt miraculous manner; the beams thereof laid, not as is uſual, upon ſome firm and ſolid body, but upon that which is moſt fluent, *He layes the beams of his Chambers in the waters.* In *Gen.* 1. 7. we read of *waters above the Firmament*, which were a part of the ſecond dayes work, and of theſe ſurely the *Prophet* ſpeaks. What is to be underſtood by *waters above the Firmament*, is no diſpute for this place, *Vide Zanch. de op. Dei. lib.* 2. *c.* 1.

4. His Chariot, the Clouds: *Who makes the Clouds his Chariot*; upon theſe, he, as it were, rides, and in a wonderful nimble manner is in all places he pleaſeth, no otherwiſe than the Clouds, who are now in this place, and inſtantly removed to another.

5. The Horſes that draw it, the *Winds*, *Alipedes*, as the Poets feigned the Horſes that drew the Chariot of the Sun; by it, his intent is, to ſhew, That by the power of God are brought upon the face of Heaven, and remov'd at his pleaſure.

6. His Attendants, Angels: *He maketh his Angels Spirits, his Miniſters a flaming fire.* No Creature of greater quickneſs and agility, than a *Spirit*; no Element more active, than *fire*: Theſe bleſſed Spirits he ſends forth as he pleaſeth, to defend his Servants, and as a flame of fire to conſume and burn up his enemies; in which appears his Might and Majeſty.

Ver. 4. In which his Majeſty appears.

2. Next the *Prophet* deſcends from the Heaven, and out of the Aire, and comes to ſpeak of the work of the third day; and he begins with the Earth, that Element which is beſt known to us, in which he ſhewes the power and wiſdom of God many wayes.

2. Of the third day, in which his Power and Wiſdom. The Earth created. Ver. 5.

1. In the foundation of it upon its center, that whether it have the motion of Verticity as ſome do teach, or elſe is fix'd, and moves not at all; ſtrange it is that ſo great and heavy a body ſhould remain in the midſt of the World, and not ſink, *ponderibus librata ſuis*: This the *Prophet* attributes only to the Power and Providence of God: *Who laid the foundations of the Earth, that it ſhould not be removed for ever.*

1. In foundation.

2. Another part of his Providence about the Earth, was, that whereas the water being the lighter Element did at firſt cover the Earth, and made it uſeleſs; God, either by taking of ſome parts out of the upper *ſuperficies* of the Earth in ſundry places, and made it more hollow; and laying them in other places, made it more convex; or to ſpeak more plainly, by raiſing ſome, and depreſſing others, made room for the Sea. This was a work of Gods Word, and the *Prophet* ſpeaks of this in the three following *verſes*.

2. The raiſing it above the waters by his *Fiat*.

1. Firſt, He ſhewes in what condition the Earth was in the firſt Creation, it was covered, and under water: *Thou coverd'ſt it with the deep, as with a Garment, the waters ſtood above the Mountains.*

Ver. 6.

2. He ſhewes how the Earth became uncovered, it was by the voyce, power, and *fiat* of God: *Let the waters be gathered together into one place,*

and let the dry land appear, Gen. 1. This the *Pſalmiſt* here calls the rebuke of God, the voyce of Thunder; for God had no ſooner ſpake the word, *But it was ſo: At thy rebuke they fled, at thy voyce of Thunder they were afraid*; whether they were ſuch waters as are now, or thick miſts and vapours after to be condenſed into vapours, afraid they were to ſtay any longer, and to cover the Earth, when God rebuked them, ſpoken as it were in Thunder, and bid them remove.

Ver. 7.

3. And ſo there became a new World as it were: *Juſſit & extendi campos, ſubſidere Valles: The Mountains and the Vallies take the lower place:* Or elſe, as we read, They, the miſts and vapours *go up by the Mountains*; for *quanti montes volvuntur aquarum*; but they ſtayed not then, nor yet do ſtay upon the Mountains, *But they go down by the Vallies unto the place which thou haſt appointed for them*, ſtill ſailing along to Sea.

Ver. 8. 3. Confining the Sea.

4. There thou incloſeſt them, as with doors and bars: *Job* 18. *Thou haſt ſet a bound that they may not paſs over, that they turn not again to cover the Earth*; yet not violently kept there, as ſome ſuppoſe; but reſtrain'd by an ordinary way of Nature, it being natural for water to deſcend to the lower places, which by Gods power was not hollowed for them to remain in; that they once did return, and cover the Earth, was by Gods extraordinary Command.

Ver. 9. 4. His Providence about the Rivers.

3. And next he comes to ſpeak of the Rivers and Springs, and ſhewes Gods wonderful Providence about them.

Ver. 10. 1. Their Springs.

1. *He ſendeth the Springs*; that is, the ſtreams of water, from the Hills *into the Vallies*; which yet at firſt run among the Hills; for who knowes not that the *domus fluvii*, the Spring and Well whence the greateſt Rivers ſtream is ſeated, commonly in the foot of ſome Mountain.

1. Their uſe.

2. And the end of this infinitely declares Gods Providence, it is for the ſuſtenance of Beaſts and Fowles, periſh they muſt for thirſt, were it otherwiſe, and therefore he adds:

11. 1. *They*, i. e. *the Springs and Rivers, give drink to every Beaſt of the Field, the wild Aſſes quench their thirſt.*

12. 2. *By them ſhall the Fowles of the Heaven have their habitation, which ſing among the Branches.*

3. The Rain and Dewes.

4. But the Springs and Rivers cannot water all parts of the Earth, were it not then for another part of his Care and Providence, the Hills and higher places would be altogether barren and unfruitful, his Wiſdom therefore found out a way to remedy this alſo, and that was, by ſending Rain out of his Bottles, the Clouds, a gift ſo great and peculiar to him, that he is called by *Job*, *the Father of the Rain.*

Ver. 13. *He watereth the Hills from his Chambers*; that is, from the upper Rooms, the Clouds; the effect and end of which,

1. Their uſe in general.

1. In general, the ſatisfaction of the Earth, which being thirſty, gapes for Rain, and drinks abundantly from Gods plenty: *The Earth is ſatisfied with the fruit of thy works*, by the Rain, which is by thy hand prepared, and is thy work in the Clouds.

2. In particular.

2. In particular, the effects, ends, and conſequences of theſe dewes and ſhowres are many, which all yet are from God as the prime cauſe; for *quod eſt cauſa cauſæ, eſt cauſa cauſati.*

Ver. 14. 1. Graſs for the Cattle: *He cauſeth the Graſs to grow for the Cattle.*

2. Herbs for Meat and Medicine: *And Herbs for the ſervice of men.*

3. All kind of Food: *And that he may bring forth Food out of the Earth*; which without Rain would not be had.

4. *And Wine*, which hath this lively ſpirit, *That it makes glad the heart of man*; and if we ſtay there, lawful.

5. *And*

5. *And Oyle to make his face to ſhine:* Oyle ſupples, comforts, ſtrengthens the nervs, and keeps the fleſh and skin ſmooth, freſh, plump and youthful. Ver. 15.

6. *And bread, which ſtrengthens mans heart*: Where there is bread, there is no Famine, it ſeems it is the ſtrength of the Feaſt; for it is alwayes the chief and neceſſary part of the Service.

5. Neither hath the Providence of God been forgetful to provide us Trees alſo, which, beſides they ſerve for divers uſes, as ſhade, building, fuel, and yield many kind of fruit; in the production of them, God hath not forgotten the very Birds, they ſerve them for their Neſts, their Songs. 4. The Trees.

1. *The Trees of the Lord alſo*; his Trees, becauſe he firſt made them, and now makes them grow, *are full of ſap*, which is another effect of the Rain: *The Cedars of Lebanon which he hath planted.* 16.

2. *Where the Birds make their Neſts*; *as for the Stork, the Firre Trees are her houſe*; in them ſhe builds. 17.

3. Nay, other Creatures are not forgotten by him, not the Goats, nor the Conies: *For the high Hills are a Refuge for the wild Goats, and the Rocks for the Conies.* 5. Hills. 18.

3. The *Pſalmiſt* goes on to the work of the fourth day, the Creation of the two great Luminaries, the *Sun* and the *Moon*, and the conſequences of it; in which Providence alſo is very conſpicuous. 4. The work of the fourth day, Sun, Moon, by them: Ver. 19.

1. *He*; i. e. *God appointed the Moon for certain ſeaſons*, that it ſhould ſhine in a fit and apt time in the night, and not in the day.

2. *And the Sun knoweth his going down*; that it is not to ſhine out of ſeaſon, but to give place to the night. 1. Night, and for reſt. 20.

And in this diviſion of time the Providence of God was admirable both to Man and Beaſt: *Thou makeſt darkneſs, and it is night.*

1. For the good of the Beaſts, even the wildeſt, that they may be ſuſtained; for, 21.

1. The night comes, and then the Beaſts of the Forreſt that durſt not appear by day, do creep forth: *The young Lyons roar after their prey, and ſeek their meat from God*; that is, ſeek their meat in that manner, as Gods Providence hath ordained.

2. Again, the day appears: *The Sun riſeth, and they appear not; they gather themſelves together, and lay themſelves down in their Dens.* 22.

2. For the good of man; for this diſpoſition of ſeaſons by the courſe of the Sun and Moon, are good for him to; it is, that he may labour in the day, and reſt in the night; for *quod caret alternâ requie durabile non eſt*: *Man goeth forth to his work and labour*; See what he was born to, to get his living by honeſt labour, and not by preying, murdering, tearing and ravening as a Beaſt, that riſeth in the night to that purpoſe; but to labour in the day, and not tire himſelf out neither; labour he muſt all day, and then take reſt: *Labour till the Evening.* 2. Day for labour. Ver. 23.

Upon the conſideration of all which, the *Prophet*, as a little rap't out of himſelf by the thoughts of Gods Providence, Power, Wiſdom, Goodneſs, interſerts this Exclamation.

O God, how manifold are thy works, in wiſdom thou haſt made them all, the Earth is full of thy riches. 24. His Acclamation to Gods Works.

1. *How manifold are thy works*, how great, how excellent, how worthy of praiſe; ſuch, that I cannot expreſs them.

2. *In wiſdom haſt thou made them all*: No thing is raſhly, and by chance done; but all with judgment, and with great Reaſon; nothing in them doth want, nothing doth abound.

3. *All the Earth is full of thy riches*: No place, no part of it, but in it thy works proclaim that thou art a moſt bountiful and moſt wiſe Creator, and an open-handed and liberal Beſtower of thy Riches.

The Ordinance for the Sea. The Amplitude

25.

5. The work of the fifth day, Fiſh.

26.

2. Creatures in it.

3. Navigation.

Gods goodneſs in Conſervation of the Creature.

Ver. 27. For he gives them meat in ſeaſon.

28.

Being the Authour of,

1. Death.

29.

2. And life.

30.

The third part. He votes all praiſe to God.

31. And moves man, to an honeſt uſe of the Creature.

32.

This praiſe he would give.

4. The *Prophet* hath hitherto ſet forth Gods wiſdom in his works in the Heaven, the Aire, the Earth, and now he deſcends into the Sea, in which he ſhewes his wiſdom.

1. In the Amplitude of it, *It is the great and wide Sea*, extended far and wide.
2. In the Abundance of Fiſh in it, which was the work of the fifth day, *Wherein are things creeping innumerable, both ſmall and great animals.*
3. In the uſeful Art of Navigation, which God firſt taught by *Noah's* Ark: *There go the Ships.*
4. In the Whale: *There is that Leviathan whom thou haſt made to play therein.*

5. The Conſervation of the Creature now followes, from *ver.* 27. to 30. where their dependance is ſhewed upon the Providence of God, both for their meat, their life, and continuation of them in their *ſpecies:* For theſe words, *Theſe wait all upon thee*, though they immediatly reflect upon the fleſh, he laſt ſpake; yet they muſt be referr'd to all Creatures, all having upon God the like dependance.

1. *Theſe all wait upon thee:* They are all expectants, and wait they muſt, till thou give.
2. *That thou mayeſt give them their meat*: Freely give, and meat fit for them, and that *in a fit opportune ſeaſon*; meat fit for every ſeaſon of the year, and when they want it.
3. *That thou giveſt them, they gather:* That, and no more, nor leſs; for it is not meat till God make it ſo; his power and bleſſing muſt co-operate with the ſecond cauſes.
4. This he farther explains in the following words, *Thou openeſt thine hand, and they are filled with good*; filled and ſatisfied from thy open hand, without which, the Husbandmans induſtry, and the fatneſs of the ground is to little purpoſe.

Farther, Life and Death is in thy Power.

1. Death, and the Fore-runner of it, Trouble.
   1. *Thou hideſt thy Face*, ſeemeſt to be diſpleaſed, and withdrawes thy help and aſſiſtance, *and they are troubled.*
   2. *Thou takeſt away their breath, they dye, and return to their Duſt.*
2. Life alſo.
   1. *Thou ſendeſt forth thy Spirit*, a vital Spirit, by reſtoring new Individuals to every *ſpecies*; for ſo *they are created*, that is, *formed.*
   2. And by this, *Thou renewedſt the face of the Earth*; which, if it were not done, the whole World would fail in one Age.

Now after this long Catalogue of the Creatures, and Gods Power, Wiſdom, and Goodneſs, made moſt manifeſt in the Creation, Governance, and Suſtentation of them, he deſcends to what he began with, and votes all praiſe to God; for ſo moſt read, *ver.* 32.

1. *Let the Glory of the Lord, his Glory, for his Wiſdom, Goodneſs, Power, endure for ever, hallowed be his Name.*
2. *The Lord ſhall rejoyce in his Works*: Let man be ſo careful to uſe them well, that by the abuſe he put not God to grief, and cauſe him to repent that he made them.
3. Which if it happen, it would be remembred, that he is a God, and power able to puniſh the ungrateful perſon how great ſoever: *For if he looketh on the Earth with a threatning brow, it trembleth*; that Earth, *whoſe foundation*, he ſaid, *ſhould not be removed*, ver. 5. *He toucheth the Hills, and they do ſmoke*; it was ſo at *Sinai*, Exod. 19.

2. Then he makes an open profeſſion of his own practice.

1. *I will ſing unto the Lord as long as I live, I will praiſe my God while I have any being.* 33.
2. And this he would do with delight, which is indeed the fat of the Sacrifice: *My Meditation of him ſhall be ſweet unto me, I will be glad in the Lord.* 34.

3. And he concludes with an Imprecation againſt unthankful and negligent perſons, who regard not the Works of God, and will not ſee his Glory, Power, Wiſdom, Goodneſs, in his Creating, Governing, and Suſtaining this Fabrique of this Univerſe, and therefore very little praiſe him; againſt theſe he prayes, That they may be confounded, or converted: *Let the ſinners be conſumed out of the Earth, and let the wicked be no more*; i. e. Let them ſo fail from the Earth, that either they be converted, and ceaſe to be ſinners; or elſe, if they will continue obſtinate and perverſe, let them periſh out of the Earth. The fourth part. He imprecates againſt ſinners. Ver. 35.

But O my Soul, be not thou like to them, Bleſs the Lord; Hallelujah.

The Prayer and Meditation out of the one hundred and fourth *Pſalm.*

O Moſt Omnipotent, Wiſe, Glorious, and moſt merciful God, how ſhould I, that am but duſt and aſhes, dare to appear in thy preſence! Thou art cloathed with Honour and Majeſty, and I am a vile worm: Thou art veſted with light, as with a Robe, and I am darkneſs: Thou haſt ſtretched out the Heavens over thee like a Curtain; the Clouds are thy Chariot, the ſwift winds at thy Command, and thy Angels, thy Miniſters, ready to take revenge in a flame of fire upon diſobedient ſinners, if thou give the word. How can I, that am conſcious to my ſelf, of ſo repeated and continued diſobedience, preſume to be a Petitioner unto thee, or offer up any requeſt? There is not a Creature that I caſt my eye on, but upbraids me for negligence and inconſideration, ſince thy Power, thy Glory, thy Wiſdom, thy Goodneſs is illuſtrious in all theſe, and yet I have paſſed theſe by, as if they were not worthy of my ſadeſt thoughts: Their Natures I have inquired into, but have not looked up to thee the Lord of Nature. O my Soul, then rouze up this deadneſs and dulneſs of ſpirit, aſcend from the Contemplation of the Creature, to the Meditation of the Creator, and remember what the whole Univerſe preacheth unto thee, That he muſt be a God of Power that hath ſo made, a God of Wiſdom that hath ſo diſpoſed, a God of Mercy and Goodneſs that to this day governs and ſuſtains every Creature to thy uſe and ſervice. Ver. 1. Ver. 2. 3. 4.

Canſt thou tread upon the Earth, and not admire? It would ſink under thee, had he not laid the foundations of it ſo ſtrangely and ſtrongly, that it ſhould not be removed. Canſt thou look down upon the Vallies, through which there glide many ſilver ſtreams, and leſs than wonder, that they ſhould deſcend from Rocks of ſtone, and Hills of flint? Ever ſince, That at the rebuke of God the waters fled, and haſted away, and left the Earth uncover'd. Had it not been for this great Providence of the Almighty, Thou and thy Cattle had dyed for thirſt, and periſhed for want of water. Ver. 5. 8. 10. 6. 7. 11.

But his goodneſs ſtayed not here; for, for a neceſſary ſupply he hath placed his Bottles in the Clouds, and thence deſcends in ſilver ſhowers, and watereth the higheſt Hills, and barren Mountains, That the whole Earth might be ſatisfied with the fruit of his Works. O ungrateful man, aſcribe not ſo much to thy wit, induſtry, and labour; know that he is the Father of the rain, and did not he from above water what thou planteſt, and give an increaſe to what thou ſoweſt; thy early riſing would be but loſt labour, and all thy foreſight, dread only of carefulneſs. Thou waterest and manureſt thy Fields and Meadows, but it is the Lord above that cauſeth the graſs to grow for thy Cattle: Thou delveſt, diggeſt, weedeſt thy Gardens, but it is the Lord of Heaven that gives life to thy Plants and Herbs; which he commands to ſhoot for 13. 14.

thy

thy ſervice, whether for meat or medicine. Man doth not live by bread only, but by every word that proceeds out of the mouth of God, he brings food out of the Earth; an Herb, a Plant, a Root, a Fruit it may be by that power and virtue which thou haſt eſtabliſhed by the perpetual Law of Nature; but food it will not be without thy bleſſing.

Ver. 15. Continue to us then, merciful God, theſe outward things; but yet ſo, that thou give thy bleſſing with them: It is thy Wine, that muſt make glad the heart
Ver. 16. of man; and thy Oyle, that makes his face to ſhine; and thy Bread, that ſtrengthens mans heart; the ſap in our Fruit-trées is from thée, and the ſtrength
Ver. 27. of the Cedars from thy Plantation, upon thée then will we wait, upon thy Providence will we depend. Give us, O Lord, our meat, and all other ne-
Ver. 28. ceſſaries, in due ſeaſon; and when thou ſhalt give it us, we will gather it; for we are aſſured, when thou openeſt thy hand, we ſhall be filled with good: No Creature will be good unto us, except thou be good.

And here, O Lord, I will ſtep aſide to the Sea-ſhore, where I may take
Ver. 7. a proſpect of that great Pond of the World which retired at thy rebuke, and
Ver. 9. dares not return, becauſe of thy Command; and I know not which more to admire, whether the Element it ſelf, or the Inhabitants that take up their
Ver. 25. dwelling in it. It roars, foams, ſwells, riſeth into angry Billows, as if it would ſwallow up the Earth; but thou haſt ſet Bounds upon it, that it may not paſs over, neither turn again to cover the Earth: In it are things créeping, ſwimming, living innumerable, of all ſizes and faſhions, for greatneſs of number, ſtrangeneſs of ſhape, variety of faſhions, nor Aire, nor Earth can compare with the waters; what living Mountains (ſuch are the Whales)
26. rowle up and down in thoſe fearful Billows; for there is that Leviathan, whom thou haſt made to play therein: That I ſay nothing of the Ships which paſs upon it, which thou firſt taught'ſt man to frame, by the example of Noah's Ark, and provided, that the brinish nature of the Element be able to ſupport them, when loaden with heavy Commodities, and fearful Paſſengers.

24. O Lord, how manifold are thy works, in wiſdom thou haſt made them all, the Earth is full of thy riches, ſo is the great and wide Sea alſo. How many millions of wonders doth this Globe below offer us, which of the Herbs, Flowers, Trées, Leaves, Séeds, Fruit; what Beaſt, Worm, Fiſh, Bird, is there,
29. in which we may not ſée the foot-ſteps of a Deity? wherein we may not read infiniteneſs of Power, a tranſcendency of Wiſdom! Their frame is a mi-
30. racle; for thou ſendeſt forth thy Spirit, and they are created: Their diſſolution a wonder; for thou takeſt away their breath, and they dye, and return to their duſt; but yet the continuance of all of them in their ſpecies, matter of greater admiration; for though the Particulars baniſh, yet the Kind lives, and ſhall live till the diſſolution of all things without any decay in Nature; which could never be, But that thou reneweſt the face of the Earth.

And for the aſſurance of this continuance, Thou haſt ſet thy two faithful Witneſſes in Heaven, the Sun to rule the day, and the Moon the night; who,
19. by their conſtant motions, their ſecret and ſwéet influences, by their light and
20. heat do comfort all theſe inferiour bodies: They are obedient to thy Word;
21. for the Moon, as thou haſt appointed, obſerves her ſeaſons, and the Sun know-
22. eth his going down; and ſo this light is interchanged with darkneſs, That
23. Beaſts may reſt and prey, and man may labour and reſt. The day dyes into night, and riſeth in the morning, that we never forget that our light of life ſhall ſuffer an Eclipſe; yet ſo, that we ſhall get up again in the morning of the Reſurrection: Say thou the word, and my Soul ſhall be renewed again: Say thou the word, and my body ſhall be repaired from its duſt.

I am a mortal Creature, But thy Glory, O Lord, ſhall endure for ever;
31. and ſo be it, Hallowed be thy Name, and let the Glory of our God continue for ever. As for thy works, give me wiſdom in them to admire thy Wiſdom, and
32. grace ſo to make uſe of thy Goodneſs, That thou mayeſt rejoyce in them, and

not

not repent, that ever thou madeſt any of them for my ſake. **I tremble to think of the abuſe, when I read,** That thou lookeſt upon the Earth with an angry brow, and it trembleth; and thou doeſt only touch the Hills, and they ſmoke.

By the aſſiſtance of thy Grace I will uſe them ſoberly, and to my ſobriety I will add thanks. I will ſing unto the Lord, as long as I live, I will praiſe my God, while I have my being; my Meditation of him ſhall be ſweet and pleaſant unto me, and I will be glad in the Lord. 33. 34.

As for thoſe ſinners who abuſe thy Creatures, touch their hearts, that they ſin no longer in the prophane abuſe of them; but if they ſhall go on to neglect thy Praiſe, to blaſpheme thy Name, and obſcure thy Glory, let them be conſumed out of the Earth, and let ſuch wicked men be no more. **O my Soul, come not into their Aſſembly, but bleſs thou the Lord; and labour to draw all others to ſing an Halleluiah, to magnifie his Power, to exalt his Glory, to ſound forth his Wiſdom, to ſing of his Goodneſs, for his wonderful Creating, his orderly Governing and Diſpoſing, his bountiful Preſerving of the whole World.** O my God, I will give thanks unto thee for ever. 35.

PSAL. CV. Αλληλουια.

THE Title of this *Pſalm* is *Allelujah*, as is alſo of the two following; and the firſt fifteen *verſes* of it, were ſung at the bringing up, and ſetling the Ark by *David*, 1 Chron. 16. The ſcope of it is the ſame with the two former, *That we praiſe God*: But yet with this difference in the one hundred and third, *That he be magnified for his Benefits of Redemption.* In the one hundred and fourth, *For the Manifeſtation of his Power and Providence, in Creating, Governing, and Suſtaining the World*: But in this, *For the gracious Covenant he made with Abraham, and in him, with his whole Church.*

Two parts there are of the *Pſalm*.
1. An Exhortation to praiſe God, from *ver.* 1. to 7.
2. An Enumeration of the Favours God beſtowed to perſwade to it, from *ver.* 7. to the end.

1. He that loves his Prince truly, deſires that others alſo ſhould magnifie and honour him, as well as himſelf: This was *David*'s caſe, he was a true lover of his God, and ſet a true eſtimate upon him, he honour'd and prais'd himſelf, and out of his zeal he calls here upon others to do it, outwardly, and alſo inwardly, both with tongne and heart. He thought all too little, and therefore he comes over this Duty often, and ſhewes indeed how it is to be done.

The firſt part. He invites to praiſe God, and ſhewes how it is to be done.

Ver. 1.

1. By giving of thanks: *O give thanks unto the Lord.*
2. By Invocation: *Call upon his Name.*
3. By Annunciation, *Make known his deeds among the people.*
4. By Voyces and Inſtruments of Muſick: *Sing unto him, ſing Pſalms unto him.*
5. By frequent Colloquies of his Works: *Talk ye of all his wondrous works.*
6. By boaſting of him: *Glory ye in his holy Name,* Profeſs that you are happy men, that ever Gods holy Name was made known to you: *He that glories, let him glory in the Lord,* 2 Cor. 11.

1. Both outwardly.

Ver. 2.

Ver. 3.

He hath invited all outwardly to exhibit praiſe, and now he adviſeth that it be done inwardly alſo, with exultation, and gladneſs of heart: He would not have men

men to think it a tedious work, and to be weary of it, but to perform it with joy.

2. And inwardly.

1. *Let the heart of them rejoyce:* Spiritus ſanctus non canit niſi de læto corde.

2. *Of them that ſeek the Lord*: For indeed they only that ſeek him can rejoyce heartily, they can acquieſce in God and his Promiſes of Grace, Pardon, Acceptance, and have reaſon then to approach him, and praiſe him with glad hearts; others conceive God as angry with them, and then can take no delight in any ſervice they do him.

And preſſeth to it.

Which is ſo neceſſary in every one that will with comfort make his approaches to the Throne of Grace, and have his praiſe that he tenders accepted, that the *Prophet* ſeriouſly urgeth the Duty.

Ver. 4.

1. *Seek the Lord:* All other gods, all impiety, wickedneſs being caſt away, ſeek him.

2. *Seek his ſtrength*; which at that time was the Ark, a Symbol of his Preſence: Seek him in his Church.

And that it be remembred.

3. *Seek his Face evermore*: His Favour, his Grace, his Reconciliation; ſeek him in his Word, in his Sacraments, &c.

Ver. 5.

4. *Evermore ſeek him*, Jugiter: Now and then is too little, it muſt be our conſtant work.

He hath ſpoken of the Heart, now he comes to the Memory: *Memento te, remember, forget not*; and the things to be remembred, are: 1. *His marvellous works.* 2. *His wonders.* 3. *His judgments*; which three are the matter of this whole *Pſalm*, and are after explained according to theſe heads; and in the next *verſe* he tells us to whom in particular he directed his *Memento* at that time, which were the *Iſraelites*, the poſterity of *Abraham*, and the ſons of *Jacob*.

Ver. 6.

Eſpecially that by Covenant.

Remember his marvellous works, &c. *O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen*: Remember that he made *Abraham*, and choſe *Jacob* to be his ſervants, gave you Law, and ſhew'd you with what Rites he would be worſhipped; you then may not forget it.

The ſecond part.

2. And at the 7th. *verſe*, the *Prophet* begins his Narration, and tells the *Iſraelites*, and in them us, what marvellous works God had done for his people, all which he preſſeth as Arguments, that his people praiſe, honour, worſhip, obey him: There is much reaſon for it; for,

1. He is the Lord our God. Ver. 7.

1. *He is the Lord our God*: The ſame Argument prefaced to the Commandments, *I am the Lord thy God.*

2. A mighty Monarch.

2. *His judgments are in all the Earth*: He is a mighty Monarch, and hath all men under his Empire.

8.

And if neither of theſe move, yet there is another drawn from his many and infinite favours and benefits beſtowed upon you, *O you Iſraelites*, and indeed the chief upon all mankind, which was the Covenant he promiſed upon the fall of man, *That the ſeed of the woman ſhall break the Serpents head*, and this he forgot not: *He hath remembred his Covenant for ever, the Word which he commanded to a thouſand Generations.*

3. Eſtabliſhed his Covenant with *Abraham*, &c. 9. 10. With his ſeed. 11.

1. *Which Covenant he made with Abraham*, and confirmed it by a ſacrifice, *Gen.* 15. & 13.

2. *And his Oath unto Iſaac*, Gen. 26. 3, 4.

3. *And confirmed the ſame unto Jacob for a Law, and to Iſrael for an everlaſting Covenant*, Gen. 28. 13, 14, 15.

4. The Form of the Covenant recited, *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance*; for it was divided to the Tribes by lots.

When few, ſtrangers.

Which Covenant God made with their fathers, and them; not out of any merit that could be in them, *Deut.* 8. 4, 5, 6. *Joſh.* 24. 2. For this Covenant and Promiſe was made to them.

1. *When they were but a few men in number, yea, very few.*

2. *And*

2. *And they ſtrangers in the Land*; for the Patriarchs did ſojourn only in *Canaan*. 13.

3. *Yea, when they went from one Nation to another, and from one Kingdom to another people*, as did *Abraham*, Gen. 12. and *Jacob*.

2. Now when they were in this condition few, very few, Strangers, Sojourners, Pilgrims, God protected and defended them, which was a ſecond Favour over and above that of the Covenant; for, These he protected.

1. *He ſuffered no man to do them wrong*, no not the greateſt; *but reproved even Kings for their ſakes*; as *Pharaoh*, Gen. 12. and *Abimelech* for *Abrahams*, and *Abimelech* for *Iſaac's*, Gen. 26. and *Eſau* and *Laban* for *Jacobs* ſake, *Gen.* 31. & 32. 14.

2. For he gave a Command to theſe Kings concerning them, *Touch not mine Anointed*, viz. *Abraham*, *Iſaac*, *Jacob*, who were anointed with the Holy Ghoſt, though not with materiall oyle: *Nor do my Prophets no harm*; *i. e.* the ſame men, for they were Prophets. *Abraham* foreſaw the bondage of his ſeed in *Ægypt*, &c. *Iſaac* foretold what ſhould befall to *Eſau's* poſterity, *Gen.* 27. *Jacob* by a Prophetical Spirit gave his bleſſings, *Gen.* 49. Of *Abraham* it is expreſly ſaid, *He is a Prophet, and he ſhall pray for thee*, Gen. 20. 7. 15.

3. Two of theſe mercies, the Covenant and Protection, are already named, and now he goes on, and inſiſts upon the third, from *ver.* 16. to 23. For which, there was infinite matter of praiſe for the wonderful wiſdom of God, that brought out of the greateſt evils, the chiefeſt good, by preſerving their lives in *Ægypt* in an extream famine; the ſtory is extant in the Book of *Geneſis*, in the 37. and the following Chapters. Sustained them in the Famine which he brought.

1. *Moreover he called for a Famine upon the Land*: He called for it, that is, God, this, the Sword, the Peſtilence, &c. come not by chance, they come upon Gods call; thoſe things which to us ſeem to fall accidently, are from his Decree; and they come at his Beck, they riſe againſt us as an Army, that muſt be in readineſs, when called to march and fight. 16.

2. *He brake*, ſtill it is his doing, *the whole ſtaffe of bread*, which is the ſtaffe, the ſtay, the upholder of our lives; and this he brake, when he order'd, That for ſeven years there ſhould be nor plowing, nor ſowing, nor earing, nor harveſt, *Gen.* 45.

3. By this occaſion of the Famine which was to come, in which the Patriarchs were to ſuffer, God provided for their ſuſtenance. *He ſent a man*, virum, *a wiſe man before them*. God out of Providence ſent him, when he ſuffered him to be ſold to the *Iſhmalites*, and carried down to *Ægypt*. 17. By *Joſeph* in *Ægypt*.

4. He tells us who this man was, *Joſeph*, ſold by the envy and cruelty of his Brethren, to be a Bond-ſervant; for the *Iſhmalites* ſold him to *Potiphar*.

5. And now he comes to his baſe Uſage: 2. His Advancement.

1. By the falſe Accuſation of *Potiphar's* Wife, that turned her baſe love into hatred, he was caſt into Priſon: *His feet they hurt with fetters of Iron*. 18. Who was firſt ſold, impriſon'd

2. *He was laid in Iron*; or as ſome read, *the Iron entred into his Soul*: The grief was great that he ſuffered from the Irons, but that which added to his grief, that he ſhould lie under the Aſperſion of ſo foule a Crime.

6. There he lay, *Donec*, *Until the time that his Word came*: So long then he lay in Priſon, and no longer. God hath then his *Donec* for his ſervants to ſuffer, and when that *Donec* comes, they ſhall ſuffer no longer. 19. For a time beſt known to God.

1. *Until the time his Word came*: His Word, *i. e.* *Gods Word for his deliverance*: 2. Or as others, *Joſeph's word to the Butler came to paſs*.

2. *The Word of the Lord tried him*; God tried his patience: Or, the Interpretation of the Dreams proving true, were a ſufficient trial, that it was the Word of the Lord which he ſpake. *He ſpoke by the Spirit of God.*

20. But taken thence, and exalted.

2. And now followes his Honour and Advancement.

1. *Pharaoh* by his *Butler* hearing of *Joſeph*'s wiſdom, *He ſent and looſed him from Priſon.*

2. *Even the Ruler of the people let him go free*; a work fit for a King.

To be the Ruler in *Ægypt*.

2. And his Advancement follows: To free an Innocent, a ſignal Favour; but to advance him, a greater; this *Pharaoh* did.

Ver. 21.

1. *He made him Lord of his Houſe*, Majordomo.

2. *And Ruler of all his Subſtance*: He was his Treaſurer, *Gen.* 41.40, *&c.* Indeed a great Viceroy, a grand Viſier.

Ver. 22. To feed them. To inſtruct them.

3. The Kings end in it, admirable; not only in the Famine to provide bread to feed their bodies, but for the good of their ſouls alſo.

1. To puniſh the Rebellious: *To bind his Princes at his pleaſure.*

2. To inſtruct them his Counſellors in that Wiſdom, thoſe Arts, Sciences, Religion, which he excelled in; exalted he was, *to teach his Senators* the great Counſel of his Kingdom, *wiſdom*; and it is ſuppoſed, That all the learning in which the *Ægyptians* excelled, was firſt taught them by *Joſeph*.

Jacob and his Family deſcends thither.

4. The fourth Benefit followes, of God toward his people, from *ver.* 22. to 37. which was their nouriſhment, their increaſe in *Ægypt*, their oppreſſion, and deliverance thence.

1. He begins with *Jacobs* deſcent thither.

23. Sojourns there 222. years.

1. *Iſrael alſo, Joſephs father, went down into Ægypt*, read Gen. 45.

2. *And Jacob with all his family, ſeventy ſouls ſojourned*, there then to remain for a time, *viz.* two hundred and twenty two years in the land of *Ham*, *viz.* in *Ægypt*, ſo called, from *Cham* the father of *Miſraim*, that firſt peopled it after the Flood.

And multiply.

2. He proceeds with their ſtrange increaſe there; for it is wonderful, that in ſo ſhort a time they ſhould ſo multiply, and grow into ſuch multitudes, *Exod.* 1. 7. at their going out, they were ſix hundred thouſand, beſides children, *Exod.* 12. 37. *And he increaſed his people greatly, and made them ſtronger than their enemies*, Exod. 1. 9.

24.

This was the Occaſion of their Afflictions, Bondage, and Sufferings; for,

1. *He turned the Ægyptian hearts to hate his people*: i.e. He ſuffer'd them to be turned: *For there aroſe another King which knew not Joſeph*, Exod. 1. 8.

25. But are made Bond-men.

2. *And to deal ſubtilly with his ſervants: Come on, ſay they, let us deal wiſely with them*, Exod. 1. 10. and their wiſe work was:

Afflicted, and ſubtilly dealt with.

1. *To ſet over them Task-maſters to afflict them with their burdens*, Exod. 1. 11. But when they ſaw, *That the more they afflicted them, the more they multiplied and grew*, ver. 12.

2. Then they order'd, *That all the male-children ſhould be ſtrangled by the Midwives*, ver. 16. And when this way took not neither:

3. Then *Pharaoh* charged, *That every ſon that was born, ſhould be caſt into the River*, ver. 22. Thus ſubtilly they dealt, but it hindered not their Multiplications; there is no Counſel againſt God.

God ſends *Moſes* to deliver them.

Now God ſeeing their Affliction, and hearing their Groans, ſent them a Deliverer.

Ver. 26.

1. *He ſent Moſes his ſervant, and Aaron whom he had choſen.*

27. By ſigns and wonders which were.

2. *They ſhewed his ſigns among them.*

1. To the *Iſraelites.*

2. *And wonders in the land of Ham*; then to the *Ægyptians*, of which the Catalogue followes.

1. *He ſent darkneſs, and it was dark*; *and they*, i. e. *Moſes and Aaron rebelled not againſt his Word.* 28.
2. *He turned their waters into blood, and ſlew their fiſh.* 29.
3. *The Land brought forth Frogs in abundance, in the Chambers of their Kings.* 30.
4. *He ſpake, and there came divers ſorts of Flies and Lice in all their Coaſts.* 31.
5. *He gave them Hail for Rain, and flaming fire in their land.* 32.
6. *He ſmote the Vines alſo and Fig-trees, and brake the Trees of their Coaſts.* 33.
7. *He ſpake, and the Locuſts came, and Caterpillars, and that without number, and did eat up all the herbs in the land, and devoured the fruit of their ground.* 34. 35.
8. *He ſmote alſo the firſt-born of their Land, the chief of all their ſtrength.* 36.

These were the wonders that God wrought in *Ægypt* by the hand of *Moſes* and *Aaron*, for the deliverance of his people, which therefore the *Pſalmiſt* briefly Records, that they might remember to be thankful, and praiſe him.

5. The fifth Benefit which God beſtowed upon his people, is, that he brought them not out Beggars, but enriched them with the Spoiles of *Ægypt*; nor in a ſickly, but healthful condition. He brought them out, and enriched them

1. *He brought them forth with ſilver and gold*; for they were ſent by God to borrow Jewels: And when they pretend by their example to rob honeſter men than themſelves, whom yet they eſteem no better than *Ægyptians*, can ſhew ſuch an immediate Commiſſion from God to do it, content I am, that they borrow, and never reſtore; rob and ſpoil whom they pleaſe, till that be ſhewn, they are Thieves and Robbers, and Sacrilegious perſons. 37.

2. Farther; whereas they left the *Ægyptians* afflicted with ſome ſtrange diſeaſe, of which their firſt-born was dead in every houſe, they came forth with healthy bodies. *There was not one, no not one feeble perſon among their Tribes, not one among ſix hundred thouſand men.* Gave them healthful bodies. 38.

The terrour of them was ſo great, and the fear of death ſo inſtant, that little regarding their Jewels, Gold and Silver; they urged them to be gone, they thruſt them out, as glad at heart they were upon terms rid of them; which the *Prophet* thus expreſſeth: *Ægypt was glad when they departed; for the fear of them fell upon them*; for *Exod.* 12. They ſaid, *We are all dead men.* And brought fear upon the *Egyptians.*

6. The ſixth Benefit followes after their departure, which was, *The Pillar of a Cloud by day, and the Pillar of fire by night: He ſpread a Cloud for a covering, and Fire to give light in the night.* Which moſt interpret, *As if the Cloud by day did overſhadow them, and keep off the heat of the Sun:* And therefore the *Prophet* ſaith, *He ſpread it for a covering:* But *Bellarmine* conceives it ſomewhat otherwiſe, grounding his conjecture upon the 13th. of *Exodus*, ver. 21. *And the Lord went before them by day in a Pillar of a Cloud to lead them the way, and by night in a Pillar of Fire to give them light, to go by day and night.* This is it then which he judgeth true, That the cloudy Pillar did not cover them, but went before them, to ſhew them the way, till they came to the red Sea, till *Pharaoh* and his Army followed, and then the Angel of the Lord with this Pillar of a Cloud, interpoſed betwixt the *Iſraelites* and *Pharaohs* Army, that they could not come to each other, in which ſenſe, the Cloud might well be ſaid to be ſtretched out for a protection and covering. And he adds, That beſides this Pillar of a Cloud, which was ὀλιγὸς, there might be another Cloud which might protect the *Iſraelites* from the heat of the Sun in their journey, of which yet there is no mention in *Exodus*; and this, *Hieroms* Tranſlation out of the *Hebrew* ſeems to countenance: *Expandit nubem in Tentorium.* And the Authour of the Book After their departure. 39. He gave them a Pillar of a Cloud and Fire

of *Wiſdom*, chap. 10. ver. 17. *And was unto them a Cover by day.*

40. The ſeventh Benefit, was *Quails* and *Manna.*

1. Quails. 1. *The people asked, and he brought Quails*: He means, thoſe given, *Exod.* 16. not thoſe in the firſt of *Numbers*, for theſe laſt were given by God in anger, and were no Benefit.

2. Manna. 2. *And ſatisfied them with the bread of Heaven*; that is, with Manna, which he calls the bread of Heaven, becauſe the ſweet dew whereof it was made, deſcended from the Aire, the Earth had nothing to do in the production of it.

3. Waters out of the Rock. 8. The eighth Benefit, the water he gave them to drink out of the Rock; for they travelled through a dry Wilderneſs, where there is great ſcarcity of ſprings and waters, and therefore *he opened the Rock, and the waters guſhed out, and they ran in dry places, as a River.*

41. 1. *He opened the Rock*; turned not the Rock into water, as ſome think; but only opened it, and made a paſſage for ſome River which ran in the bowels of the Rock.

2. And this moſt likely; *for the waters guſhed out* upon the paſſage made for them.

3. *And they ran in dry places*; for it is conceived they made a new River, by whoſe Banks the *Iſraelites* journeying, needed not a new Miracle to quench their thirſt.

His Covenant the reaſon of all. Now here he interſerts the Reaſon both of the former and the following Benefits, which was, his Covenant, his Promiſe made to *Abraham*; *for he remembred his holy promiſe, and Abraham his ſervant.*

42. For theſe they triumph. 9. The ninth Benefit, that he brought them only out of *Ægypt*; but it was in ſuch a manner, that they had Reaſon to exult and triumph at it, as indeed they did, *Exod.* 15. where *Moſes* ſings his ἐπινίκιον, for the overthrow of *Pharaoh's* Hoſt in the red Sea.

43. *And he brought forth his People with joy, and his Choſen with gladneſs.*

44. He brings them into *Canaan.* 10. And to make the number of his Benefits compleat, he adds a Tenth, which was, the Complement of all the reſt, and the exact fulfilling of his promiſe, his introduction of them into *Canaan*, ejection of the Inhabitants, and the Donation of their Inheritances to his people, which they after poſſeſſed, being enſtated by *Joſhua.*

And gave them the lands of the Heathen, and they inherited the labour of the people; the Houſes which they built, the Vines which they planted, the Lands which they tilled, fell to them.

45. The end of all, their obedience. For all which Benefits, God requires no more than Obedience from them; this he requires, as it were his Due, and his Tribute; ſo many Benefits he beſtowed on them, for one end only.

That they might obſerve his Statutes, and keep his Lawes, Hallelujah. *So let your light ſhine before men, that they may glorifie your Father which is in Heaven.*

A Meditation upon the One hundred and fifth *Pſalm*, and a Prayer.

O Lord, at firſt, all that thou madeſt, was good; and man, the beſt of things below, perfect in righteouſneſs, excellent in knowledge. But it could not content him to know the Creator, and the Creature; but through curioſity he affected that which thou never madeſt, the evil of ſin, which he indeed made himſelf, by ſeeking to know it. And this in him defaced thy Image, and brought thy diſpleaſure, and death it ſelf upon him. In Juſtice thou might'ſt have caſt him off, as thou did'ſt then out of Paradiſe; but thou cameſt to him in the cool of the day, and freely and mercifully madeſt a promiſe

unto

unto him, That the Seed of the woman should break the Serpents head; that the blessed fruit of the Virgins womb should conquer and break to pieces the head, the wit, the policy, the strength of that first enemy of mankind, the Devil. This was thy Covenant made to stand for ever: this was thy Word which thou hast commanded to continue to a thousand Generations, to all Ages, to all persons; and this thy Covenant thou madest good, when in the fulness of time, Thou sentest thy Son made of a woman, made under the Law. Ver. 8.

A long Tract of time there was, before the World heard any more newes of it: Age had defaced it, and Antiquity in all likelihood had blotted it out: But that which man had forgotten, Thou, good God, forgettest not; to Abraham thy friend thou appearest with him. Thou renewedst thy Covenant, and all his seed; Thou establishest with Isaac with an Oath, and confirmedst the same to Jacob for a fixed Law, and to Israel for an everlasting Covenant, a Covenant to last for ever. What thou madest with them, Thou confirmedst, and hast made good also to us, and under a Type of an earthly Canaan, hast given us an assurance of an inheritance in Heaven. 9. 10. 11.

I wonder at thy love, I can never sufficiently magnifie thy free Grace, but I bless thy Truth; Thou might'st justly have passed by us, when we were polluted in our blood, but even then thou didst cast thy skirt over us, and madest it the time of love: Offended we had, and deserved no favour; but thou then out of thy free Grace did'st enter into a Covenant of Pardon and Salvation for us, and confirmedst it with a Seal and an Oath: And this in thy good time thou performedst, and made it apparent to all Nations, that it was not sworn in vain; for out of the society of men thou call'st a Church, and out of this Church, When chosest a Royal Priesthood, an Holy Nation, a Peculiar People, to whom thou wilt give the Celestial Canaan, the lot of their inheritance.

Thy Counsel, O God, was wonderful, thy Power, thy Wisdom infinite: That thou didst vouchsafe to chuse out of the whole World one Family, and at first but one of that Family, with whom thou madest a large and a gracious Covenant, whom thou protectedst. Not suffering any man to do him and his seed wrong, but reprovedst even Kings for their sakes. They were thy Anointed, and they might not be touched; they were thy Prophets, and they might not be harmed; touched, harmed they might not be, no, not when they were few in number, yea, very few; and these few strangers in the land: They then went from one Nation to another, from one Kingdom to another people; yet the Charge was, Nolite tangere. 14. 15. 12. 13.

And in them, Thou hast given us a pledge and pawn what thou wilt do for thy Church; in comparison of the great multitude of prophane men and unbelievers, 'tis but a little flock, few in number, yea, very few. In the World these are strangers, and they used as strangers, they wander up and down in many Kingdoms. Repress their wrongs, suffer not the Devil and his Instruments for ever to pursue them, repress the proudest Kings for their sakes. Bid forth thy Command, as once thou didst, and let the Tyrants tremble at it; Touch not my Anointed, and do my Prophets no harm.

And be unto those who will not hear it, what thou wast unto Pharaoh, and poure down the plagues of Ægypt upon their heads, from ver. 27. to 33.

At this time, There is a King risen amongst us, that knowes not Joseph; he hath taken Counsel against us, and works wisely and subtilly with thy servants, as he thinks, to rot us out; Joseph is sold for a Bond-servant, his feet are hurt with fetters, and the iron hath entred into his Soul. This, we hope, is but thy fire to try him, to purge out his drosse, and not to consume him; and now after so long a trial, raise up the Spirits of Princes to loose him, free him from his Exile, and unsufferable injuries by their hands. Make him, O Lord, the Ruler Ver. 17. 25. 18. 19. 20.

Ruler of thy Houſe, and bleſs his ſubſtance. Put power in his hands, To bind
21. Princes at his pleaſure; and give unto him ſo wiſe a heart, That he may teach
22. his Senators wiſdom.

But we pray not for him alone, we pray alſo for our ſelves, who groan under Ægyptian bondage, and a darkneſs that may be felt: Hear our cries, and
26. eaſe our ſorrows; Send Moſes thy ſervant to be our Deliverer, and Aaron whom thou haſt choſen to be our Teacher, that ſo Truth and Peace may be reſtored at once to thy poor afflicted people.

The mercy is great we ask, and far beyond our deſert to crave, and we
42. expect not to receive it upon any other Score, than upon thy Holy Promiſe made with thy ſervant Abraham; We are the ſeed of Abraham according to the
6. Spirit, we are the children of Jacob, thy choſen; O remember thy holy Co-
8. venant which thou madeſt for ever: Thou art the Lord our God, and thy judge-
5. ments are in all the Earth: Judge and revenge our cauſe, O Lord, ſo will we remember the marvellous works that thou haſt done, and the wonders, and the judgements of thy mouth: Then,

We will give thanks unto thee, O Lord, and call upon thy Name; we will
Ver. 1. make known thy deeds among the people; we will ſing unto thee, yea, we will
2. ſing Pſalms unto thee; we will talk of all thy wondrous works; we will glory in thy Holy Name, and it ſhall be the very joy and rejoycing of our hearts, that we
3. may ſeek the Lord. Seek thee we will hereafter with an honeſt and ſincere
4. heart; and denying all ungodlineſs, and worldly luſts, our endeavour ſhall be, to live righteouſly, ſoberly, and godlily in this preſent world; being conſcious to our own infirmities, we will ſeek thy ſtrength, and we will ſeek it in the place where thine honour dwelleth. Senſible we now are, what grievous afflictions have been upon us, ſince thy face hath been turned away, and therefore for the future we will ſeek thy face, thy grace, thy favour evermore.

Be merciful, O Lord, look down from Heaven, remove thy angry
Ver. 45. Brow, and look upon us with a chearful and ſerene Countenance; and for it, we bowe our ſelves to be thy Vaſſals and Servants: Return unto thee we will, not only the Tribute of our lips, but the Tribute of our lives; For we will obſerve thy Statutes, and keep thy Lawes: And with a loud voyce, ſing we will, Allelujah, Allelujah, for evermore.

PSAL. CVI. הללויה.

THE Intention of the *Prophet* in this *Pſalm*, is, To expreſs Gods Long-ſuffering in bearing with rebellious ſinners, and yet his Mercy in pardoning them, upon the Confeſſion of their ſins, and turning to him; both which he doth exemplifie, by a long Narration of *Iſraels* Rebellions, Repentance, Turning to God, and Gods dealing with them; which gave him juſt occaſion both to praiſe God, and to pray for his Church and People.

THE

The Contents of this *Pſalm*, are theſe.

1. An Exhortation to praiſe God, with the Reaſons in general, *ver.* 1. and who are fit to perform this Duty, *ver.* 2, 3.
2. A Petition and Prayer directed to God in his own perſon for the whole Church, and the end of it, *ver.* 4, 5.
3. A Confeſſion of ſin, particularly of the *Iſraelites*, together with Gods patience to them, and his healing them upon their Repentance; *Toties, quoties*, from *ver.* 6. to 46.
4. His Prayer, that God would collect his Church out of all Nations, that they might meet and praiſe him, *ver.* 47, 48.

1. *Alleluiah, Praiſe ye the Lord; O give thanks unto the Lord.* To this the *Prophet* invites, and that we ſtick the leſs at the performance, by two Reaſons he perſwades unto it. The firſt part. He incites to praiſe God. Ver. 1.

1. *Becauſe he is good*; he is before-hand with us, and prevents men with many Benefits.
2. *Becauſe his mercy endures for ever*; his mercy is everlaſting, and far exceeds our ſins and miſeries; for after men have offended him, and deſerve no mercy, yet his mercy is unconquerable; for he receives to mercy penitent offendors: 'Tis but Reaſon then we praiſe him, and magnifie his mercy.

Yea, but now it may be ſaid, *Quis idoneus ad hæc?* Who is ſufficient for theſe things? who fit to praiſe him, and ſet forth his mercies? *Who can utter the mighty Acts of the Lord?* that is, the infinite Benefits in mercy exhibited to his people: Or, *Who can ſhew forth all his Praiſe*, in conſerving, pardoning, defending, propagating his Church? This is the ὑποφορὰ. Ver. 2. Thoſe fit to do it, who keep judgment, and do righteouſneſs.

To which the ἀντιπροφορὰ, or right anſwer ſhould be, *Who can?* none can; for we are all ſinners, and therefore all unworthy, *Praiſe being not comely in the mouth of a ſinner*: But the *Prophet* gives in his anſwer another way: They are only happy men, *who keep judgment, and do righteouſneſs at all times*; and by conſequent fit to do this Duty, they may ſpeak of the mighty Acts of God with comfort, and ſhew forth all his praiſe. Ver. 3.

1. They are happy in proſperity and adverſity; they dwell in the houſe of God, under his protection.
2. *They keep his judgments*; follow in their lives the ſtrict Rule of Divine Law, by which they judge of all their Actions, and ſo keep faith, and a good conſcience.
3. *They do righteouſneſs at all times*: Alwayes they approve, and do what is right, true, and juſt; condemn, hate, and puniſh what is unjuſt; theſe then are fit to praiſe God with their tongues, becauſe they praiſe him in their lives.

2. After the *Prophet* had invited to the praiſe of God, and ſhewed who were fit to do it, he falls upon his Petition, which he propoſeth in his own perſon for the whole Church, in the two following *verſes*. The ſecond part. He prayes for himſelf. Ver. 4.

1. *Remember me: Vulg. Noſtri.* Me, but not me alone, rather thy whole Church: By what we ſuffer, Thou haſt ſeemed to forget thy Covenant and Promiſe, but now call it to mind again.
2. Which I expect not yet for any deſert of mine, but meerly out of thy good-will: *Remember me with the favour thou beareſt to thy people.*
3. *O viſit me*, but yet not in wrath; for ſuch a viſitation there is: but in mercy and grace.

4. *With*

4. *With thy Salvation:* Save me at this time from my sins, and from my present calamities.

And to this end I desire thy Favour, thy gracious Visitation, thy Salvation.

With the Church, who are: Ver. 5.

1. *That I may see the good of thy Chosen:* Be a partaker of, and in their happiness.

2. *That I may rejoyce in the gladness of the Nation:* Partake in the joy of the Nation, which is the consequent of happiness.

3. *That I may glory with thine inheritance:* Glorifie thee with them, and glory in thy Salvation.

But observe here the three eminent Titles given to Gods Church, by which is set forth their happy condition.

1. Gods chosen

1. First, They are *Electi, a chosen people*; which is a glorious and a gracious Title, and intimates, being coupled to *Beneplacitum*, Favour; in the former *verse*, that it proceeded not out of merit, or fore-seen works; but out of free-grace, and meer love: He chose whom he pleased; and this foundation remains sure, *God knowes who are his.*

2. His Nation.

2. *They are his Nation, his peculiar people*; chosen out of all other people, brought to be of his Houshold and Family, that they might be partakers of his Salvation, for which they were to worship and praise him.

3. His heritage.

3. *They are his inheritance:* Fallen to him, and given to his son, as the reward of his Passion.

In these two fore-going *verses*, we find the happy condition of Gods people, their Predestination in his favour, good-will, and election; their Justification in his Salvation; their Glorification in the Vision of Gods face, where they are to *rejoyce in the gladness of his people, and glory with his inheritance.*

The third part. To move God to mercy.

3. In the following part of the *Psalm*, from *ver.* 7. to 46. he makes use of a new Argument to move God to mercy: He presents not the present condition the people of God were in, not their captivity, miseries, afflictions; but ingenuously confesseth how they had offended God, and how justly they suffered; for which being penitent, he hopes for pardon. He knew, ὅλεν ὅτας ἔλεον πάλι τὸν θεὸν ἕωτῳ ἐξομολόγησις, *Nazianz.* and therefore he begins with that.

6. He confesseth their sins, and aggravates them.

1. *We have sinn'd with our fathers*, trode in their steps, and fill'd up the measure of their sins.

2. *We have committed iniquity*, not only upon infirmity, but upon malice and choice.

3. *We have done wickedly*; the intent and purpose in it was evil: And by these three steps he exaggerates the sin; the act, the frequency, the intent: As every true Confessionist to God ought, never to extenuate, but to aggravate the offence against himself.

Enumerates their rebellions.

And because he had mentioned their fathers at large, now he instanceth in their Rebellions; they began betime, not yet gone out of *Ægypt*, but they murmured and rebelled.

Ver. 7.

Our fathers understood not thy wonders in Ægypt: That is, laid not to heart.

At the red Sea.

1. *They remembred not the multitude of thy mercies, but provoked him at the Sea, even at the red Sea.* When they saw *Pharaohs* Army on one side, and the Sea on the other, they grew heartless, diffident, and murmured, as is apparent, *Exod.* 14. 10, 11, 12.

Ver. 8. When yet in mercy God saved them for his glory.

2. This was their sin at that time: But not *Obstante*, God was then merciful to them: *Nevertheless he saved them*; of which he assigns two causes.

1. *For his Names sake:* To advance his glory, his honour. It was not for any worth or desert that was in them, but that he might make it known that he was a God, true in his Promises.

2. *That he might make his mighty power to be known. Pharaoh* and the *Egyptians* might have taken notice of it, by the plagues he had already brought

upon them; but it ſeems they contemned, and laugh'd at it: Now therefore they ſhould know his power to their utter ruine.

And in the following *verſes*, by a diſtribution, he ſhewes the manner of their deliverance.

1. By Gods rebuke, and drying up of the Sea: *He rebuked the red Sea alſo, and it was dryed up.* Ver. 9.
2. By the unheard of way he led them; ſo he led them through the depths, as through the Wilderneſs, no more water there to offend them, than in the ſands of *Arabia.*
3. By the Conſequent of it: *And he ſaved them from the hand of him*; i. e. *Pharaoh, that hated them, and redeemed them from the hand of the enemy.* 10.
4. *And the waters covered their enemies, there was not one of them left.* 11.

The effect was, that for the preſent. The effects on them for the preſent.

1. It extorted, will they, nill they, from them a confeſſion, that God was true in his promiſes: *Then believed they his words.* 12.
2. It incited them to praiſe him: *They ſang his praiſe*; and the Song is extant, *Exod.* 15. 1. Faith. 2. Praiſe.

2. This was their firſt Rebellion, which begot in them belief and thanks, which the *Prophet* interſerted; not to commend their piety, or to extenuate their ſin and ingratitude; but rather to aggravate both: For theſe very men that were forced to confeſs his power, and ſing his praiſe for the overthrow of *Pharaoh* in the red Sea, were ſcarce departed from thoſe Banks; but they for want of a little bread and water, grew as impatient and diſtruſtful, as they were before, and this was their ſecond Rebellion, *Exod.* 15. 22, *&c.* 2. But they rebelled again.

1. *Feſtinaverunt & obliti ſunt*; They made haſte to forget: Or, *They ſoon forgot*, which aggravates their ſin. Ver. 13.
2. *They forgat his Omnipotence, his Providence*; as if they had not had but now a ſufficient proof of both. And forgat him quickly.
3. *They waited not for his Counſel*; with patience they expected not the end, why God in his Wiſdom and Counſel ſuffer'd them now to want, which was, to prove their faith, their hope, their love: But they not underſtanding the end of Gods Counſel, murmur'd, as if God had caſt them off, and had no care of them, and could not relieve them. Murmured.
4. And what they did at this time, they did alſo at others: *For they luſted exceedingly in the Wilderneſs, and tempted God in the Deſart*; as is evident, *Exod.* 16. *&* 17. and *Numb.* 11. *&* 20. Luſted. 14.

Now God yielded to theſe deſires of the people, he gave them bread, fleſh, and water. But he gave them bread, fleſh, water.

1. *And he gave them their requeſt*; Exod. 16. 12.
2. *But he ſent leanneſs into their ſouls*; which certainly hath reference to the Quails in *Numb.* 11. 20. *&* 33. where the people eat, and dyed of the plague; ſo that the place from the multitude there buried, was call'd, *Kibrothhattaava.* 15.

3. Another rebellion yet there was, which the *Prophet* now toucheth, when they roſe up againſt the King and the Prieſt, the ſtory of which is extant, *Numb.* 16. 3. They rebelled a third time, roſe againſt *Moſes*, *Aaron.*

1. *They envied alſo Moſes in the Camp*; objecting unto him, that he had uſurped a power over them, and taken it upon him of his own head, which aroſe out of envy; for they envied. 16.
2. *And Aaron, the Saint of the Lord*: Him whom God had choſen, and ſanctified to the Prieſts Office.

The puniſhment followes, which at large may be read, *Numb.* 16.

1. *The earth opened, and ſwallowed up Dathan, and covered the Congregation of Abiram.* For this puniſhed. 17.

18. 2. *And a fire was kindled in their company, the flame burnt up the wicked*; i. e. the 250. men that preſumed to offer Incenſe, and preſently after the 14700. that murmured, and objected to *Moſes* and *Aaron* that they had killed the people of the Lord.

4. Made the golden Calf. 4. Still the *Prophet* goes on in his ſtory of *Iſrael*'s ſtubbornneſs and rebellion, and now he comes to their grand ſin, their Idolatry, in erecting the golden Calf, which he deteſts; and withall, praiſeth the mercy of God, that would be pacified by *Moſes* prayer; the ſtory is extant, *Exod.* 32.

19. 1. *They made a Calf in Horeb, and worſhipped the molten image*; quite contrary to the ſecond command.

20. 2. *Thus they chang'd their Glory*: That is, the true God, who indeed was their glory, *into the ſimilitude of an Oxe*, a brute Beaſt, *that eats graſs*; a baſe creature, which much aggravates their ſin. A ſin ſo great, that the *Jewes* conceive, that it is not expiated to this day; for they have uſually theſe words in their mouths; *Non accidit tibi, O Iſrael, ullaultio, in quâ non ſit uncia de iniquitate aurei vituli.*

21. 3. But the *Prophet* aggravates their ſtupidneſs and folly: *They forgat God their Saviour, which had done great things in Ægypt, wonderful works in the land of Ham, and terrible things by the red Sea.*

22. In the following *verſe* is expreſſed Gods juſt anger and mercy.

Againſt this, God ſhews his anger. 1. His anger againſt their ſins: *Therefore he ſaid*, pronounced his will to deſtroy them.

23. But ſpares them at *Moſes* prayer. 2. His mercy, in that yet he ſpared them at *Moſes* interceſſion; for deſtroyed them certainly he had:

1. *Had not Moſes his choſen ſtood before him in the breach*: That breach and diviſion which this ſin had made betwixt God and his people, like ſome breach made in the Wall of a beſieged Town, in which ſome valiant Captain ſtands, and oppoſeth himſelf againſt the aſſault of the enemy; ſo did *Moſes*.

2. For his end was the ſame; it was, *To turn away his wrath, leſt he ſhould deſtroy*: And the effect was anſwerable; for by his interceſſion the wrath of God was turned away; ſo powerful are the interceſſions and prayers of Gods Saints, ſervants, friends with him.

5. A new rebellion, *viz.* their murmuring at the Spies report. 5. Farther yet, he calls to mind a new rebellion, which fell out upon the report of the Spies ſent to ſearch the Land, *Numb.* 13. 26, *&c.* and *Numb.* 14. For when the Spies told them, that it was a land that eat up the Inhabitants, that the ſons of *Anak* were there, in compariſon of whom, they were but as Graſhoppers.

24. 1. *They deſpiſed the pleaſant Land*, and had a mind to return into *Ægypt*, Numb. 14. from *ver.* 1. to 5.

25. 2. *They believed not his Word*; for they ſaid, *Hath the Lord brought us unto this Land to fall by the Sword*, &c.

3. *But murmured in their Tents, and hearkned not to the voyce of the Lord*, Numb. 14. 10.

Which God puniſheth on them: As their ſin, ſo their puniſhment is alſo extant, *Numb.* 14. 29. at which the *Prophet* here points.

26. 1. *Therefore he lift up his hand againſt them, to overthrow them in the Wilderneſs*: Your carkaſſes ſhall fall in the Wilderneſs, doubtleſs ye ſhall not come into the Land.

And their ſeed. 2. This puniſhment fell upon the Murmurers themſelves: but if their children ſhould be guilty of the like rebellion, they ſhould not eſcape neither; for God then would lift up his hand againſt them too, *and overthrow their ſeed among the Nations, and ſcatter them in the Lands*; which we have lived to ſee fully brought to paſs.

27. 6. Their rebellion at *Baal-Peor*. 6. The *Prophet* joyns to that of the golden Calf, another piece of Idolatry in the Wilderneſs, to which there was joyned Fornication alſo, by the Counſel of *Balaam*, and the policy of *Balaac*; this cauſed them to eat,

eat, and ſacrifice to their God, *Numb.* 25. which the *Prophet* inſiſts upon next.

1. *They joyned themſelves to Baal-Peor*, becauſe the Idol was ſet up upon that Mountain.
2. *And eat the offerings of the dead:* They left the Sacrifices of the living God, and eat of thoſe meats which were offered to their dead Idols, *That have eyes, but ſee not; and hands, but handle not.* 28.

Upon which there followed Gods wrath, and their puniſhment.

1. God was angry: *For they provoked him to wrath with their inventions*, inventing a new god. Gods wrath and vengeance
2. *And the plague brake in upon them:* It ruſh'd in upon them, as ſome mighty waters; or as an Army into a City, at a breach; for there dyed of the plague, 24000, *Numb.* 25. 9. 29.

In the former Idolatry Gods anger was averted by *Moſes* interceſſion, in this by *Phinehaz* execution of judgment; for,

1. *Then ſtood up Phinehaz*, moved no queſtion with the zeal of Gods honour. *Phinehaz* averts it. Ver. 30.
2. *And he executed judgment upon Zimri and Cozbi*; for which, let men conceive as they pleaſe, I ſee nothing to the contrary, but he had his Commiſſion from *Moſes*, or God rather, *Numb.* 25. 4, 5. His zeal rewarded.
3. The event was, and ſo the plague was ſtayed; execution of Juſtice on Offendors, pacifies God. 31.

Which zeal of his was well rewarded: *This was accounted to him for righteouſneſs unto all Generations for evermore.* God that knowes the heart, knew his good intention, and ſo accounted it not murder, but a juſt puniſhment, that deſerved both praiſe and a reward: And an ample reward he had for it; for God eſtabliſhed the dignity of the high Prieſthood in *Phineaz*, and in his poſterity, as long as the Common-wealth of the *Jewes* continued.

7. The *Prophet* comes to another remarkable ſin of the *Jewes*, extant, *Numb.* 20. where the people chode with *Moſes* for want of water. 7. Another rebellion at *Meribah*.

1. *They anger'd him alſo at the waters of ſtrife*: That is, God, when they contradicted *Moſes*. 32.
2. *So that it went ill with Moſes*, for their ſakes, for being paſſionate and diſturbed with cholar; *He ſpake unadviſedly with his lips*: *Hear now ye Rebels*, &c. *and he ſmote the Rock.* By their murmuring and grumbling, they ſo provoked his ſpirit to bitterneſs, that he who at other times was chearful, and ready to obey all Gods Commands, did now ſomewhat ſtrike at it. 33. When *Moſes* ſmote the Rock, and offended God.

8. Hitherto the *Prophet* hath ſet down ſeven ſeveral rebellions of the *Jewes* during their abode in the Wilderneſs; now he proceeds to ſhew us, how they have behaved themſelves after they came into, and were ſeated in the land of *Canaan*: Better, a man would think, they ſhould be, now that God had made good his Word to them: But I ſee, a Blackmore cannot change his skin, nor they their manners; diſobedient, ſtubborn, and rebellious they were ſtill, which the *Prophet* confeſſeth, and is upon Record in the Book of *Judges*. 8. Their rebellion after they came into *Canaan*.

1. God had expreſly commanded that the Nations of *Canaan* ſhould be deſtroyed, *Deut.* 7. 1, 2, 3. *But they did not deſtroy the Nations concerning whom the Lord had commanded*; this was Diſobedience. 1. They deſtroy'd not the Heathen. 34.
2. *But were mingled among the Heathen*: They made Leagues and Matriages with them, *Judg.* 2. & 3. 2. They married with them 35.
3. *And learned their works*: Many ſuperſtitious, many lewd cuſtomes. 3. Learned their works.
4. But which went beyond all, they learned to be Idolaters of them, forſook God for the Devil. 4. Became Idolatrous.

1. *They ſerved their Idols, which was a ſnare unto them*; for, for that, they became their ſlaves, *Judg.* 2, &c. 36.
2. *Yea, they ſacrificed their ſons and daughters unto Devils*; that is, to *Moloch*. 37.
3. With inhumane ſin, that the *Prophet* might aggravate, ἐπιτείνων, he comes over it again, *And ſhed innocent blood*; that is, *the blood of innocent* 38. 5. This polluted them, and the land.

innocent children, even the blood of their ſons and daughters, whom they ſacrificed to the Idols of Canaan.

The Conſequents of which were double: Firſt, a double pollution. Secondly, a heavy judgment.

39. 1. Firſt, A pollution of the Land in which they dwelt: *The land was defiled with blood.*

2. A pollution of their own ſouls: *Thus were they defiled in their own works*: Polluted, as a Harlot, that pollutes her body, by the proſtitution of it; ſo they polluted, when *they went a whoring after their own inventions.* Eſpouſed they were to God their husband, but they left him, and followed Idols, they were to be accounted no better than Whores; which Idols, were properly their own inventions; for they learned to proſtitute themſelves to them, neither from God, nor *Moſes.*

For which they were puniſh'd, abominated.

The judgment or puniſhment now followes, and a ſignification whence it proceeded; it came not by chance, nor meerly by the hand of man, it was by Gods Order and Anger.

40. 1. *Therefore was the wrath of the Lord kindled againſt his people: Therefore,* for their Idolatry, Murder, Whoredom; ſo that he was not only angry, but his anger was kindled, it was in a flame.

2. Nay, he took ſo great diſlike to them, that *abominatus eſt*, inſomuch, *That he abhorred his own inheritance.* It muſt be a very foule offence, that will kindle the wrath of a mild King againſt his people, and a ſtrange diſlike, for which a man will renounce and abhor his own inheritance; it ſhewes how heinous a ſin Idolatry is.

And juſtly given into the hand of the Heathen.

And the puniſhment he took upon them was very juſt.

41. 1. *He gave them into the hand*, i. e. *the power of the Heathen*; and this, *E Lege Talionis*: God had given the Heathen into their hands to deſtroy them, which becauſe they did not, but learned their works; therefore now God gave them into the hands of the Heathen.

Who were hard Lords over them.

2. He made them their Lords, and hard Lords they were, as eaſily appears in the ſtory of the Book of *Judges*, and the firſt of *Samuel*; and no wonder, for they hated them; yea, even when they made Leagues and Contracts with them: Their caſe muſt be then very miſerable, when thoſe that hated them, ruled over them; from ſuch they were to expect little favour.

3. And little they had; for the *Prophet* in the next *verſe* acquaints us, that,

42. 1. *Their enemies alſo oppreſſed them*; Tyrants, Oppreſſors they were, read the Book of *Judges*, &c. and very often, if they ſought to free themſelves.

2. *They were brought into ſubjection under their hand*; to wit, under the hand of the *Philiſtines*, *Moabites*, *Ammonites*, &c.

In which ſtate and condition yet God did not forget them; *For many times did he deliver them*: Not once, but often; as by *Gideon*, *Jephtha*, *Deborah*, *Sampſon*, and others.

43. Yet God deliver'd them.

But O the ingratitude of a ſinful Nation; whereas being deliver'd, they ſhould have ſerved; being deliver'd, *they provoked him with their Counſel*; that is, by following the Counſels of their own hearts, and not the directions of God.

But they provoked him again.

And ſo were very juſtly brought into the caſe they were before: *For they were brought low for their iniquity*; that they might know that God that had humbled them, and deliver'd them; could, when they revolted, bring them into the ſame caſe they were before, as he often did.

And again, puniſhed.

44. Yet again receiv'd to grace; for God is moved by their affliction.

And now the *Prophet* adds that, which indeed he drives at through the whole *Pſalm*, the wonderful and immutable good-will of God to them; though he forgave, and deliver'd them upon their Repentance, and in a ſhort time provoked him again, Nevertheleſs he received them to Grace, even after their Recidivati-

on,

ons and Relapſes; and the Cauſes that moved him to this, were external, and internal.

1. The προκαταρκτικὴ, that outwardly and occaſionly moved him to it, was their affliction and cry: *He regarded their affliction, when he heard their cry.* 45.

2. But the προηγουμένη that inwardly ſway'd him, was, his word paſt to them, and his mercy. But more our of Mercy, and his Word.

1. His word and his promiſe was paſt to *Abraham, to be their God*, and he would not break it: *And he remembred for them his Covenant.*

2. His tender affection that he alwayes bear them; this cauſed him to repent and grieve, that they ſhould be in miſery: *He repented according to the multitude of his mercies.*

And the effect which all theſe Cauſes had, was beneficial to them, even in the time of their bondage and captivity; for even their very enemies hearts were often turn'd to do them good, as is evident in *Jeremiah, David, Daniel, Ezra, Zerubbabel, Mordecai*, and indeed the whole Nation under the *Babylonian, Philiſtian, Ægyptian, Perſian* Kings, which the *Prophet* hath ſet down, *ver.* 46.

He made them alſo to be pitied of all thoſe that carried them Captives: So this is that of the wiſe man; *When a mans wayes pleaſe God, he will make his very enemies at peace with him*, Prov. 16. 7. 46. And cauſed their Oppreſſors to pity them.

But it ſeems this *verſe* may be read otherwiſe, and it is by the Vulgar. *Moller, Muſculus, Dedit eos in miſericordias*, or *miſerationes in conſpectu omnium, qui ceperant eos*; ſo that the ſenſe is not, as if all of them had from all that carried them away captive received mercy; but that God in their afflictions, put them into the boſom of his mercy, even they ſeeing and wondring at it, whoſe Bond-ſlaves they were; for beyond all hope, he freed his people from *Ægypt*, the *Ammonites, Philiſtines, &c.* ſo that they, under whoſe Captivity they were, muſt needs confeſs, that God in mercy did defend, and fight for them: And this ſenſe *Bellarmine* receives, as more probable; nor yet utterly rejecting the other.

4. And this ſenſe makes the way plainer to what followes, the Petition, and the Doxology; for if God ſhew'd himſelf merciful in the time of his anger, and made it apparent, even to the very view of their enemies, encouragement they might have: The fourth part. This conſideration moves them.

1. Firſt, To pray: *Save us, O Lord our God, and gather us from among the Heathen, to give thanks in thy holy Name, and to triumph in thy Praiſe.* 47. 1. To pray.

2. Then to give thanks. 2. To give thanks.

1. *Bleſſed be the Lord God of Iſrael, from Generation to Generation.*

2. And for it, let the people do their Duty, *viz.* the ſolemn and neceſſary Formes: *Let all the people ſay, Amen.* Alleluiah. 48.

The Prayer out of the One hundred and ſixth *Pſalm.*

O Lord God, thou art great and fearful, Who keepeſt Covenant and Mercy toward them that love thee, and keep thy Commandments; we have ſinned with our Fathers, we have committed iniquity, we have done wickedly. The children of Iſrael were not more rebellious at the red Sea, in the Wilderneſs, after thou hadſt brought them into the Land, than we have been unto thee. We have forgotten thy wonders, and provoked thee, when beſet with a Sea of troubles; for we have ſoon forgot thy works, and not waited for thy counſels. Ver. 45. 6. 7. 13.

counſels. We have envied, nay, murdered Moſes in the Camp, and Aaron
16. the Saint of the Lord. A Calf indéed we have not made in Horeb, nor wor-
19. ſhipped the molten Image: But we worſhipped the Calf of our own brains, and fall'n down to our own imaginations; in Maozim we have put our truſt, and to this Idol of power we have cryed, Thou art our god, and thou ſhalt ſave us; Thou haſt promiſed to bring us to the celeſtial Canaan, but we have
24. deſpiſed that pleaſant land; and as if we did not believe thy Word, we have
25. murmured, and in our hearts turned back again into Ægypt, and ſet our affections on the Leeks and Onions, and Garlick thereof; though we bowed
29. and profeſſed to honour thée, yet we have made it apparent, that Mammon is
35. our God, and his Command is hearkned unto, and not thy voyce. We have provoked thée to anger with our inventions, we have learned the works of the
Ver. 38. Heathen, and out-done them: We have ſhed innocent blood, even the blood of thy ſons and daughters, whom we ſacrificed to our ambition and cruelty, ſo that the Land is polluted with blood.

O Lord, we confeſs that we have done wickedly, and foully, and unthankfully have revolted from thée, our Lord and God; as was the mother, ſo is
39. the daughter; we are our mothers daughter, that hath loathed her husband, and committed fornication in the ſight of our God; yet we will not deſpair, when we conſider thy great mercy which thou ſhewedſt to a ſtiffe-necked people; whom, though enriched by thée with many Benefits, and yet unmindful and ungrateful as they were, ſet thée by, and worſhipped ſtocks and ſtones, and the inventions of their own brains; Thou yet didſt not deſtroy them, but after a fatherly correction didſt reſtore to thy favour, and didſt condeſcend to be reconciled to them.

Then thou wert pacified with the interceſſion of Moſes, and the atonement of Aaron; and when Phineas aroſe, and executed judgment, thy plague was
23. ſtayed. There be yet left among thy people, thoſe who are zealous for thy Name,
30. who day and night intercede for pardon and mercy. O Lord, hear their prayers,
43. and let their cryes come unto thee, and ſpare thy people, whom thou haſt redéemed with thy pretious blood. Though they have provoked thée with their
44. Counſels, and are brought low for their iniquity, Nevertheleſs, regard their affliction, and hear their cryes that they ſend up unto thee; Remember for them
45. thy Covenant, and repent according to the multitude of thy mercies: And ſo
46. ſoften and mollifie the hearts of thoſe, who have led us into Captivity, that for cruelty, even from them we may find pity; and for the heavy burdens they have laid upon us, ſome eaſe and relaxation.

O merciful Lord, let not thy wrath for ever be kindled againſt thy people;
40. neither let it proceéd ſo far, That thou abhor thine inheritance: We confeſs,
32. That it hath gone ill with Moſes for our ſakes, inſomuch, that he is denied an entrance into the land of Canaan, the lot of his inheritance: But remember
4. him, O Lord, and his Exiles, with the favour thou beareſt unto thy people:
5. O viſit him with thy ſalvation, that he may ſee the good of thy choſen, that he may rejoyce in the gladneſs of thy Nation, that he may glory in thee, and glorifie thee with thine inheritance.

Our Fathers have ſinn'd even from the firſt time of their Vocation, to the clearer and purer knowledge of the Goſpel, and thou didſt oftentimes ſharply rebuke them; and yet in the ſharpeſt of thoſe Viſitations, Thou remem-
Ver. 10. bring mercy, and thy promiſe, didſt mitigate their puniſhments, and ſenteſt them deliverance: Thou ſavedſt them from the hand of them that hated them, and redeemedſt them from the hand of the enemy: Therefore now alſo, although we know and confeſs, that we have grievouſly offended thée with our ſins, and
47. provoked thée to bring theſe heavy judgments upon us for our rebellions, yet make us examples of thy mercy, as thou haſt done our forefathers: Save us, O Lord our God, and gather us from all lands, whether we are diſperſed; which

we

we earneſtly beg at thy merciful hands; not that we are brought from a troubleſom, to a quiet; from a miſerable, to an eaſie; from a poor and needy, to an opulent and a voluptuous life (which the many aim at in their prayers) but the end of this our Requeſt, is, That thanks may be given to thy holy Name, and that we may triumph in thy praiſe; that the purity of that Religion which thou haſt delivered and committed unto us, may be conſerved and propagated, and thy worſhip, now intermitted, may be reſtored, and thy praiſes, which by the ſadneſs of theſe times have been ſilenced, may again with triumph be heard in the Congregation.

Then with joyful lips, we ſhall give thanks unto the Lord, and by experience make it known, That thou art good, and that thy mercy endureth for ever: Not indeed as we ought, not as thou deſerveſt; for who can utter the mighty Acts of the Lord? or who can ſhew forth all his praiſe? But we will do what we can, exalt with our voyces, and honour thee with our lives. We will keep thy judgments, and do righteouſneſs at all times, that thy praiſes may be comely in our mouths, and our lives become thy Goſpel. Grant us this mercy, O Lord, and then the Prieſts ſhall ſound forth at thine Altar, Bleſſed be the Lord God of Iſrael, and all the people ſhall ſay with a chearful heart, Amen. Hallelujah. Ver. 1. 2. 3. 48.

The end of the fourth Book of the *Pſalmes*, according to the *Hebrewes*.

PSAL. CVII. Εὐαγγελικός.

THE Title of this *Pſalm* is *Allelújah*, becauſe in it are ſet forth the praiſes of God, for delivering ſuch as are oppreſſed, from four common miſeries; after every of which, is expreſſed thoſe intercalary *verſes*, *Oh that men would praiſe the Lord for his goodneſs*, &c. *Then they cryed unto the Lord in their trouble.* As alſo for the effects of his Providence, who only by his power orders and governs the change and viciſſitudes we ſee in the World.

There be four eſpecial Points handled in this *Pſalm*.

1. A Preface, in which he exhorts all to praiſe God, eſpecially the Redeemed, *ver.* 1, 2.
2. A Declaration of his goodneſs in particular.
   1. To the baniſhed and ſtrangers, famiſh'd, from *ver.* 3. to 9.
   2. To the priſoners and captives, from *ver.* 10. to 16.
   3. To the ſick, from *ver.* 16. to 23.
   4. To the Mariners, from *ver.* 23. to 32.
3. A praiſe of Gods Power and Providence, which is evidently ſeen, in the changes and varieties of the World, of which he gives ſeveral inſtances, by which it is proved, That he is the ſole Diſpoſer and Governour of the Univerſe, from *ver.* 33. to 42.
4. The Concluſion, which ſets forth the uſe we are to make of it, *ver.* 42, 43.

1. This

The firſt part. He incites all to praiſe God. Ver. 1.

1. This *Pſalm* begins, as did the former, and the intention in it is the ſame, *viz. That we celebrate and ſet forth Gods praiſe*; yea, and for the ſame Reaſons.

O give thanks unto the Lord: 1. *For he is good:* 2. And merciful; *For his mercy endureth for ever.*

Eſpecially the redeemed.

2. And thoſe who he invites to perform this Duty, are indeed all who are ſenſible that they have received any mercy or goodneſs from him any way, in Soul, or Body, whom he calls the Redeemed of the Lord, that men may know when they are freed from any evil, that it is only by chance, or by their wiſdom, *&c.* Gods hand is in it, he is the firſt and chief cauſe of it, the reſt, inferiour inſtruments to bring to paſs his Providence.

Ver. 2.

1. *Let the Redeemed of the Lord ſay ſo*; i. e. that he is good, that he is merciful.

2. *They ſay ſo, whom he hath redeemed from the hand of the enemy.* If the Holy Ghoſt by the enemy means the Devil, then he ſpeaks of our Redemption by Chriſt; if by the enemy, ſome Tyrant, Tribulation, *&c.* then a corporal and temporal Redemption; but the laſt is generally underſtood, and eſpecially is referr'd to the firſt afflicting miſery, Baniſhment; and the next *verſe* intimates ſo much.

3.

3. *And gather'd them out of the Lands, from the Eaſt, and from the Weſt; from the North, and from the South*; which is yet as true of our ſpiritual Redemption, and Chriſts collection of his Church from all parts of the World, *Mat.* 8. 11. *John* 10. 16. *&* 11. 52.

The ſecond part.

2. Moſt Expoſitors therefore begin the ſecond part at the ſecond *verſe*: But ſome at the fourth; but the matter is not much material. In thoſe two there was mention made of Gods goodneſs in their deliverance, in their collection from all lands: But in the following, is an evident Declaration of what they ſuffered, during their abſence from their Countrey; which is the firſt miſery deſcribed here by the *Prophet*, to which a mans life is ſubject. And it is the heavier Croſs, when a man is forc'd to it by Baniſhment, as is apparent by the complaints that have been made of it, by thoſe that have ſuffer'd; they are *ſine foco, ſine lare.*

Curat nemo vagos, & ladere nemo veretur.
Exul non curæ creditur eſſe Deos.
Omnes exhauſti jam caſibus, omnium egeni.

And this is the miſery which the *Prophet* firſt inſtanceth in this place, which firſt he deſcribes, then ſhewes the courſe the Baniſhed took, and laſtly, acquaints us with the manner of their deliverance, which is the method in the reſt.

The firſt kind of miſery, Baniſhment.

1. Their miſery was:

4. In which they, 1. Wandered.

1. *That they wander'd*, no ſmall diſcomfort to an ingenuous nature, to be a Vagrant, to walk from place to place, and not have a certain Houſe to put his head in. Gods people were for a time, ἀσκτοῦντες, pilgrims and ſtrangers, and all that time, *few and evil were their dayes.*

2. In ſolitary places.

2. The place adds to the miſery; Baniſhed men are not confined to ſolitary places alwayes, though that they have not the company they deſire, yet company they may have; but the caſe of theſe Baniſhed was, *That they wander'd in the Wilderneſs in a ſolitary place, they found no City to dwell in:* Literally it was fulfilled in the *Iſraelites*, while they travelled through the Wilderneſs.

5.

3. Suffer'd hunger and thirſt.

3. *Hungry and thirſty, omnium egeni.* Men may wander, and be in ſolitary places, but yet have a ſupply of neceſſary food: To this paſs ſometimes Gods people come, that they have not meat, nor drink, as *Eliah*, the *Iſraelites*, *David*, &c.

4. Even to fainting.

4. And the Famine may be ſo great, *that their ſouls*; that is, their life *is ready to faint in them.* This is the *Incrementum* that the *Prophet* uſeth, to aggravate the miſery of Baniſhed men, and are the ſeveral ſteps by which it riſeth.

2 Next

2. Next the *Prophet* ſhewes us the Courſe that theſe baniſhed and hungry ſouls took for eaſe and help, and that it failed them not; no, nor the reſt following that took the ſame Courſe, and therefore he four times repeats it, *verſu intercalari*. The way was, That when all humane helps failed, they implored the aid and help of God Almighty. — The courſe they took.

1. *Then in their trouble.* When no other Courſe will work, this will do it, and therefore God lets his be brought into trouble. In proſperity, the heart of the beſt man is often too ſecure, and thinks not on God; but let ſuch a one be brought in to ſome extremity and ſtreight, and he will cry: They did ſo here. — Ver 6. They cryed to God.
2. *They cryed.* In their Petition they were very earneſt, 'twas not a cold prayer, that might freeze in the way before it came to Heaven; but it was fervent, *a Cry*.
3. *And they cryed.* Not to any falſe god, as did *Baals* Prieſts; nor relied wholly on any humane help: But *they cryed unto the Lord*; their cry was rightly directed.

Now the ſucceſs was anſwerable to their deſire.

1. In general: *He delivered them out of their diſtreſſes.*
2. But in particular, the deliverance was every way fit, and accommodated to the exigence they were in, the manner being this. — He delivered them.
   1. *They wandered in the Wilderneſs in a ſolitary way, they found no City to dwell in*, ver. 4. *But he led them forth by the right way, that they might go to a City of habitation.* — Ver. 7.
   2. *They were hungry and thirſty, and their ſoul fainted in them*, ver. 5. *But he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs*: Which mercies are every way correſpondent to them, expreſſ'd in *ver.* 4, 5. — 9.

And upon this he inculcates his Exhortation to praiſe God, with which he began, *ver.* 1. But is ſo earneſt to have it done, that he interſerts between the mercies, as if he were loth to have it deferr'd; which Courſe he alſo perpetually takes, as may be ſeen after in the *Pſalm*. — For which he exhorts them to praiſe God.

Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men. — 8.

1. The Lord deliver'd, *the Lord led them forth*; let him then have the praiſe, 'tis his due.
2. It was out of meer goodneſs he did it, not out of deſert: *For he is good*, ver. 1.
3. And the effect of his goodneſs was ſeen in his works, his wonderful works. He would then have his praiſe be as publick as were his works, open, manifeſt: And it was his hearts deſire it ſhould be ſo; *Oh that men would praiſe.*

2. The ſecond Corporal Miſery to which men are ſubject, is Captivity and Impriſonment, which as before he firſt deſcribes; then ſhewes the Courſe the Captives and Priſoners took, and the conſequent of it; *viz.* Gods mercy in their deliverance, upon which he exhorts them, as he did the baniſh'd and hunger-ſtarv'd, to be thankful. — The ſecond miſery, captivity.

1. He deſcribes their miſery.
   1. Captives they were, taken by the enemy, put into Dungeons and Priſons, where they were debarred of the comfort of the Sun: *For they ſate in darkneſs, and ſhadow of death*; for ſuch is a Dungeon, and they in it, are in daily expectation of death. — Ver. 10. In which they ſuffer often very ſorely.
   2. Beſides in this place, *They were faſt bound with affliction and iron, the iron enters into their ſouls.*
   3. And the farther it will enter, if the cauſe be, as it is of the moſt, their rebellion againſt God; when they are conſcious of this, their irons will be far the more afflictive: To others, as *Joſeph*, the *Apoſtles*, *Jeremy*, the Dungeon will be the leſs troubleſom. But as I ſaid, this is the cauſe — For diſobedience againſt God.

of few; the moſt come thither, *Becauſe they rebelled againſt the words of the Lord, and contemn'd the counſel of the moſt High*, as did the *Iſraelites* in the time of the *Judges*, and after. *And therefore he brought down their heart*, took down their pride, *with labour*; *they fell down, and there was none to help.*

Ver. 11.

2. But then they took the ſame courſe that the baniſhed did.

12. The remedy as before.

1. *They cryed unto the Lord in their trouble.*
2. And found the ſame favour. *And he ſaved them out of their diſtreſſes.*
3. The manner being very ſutable to their diſtreſs.

13. 14. When the ſame courſe is taken.

1. *For they ſate in darkneſs, and ſhadow of death*, ver. 10. *But he brought them out of darkneſs, and ſhadow of death.*
2. *They were bound in affliction and iron, he brake their Bands aſunder*; yea, and ſet open the Priſon-doors: *For he hath broken the gates of Braſs, and cut the bars of iron in ſunder.* The Priſon was not ſo ſtrong, but he was ſtronger; and in mercy did deliver his, from the ſevereſt and ſharpeſt Captivity.

16.

Now he interpoſeth, as before, his Exhortation to be thankful. *Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men.*

15.

3. The third Miſery in which the *Prophet* inſtanceth, is, ſome great ſickneſs, or pining away of the Body under ſome grievous diſeaſe, incurable by man, ſuch as was that of the *Iſraelites*, when ſtung by fiery Serpents, or after of *Hezekiah*: And about this he uſeth his former method.

The third miſery, ſome great ſickneſs.

1. Deſcribes the danger and dolour under which the ſick parties languiſh.
2. Shewes the Courſe they took for recovery, which was the very ſame with the Exiles and Captives.
3. And the Conſequent upon it, their recovery; upon which, he the third time calls upon the delivered to be thankful.

Which God ſends on fooliſh ſinners.

1. The appellation he faſtens upon theſe diſeaſed perſons, is, *Fools*: Not but that they may be wiſe enough in other things; but in that they ſin with a high hand againſt God, for which they draw ſome plague upon them, *they are Fools.*

17.

For ſome grievous ſin.

2. Now ſuch *Fools* God often ſmites with an incurable diſeaſe. *Fools, becauſe of their tranſgreſſion, and becauſe of their iniquity, are afflicted.* Not but all ſickneſs is from ſin; but this that the *Prophet* here ſpeaks of, being extraordinary, was for ſome general Apoſtacy, Rebellion, Contempt of God and his Word, ſome more than ordinary ſin. You have the firſt deſcription of their ſickneſs from the Cauſe.

For which the ſickneſs ſharp.

3. The next is from the Effect, which was lamentable, and double.

18.

1. *Their ſoul abhorred all manner of meat.* Meat, with which the life of man is ſuſtained, all manner of meat becomes loathſom to them; the diſeaſe was grievous.

And deadly to the eye of man.

2. Yea, and deadly too, no Art of Phyſitians able to cure them; *For they draw near to the gates of death*, i. e. the Grave, where death exerciſeth his power, as the Judges of *Iſrael* did in the gates.

2. But theſe being but dead men in the eye of man, took the ſame Courſe as they before.

This cauſeth them to cry to God. Ver. 19.

1. *Then they cryed unto the Lord in their trouble.*
2. And by Gods bleſſing they recovered, beyond all hope and expectation, God above, and alone, was their Phyſitian.
3. This was the manner of their Cure, *He ſaveth them out of their diſtreſſes.*

And he reſtores them to life and health. Ver. 20.

1. *He ſent his Word, and healed them.* He ſaid the word only, and they were made whole; or if any *Dos* were applied, as put caſe, a Brazen Serpent, or a Bunch of Figs, yet it was his Word, his Will, his Command that made them Medicinal, *Wiſd.* 16. 12, 13. And therefore the *Prophet* uſeth an apt word to put us in mind of this, *He ſent his*

his Word; no otherwiſe than ſome great Prince ſends forth his Embaſſadour to do his Command; and I little doubt but the Centurion had this in his mind, when he ſaid to our Saviour, *Say the word only, and my ſervant ſhall be whole*, Mat. 8.

2. *And he delivered them from their deſtructions*; which is oppoſed to the danger they were in, *ver.* 18. *They draw nigh to the gates of death.*

For which he calls on them to be thankful. Ver. 21.

3. But again he remembers the delivered to acknowledge the Cure with a grateful heart.

Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men.

And he adds:

1. *And let them ſacrifice their Sacrifices*; their Σωτηρια.

Ver. 22.

2. But yet with theſe conditions and limitations.

1. That it be with a thankful heart; they muſt be Sacrifices of Thankſgiving, an outward Sacrifice was nothing worth without it.
2. That with the Sacrifice there go an Annunciation; that men declare his works, publiſh what great things God had done for them, that the Cure was his.
3. That it be done with rejoycing; that we have an experience of Gods preſence, his mercy and favour; in which the heart ought more to rejoyce, than for the Cure done upon the Body.

The fourth miſery, Shipwrack

4. The fourth Miſery, ariſeth from the danger at Sea, of which, all Travellers, Merchants, Mariners, have experience; which,

1. He deſcribes.
2. Shewes the courſe they take in a ſtorm.
3. And the event following upon their prayers.
4. Upon which he calls upon, as upon the three before to praiſe God.

Ver. 23. The ſtorm deſcribed; to which he prefaceth.

1. *They that go down to the Sea in ſhips*: Go down; for now the Sea is lower than the Earth.
2. *That do buſineſs in great waters.* Have a Calling and Vocation to go down, as Merchants, Mariners; for, as for Pyrates, they have no Vocation, they may periſh, they have no promiſe of Protection, nor Audience.

Ver. 24.

3. *Theſe men ſee the works of the Lord, and his wonders in the deep.* Others hear of them by Relation, but theſe ſee them. They ſee the great Whales, innumerable kinds of ſtrange Fiſhes and Monſters; they ſee what the vaſtneſs and depth of the Sea is; they ſee Iſlands innumerable, diſperſed and ſafe in the Waves; they find in it many Whirle-pools, Quick-ſands, Rocks; they have experience of the virtue of the Load-ſtone; they diſcover many Stars that we know not; they behold the working of the Sea, the raging of it; through which, fear and horrour of death invades the hearts even of the moſt valiant men.

25.

4. For he commandeth. Now he begins to deſcribe the Tempeſt, ὑποποτυπόσει.

1. From the cauſe. God it is that ſayes the word, and his word is a Command.
2. And with his word, *He raiſeth the ſtormy wind.* Incutit vim ventis.
3. Which, inſpired with his word, *lifts up the waves thereof*, that is, the Sea.

——— *Fluctus ad ſidera tolli.*

Virgil. Ænead. 1.

26.

4. *They*, that is, the paſſengers, *mount up to heaven, they go down to the depth.*

Hi ſummo in fluctu pendent, his unda dehiſcens.
——— *Terram inter fluctus aperit.*

5. *Their ſoul is melted becauſe of trouble.* Their ſtrength fails, and their ſpirit for fear and horrour faints.

Extemplo Æneæ ſolvuntur frigore membra.

27. 6. *They reel too and fro,* they are toſſed this way and that way.

Tres eurus ab alto in Brevia & Syrtes urget.

7. *They ſtagger and totter, as a drunken man*; an apt ſimilitude.

——*Cui dubii ſtantque labantque pedes.*

8. *And are at their wits end*: Or, *Omnis ſapientia eorum abſorbetur.* Their Judgment roves, their Art fails, their Skill is at end.

Et meminiſſe via media Palinurus in unda. —— Denegat, *Acts* 27. 14.

Then they cry to God. Hitherto the *Prophet* hath Poetically deſcribed the Tempeſt and Storm, and now he comes to acquaint us with the Courſe they in this danger took for to ſave their lives: They all flie to the common Remedy; this they thought was ſafeſt, and might do it, when all failed.

28. *Then they cryed unto the Lord in their trouble.* The Courſe that the Mariners in *Jonah* took, *Jonah* 1. I ſee the old Proverb will be true, *Qui neſcit orare, diſcat navigare.*

And he quiets the Tempeſt. And the Conſequent was as before, *And he brings them out of their diſtreſſes*: The manner this.

29. 1. *He makes the ſtorm a calm.* Dicto citius tumida æquora placat.

2. *So that the waves thereof are ſtill.* Et cunctus pelagi cecidit fragor.

30. 3. *Then are they glad, becauſe they be quiet,* which is the firſt Effect: No more *reeling too and fro,* no more *at their wits end*; but taken out of the jawes of death by a ſudden calm, whence ariſeth much joy.

——*Lato teſtantur gaudia planſu.*

And ſets them ſafe on ſhore. 4. And to increaſe it, at laſt he ſets them ſafe on ſhore: *So he brings them to their deſired Haven.*

Magno telluris amore Egreſſi, optata nauta potiuntur arenâ
Et ſale rabentes artus in littore ponunt.

For which he calls on them to praiſe God. 3. And now in the laſt place he puts them in mind of their Duty, and wiſhes that they would pay their Tribute for the miracle done upon them, in ſaving of their lives out of ſo great danger.

31. *Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men.*

And it might be, that in their danger they had made ſome Vow, as was uſual for men in a great danger at Sea to do. Read the life of *Nazianzen*, who in ſuch a caſe vowed himſelf to God: This the *Prophet* would have paid, and yet openly.

32. 1. *Let them exalt him alſo in the Congregation of the people.* In a Congregation, where all the people are aſſembled to praiſe God.

2. And that, not only before the promiſcuous Multitude, but in the preſence of thoſe who excel in Authority, Wiſdom, and Power, even the Princes: *Let them praiſe him in the Aſſembly of the Elders.* Me tabula ſacer votiva paries indicat, vida ſuſpendiſſe potenti veſtimento Maris Deo.

3. After

3. After the *Prophet* had exalted Gods mercies in freeing men from theſe four former Miſeries and Calamities, Baniſhment, Captivity, Sickneſs, and Shipwrack; now he manifeſts his Power, Providence, and Wiſdom, in the viciſſitudes and alterations we find in things below, which proceed not from Chance and Caſualty, but from his wiſe Diſpenſation. In the Earth we ſee ſtrange Mutations, in Kingdoms wonderful Revolutions; and though for theſe, we are apt to aſſign inferiour Cauſes, and fix on them, yet we muſt go higher, and not reſt, till we acknowledge Gods Hand in all, whoſe Wiſdom orders all, and whoſe Power hath an influence in all theſe Alterations and Revolutions; let *Epicurus* and his Scholars think what they pleaſe to the contrary. Now of theſe Changes the *Prophet* produceth ſome Inſtances, upon which *Tertullian* very wittily deſcants in his *Cap.* 2. *de Pallio.* His firſt Inſtance is in the Earth, for in that he finds a great Change; but yet ſo, as God is the Cauſe of it, that he would have remembred.

The third part: Gods Providence in the alterations of Kingdoms.

1. *He turns Rivers into a Wilderneſs, and Water-ſprings into a dry ground.* The fertility of any Land ariſeth from the Rivers, as is apparent in *Ægypt*, which is made ſo fruitful by the overflow of *Nilus*: And when *Eliſha* would free the Soyle from barrenneſs, he firſt healed the waters. Now when God pleaſeth to bring ſterility upon a Land, he can dry up theſe Rivers, or ſtay them, that they ſhall not overflow, as it was in *Ægypt* in the ſeven years Famine: And eaſie it were to produce examples of Rivers that have left their Channels, and diverted their Courſes, by which, the Land that was formerly fruitful, is become barren and deſolate as a Wilderneſs; and when there were Springs of water, now very dry ground; ſo *that a fruitful Land is turned into barrenneſs*; as *Sodom, Gomorrah*, Gen. 14. & 19. And if ſtories be true, the whole Land of *Canaan, which was a Land flowing with milk and honey*; but is now in compariſon of what it was, very barren.

1. Changes in the Earth.

Ver. 33. From fertile to barren, and *è contra*.

34.

2. And the Cauſe of this is, *The iniquity of them that dwell therein. Sodom* is an inſtance. *In my ears are the cry of your ſins, ſaith the Lord of Hoſts, and therefore of a truth many houſes ſhall be deſolate, even great and fair without an Inhabitant; yea, ten Acres of Vineyard ſhall yield one Bath, and the ſeed of an Homer ſhall yield an Ephah*, Iſa. 5. 9, 10.

Iniquity the cauſe.

2. And now on the contrary, that which more yet illuſtrates his Mercy and Providence, is, the Change we find in barren, dry, and incultivated grounds, which at his will become fruitful, inhabited, and abundant in all neceſſaries, for the life of man, which muſt be aſcribed to his Power; for no Power is able to turn Nature into a better courſe, but that of God: Or if it be done by mans induſtry, yet it is God that teacheth him the skill to do it, and gives the bleſſing to his labour. It was an impious Speech of *Cyclops* in *Euripides*:

2. From barren to fruitful land.

ἡ γῆ δὲ ἀνάγκη κεὐ θέλῃ, κεὐ μὴ θέλῃ,
—— ὑικτεῖσ᾽ ἀροῦν τάμοι ποδαπὴ βοτά.

Now this our *Prophet* in this place inſiſts on, and amplifies at large.

This from God; 35.

1. *He*, that is, *God, turneth the Wilderneſs into a ſtanding water, and dry ground into Water-ſprings*; i. e. He hath brought to paſs, that in deſert and dry places, there ſhould be Pools of water; and the Earth, which had no water, ſhould abound with Springs and Rivers; which is all one, as if he had ſaid, They ſhould be very fertile and fruitful; which is done for mans ſake.

36. He puts into mens minds to plant Colonies:

2. *For there he makes the hungry to dwell.* Upon the diſcovery of ſome new found good Land, Colonies are tranſported thither, and ſuch who live in want and hunger at home, betake themſelves to theſe Forrain Plantations, which yet is done ſo much upon their own choice, as Gods ſecret direction: *For there he makes the hungry to dwell.*

3. Yea, and to build houſes, *That they may prepare a City for habitation.*

Ænead. 1, &c. *Pars aptare locum tecto, pars ducere muros.*

4. Farther yet, the ſtudies and endeavours of theſe new Colonies are:

37. 1. *To ſowe Fields.*

2. *To plant Vineyards, which may yield fruits of increaſe.* That innocent work of Husbandry is their Profeſſion, which was the firſt Trade in the World.

38. 5. And Gods bleſſing is upon their honeſt endeavours, *He bleſſeth them alſo.*

1. In Children: *So that they are multiplied greatly.*

2. In Cattle: *And ſuffereth not their Cattle to decreaſe.*

2. But even in theſe changes. 2. But there is nothing in this World perpetual and ſtable, which leads the way to his ſecond Inſtance, even thoſe that God ſometimes had bleſſed, and by bleſſing, multiplied and enriched, continue not alwayes at the ſame ſtay.

Ver. 39. 1. *Theſe are miniſhed and brought low.*

2. *Theſe are worn out by oppreſſion, affliction, and ſorrow*; by ſome publick Calamity or other; either War, Famine, Peſtilence, Invaſion, Inundations, &c. Neither is this only true in common men, but even in the greateſt Princes, Principalities and Monarchies, even theſe are ſubject to Changes: All the Monarchies are fallen.

3. Monarchy mutable. 40. 1. *He powres Contempt upon Princes.* This, to our grief, we have liv'd to ſee and feel: And it is a heavy judgment, both to Princes and people, and a great Argument of ſome grievous precedent ſins, that he ſuffer Princes, whether Civil or Eccleſiaſtical, to become contemptible; for then the Reins of Diſcipline is let looſe, confuſion followes, and all things grow worſe; which effuſion of vengeance, when it happens, is ſometimes cauſed for the ſin of the Prince, ſometime of the people, ſometime of both. 'Tis certainly, as he ſaid before, *For the iniquity of thoſe that dwell in the Land.*

Monarchs brought low. 2. *And cauſeth them to wander in the Wilderneſs, where there is no way*; which Clauſe is ſubject to a double Interpretation.

1. Either that he ſuffers Princes to erre in their Counſels, in their Lives, and Examples; being deſtitute of the light of Wiſdom and Grace, they live vitiouſly and ſcandalouſly; or, they enact unjuſt Lawes, favour wicked men, and oppreſs the good, in which there is no way of God.

2. Or elſe he ſuffers them to be Wanderers in the World, as baniſhed Perſons; which I read with tears, well knowing, That there cannot be a greater Calamity to a Noble and ingenious ſpirit.

To whom he will look, and raiſe them. 41. But yet there is ſome Comfort in the following *verſe*, That it ſhall not be ſo alwayes.

1. Yet he will look upon the poor afflicted, penitent, and raiſe him: *Yet ſetteth he the poor man on high from affliction*; He will give him eaſe and releaſe from his temporal and ſpiritual affliction.

2. *And make him Families like a Flock*: He will yet multiply him, gather him and his Family into one Fold, become his Shepherd, feed him, and govern him by his ſingular Providence and Manuduction.

The fourth part. All this written for our meditation. 4. He concludes the *Pſalm* with an *Epiphonema*, in which he perſwades all good men to conſider the former Premiſes, and lay it to heart: To obſerve the whole courſe of Gods Providence, that they impute not the Changes of the World to Chance and Fortune, nor be overmuch dejected at them, but rather bleſs God for all, as *Job* did.

42. 1. *The righteous ſhall ſee it*: Conſider, and ſeriouſly meditate upon it.

2. *And rejoyce*; when they are aſſured, that God is their Guardian, and that therefore the Croſſes which he layes upon them, are trials for their good, not for their ruine.

3. *And*

3. *And all iniquity ſhall ſtop her mouth:* By obſervation of the event at laſt, evil doers ſhall not have occaſion to laugh, and blaſpheme, and find fault with Gods wayes, but confeſs, That all was by God juſtly done, and wiſely diſpoſed.

But this is a Conſideration not for every brain, 'tis for wiſe men, that look afar off, and think on it.

1. *Who is ſo wiſe, will obſerve theſe things:* That is, viciſſitudes and changes of this World. 43.
2. *And they ſhall underſtand the loving-kindneſs of the Lord:* It ſhall appear unto them at laſt, how ineffable his mercy is toward them which truly fear him, and call upon his Name; but our life is hid with Chriſt in God.

The Prayer collected out of the One-hundred and ſeventh *Pſalm.*

O Omnipotent God, when we lok upon the ſtrange viciſſitudes and alterations of the things of this World, our faith would waver, and our hearts would faint, were we not aſſured, that all things are guided by thy hand, and over-ruled by thy Providence, and ſecret Will and Counſel, Who art good, and whoſe mercy endures for ever. Ver. 1.

Be it then, that we are brought to wander in the Wilderneſs in a ſolitary way; that we be pilgrims and ſtrangers, and have no City to dwell in; that we are oppreſſed with hunger, and dryed up with thirſt, ſo that our ſoul is ready to faint within us; yet will we not deſpair. In our trouble, to thee will we cry, to thee will we make our moan, nothing doubting, but that if it ſhall be for thy glory, and our good, Thou wilt deal by us, as thou haſt done formerly with thy ſervants; them thou haſt deliver'd from their diſtreſſes, thoſe thou haſt led forth by the right way, and brought to dwell in their own Cities and Habitations. Thou haſt ſatisfied their longing ſouls, and filled their hungry ſouls with good things; which, ſince thou art good, and thy mercy endureth for ever, we are in good hope, Thou wilt do for us. Redeem, O Lord, thy baniſhed, and bring them home; So ſhall we praiſe thee for thy goodneſs, and declare thy wonderful works which thou doſt for the Children of men. 4. 5. 6. 7. 9. 8.

Long it is, O merciful God, That we have ſate in darkneſs, and in the ſhadow of death; our back is bowed down with many iron bands, that we cannot lift up our head; our heart is brought low through affliction, and we find none to help; and all this is juſtly come upon us, becauſe we have rebelled againſt the words of our God, and contemned the Counſel of the moſt High. We have not done thy Will, nor kept thy Commandments; but have ſet up abominations, and have multiplied offences: But now, O Lord, in our trouble we cry unto thee, we bow the knees of our hearts, beſeeching thee of grace, forgive, forgive, O Lord, and deſtroy us not with our iniquities. Save us, Lord, from our diſtreſſes, bring us out of this darkneſs and ſhadow of death, and break our Bands aſunder, break theſe gates of Braſs, and cut aſunder theſe Bands of Iron; ſo ſhall we thy redeemed praiſe thee, O Lord, for thy goodneſs, all the dayes of our lives, and declare the wonderful works which thou doſt for the children of men. Ver. 10. 12. 11. 13. 14. 16. 15.

O Lord, I confeſs againſt mine own ſoul, that I have been ſeduced, and yielded to many fooliſh luſts of the fleſh; and becauſe of this my iniquity and tranſgreſſion, I am juſtly afflicted, and feel no whole part in my body, that thou ſhouldſt lengthen out my dayes any farther, I ſee no hope; my diſeaſe is ſo grievous, That my ſoul abhorreth all manner of meat; and my vital ſpirits ſo far ſpent, That I am drawing to the gates of death. To whom, O Lord, ſhould Ver. 17. 18. 19.

ſhould I flie, but to thée? To whom ſhould I cry in this my trouble, but to
20. thée? O God, be merciful to thy ſervant, and preſs me not beyond my ſtrength,
ſave me out of my diſtreſs, ſend out thy Word, and heal me, and deliver me
from deſtructions. O let not thy fierce anger go beyond a fatherly correction,
21. and in judgment remember thy mercy, that endures for ever. So ſhall I, whom
22. Thou haſt redeemed from the jawes of death, praiſe thee, my God, for thy good-
neſs, and for thy wonderful works to the children of men. I will ſacrifice the
Sacrifices of Thankſgiving, and declare thy works with rejoycing.

O Lord, our Vocation calls upon us to go down to the Sea in Ships, and
Ver. 23. to negotiate, and do our buſineſs in great waters, where we ſee the works of
the Lord, and his wonders in the deep. At thy Command the ſtormy wind ari-
24. ſeth, and the waves of the Sea are lifted up. Toſſed we are, and mount up to
Heaven, and by and by we go down to the bottom of the Sea; ſo that there we
25. dwell in the ſhadow of death, and our ſoul is melted, and faints, becauſe of
26. the preſent trouble; we reel too and fro, and ſtagger like a drunken man, and
27. are at our wits end; for our wiſdom and our skill then fails us, our ſole refuge
is in our prayers. In this inſtant of our trouble, as thou haſt commanded,
We cry unto thee, look down upon thy ſervants, who in the abyſs of the Seas,
28. and the abyſs of our trouble, invocate the abyſs of thy mercies; bring us out
29. of theſe diſtreſſes. Thou which didſt command the winds, and rebuke the
Seas, and they obeyed thée, Make the ſtorm a calm; Rebuke the furious
30. winds and waves, and ſtill them by thy power; make us glad, by reſcuing us
from the preſent danger, and quietly bring us to the deſired Haven: So will we
31. praiſe thee, O Lord, for thy goodneſs, and for thy wonderful works to the chil-
32. dren of men. And when we come to land, We will exalt thy Name in the
Congregation of thy people, and praiſe thee in the Aſſembly of the Elders.

O Lord, we ſet our minds too much upon earthly things, and attribute to
much to Nature, and ſecond Cauſes; whereas, all the power that is in the
Creature, is from thée; and that reſtraint that is upon the Creature, pro-
céeds from thée. Remove from our hearts this heavy and groſs ignorance,
and impiety, and make us know and acknowledge, that it is thy hand, That
turns Rivers into a Wilderneſs, and a land water'd with pleaſant Springs into a
33. dry ground, by which a fruitful land becomes barren. But in this change, thy
34. Juſtice, O Lord, is exalted, by this thou ſheweſt thy hatred to ſin, and incor-
rigible ſinners; for this is cauſed, for the wickedneſs of them that dwell there-
in. God God, ſo let us lay to heart this judgment, That our Houſes be not
deſolate, great and fair without an Inhabitant; that ten Acres of Vineyard yield
not a Bath, and the ſeed of an Homer yield not an Ephah.

And in this viciſſitude, thy Mercy is as conſpicuous as thy Juſtice; for on
35. the contrary, Thou turneſt the Wilderneſs into a ſtanding water, and dry ground
into Water-ſprings. Put into the hearts of thy hungry to dwell there, thither
36. lead their Colonies, in them let them prepare their Cities for habitation, give
life to the ſéed of the Fields which they ſowe, and water the Vineyards that
they plant, That they may yield them fruits of increaſe. Bleſs them alſo, O Lord,
37. ſo that they be multiplied greatly in the fruit of their bodies, and ſuffer not their
Cattle to decreaſe. But yet if theſe ſin againſt thée, and kick after they are
38. waxed fat, viſit their offences with the rod, and their ſin with ſcourges; as
thou didſt multiply them, ſo again diminiſh them; as thou didſt exalt them,
39. ſo again bring them low, let ſome oppreſſing enemy, or ſharp and afflictive
diſeaſe, put them to grief and ſorrow.

My bowels, my bowels, I am pained at the very heart, my eyes do fail
with tears, and my liver is poured out upon the Earth; for the Lord hath de-
40. ſpiſed in the indignation of his anger the King and the Prieſt. How long ſhall
I ſée thy Standard, and hear the ſound of thy Trumpet? How long wilt thou
poure contempt upon Princes, and cauſe them to wander in a ſtrange land,

where

where yet they can find no way, no way of relief, no way of help. In mercy return good God, and build the ſeed of the righteous, caſt not his Crown to the ground for ever; but ſet the poor man on high from affliction; build him a ſure houſe, gather him and his family into one flock and fold; become his Shepherd, feed and govern him by thy ſingular Providence and Manuduction; and let thy work in it be ſo manifeſt, that all who ſee it, may fear, and ſay, This is the Lords doing, and it is marvellous in our eyes. The righteous ſhall ſee and conſider it, and rejoyce, and then all iniquity ſhall ſtop her mouth. 41. 42.

Make us wiſe, O Lord, to obſerve, and in obſerving, to conſider, and by conſidering, to lay to heart theſe things; That thou ſitting in thy Throne above, yet ordereſt the things below; that honour and contempt are from thee, that ſickneſs and health are thy gift; that relief in a Famine, that reſtitution to the Baniſh'd, that liberty to the Captive, that deliverance from any furious ſtorm and tempeſt, is from thy hand; that the barrenneſs of the ground is from thy curſe, and the fertility of the earth followes upon thy bleſſing; for ſo ſhall we underſtand the loving-kindneſs of the Lord. O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord ſay ſo, thoſe whom he hath redeemed from the hand of the enemy, and gather'd them out of all lands, and brought them into his Church, that they bow their knees at the Name of Jeſus, by whom all mercies paſs to us, and to whom be all praiſe, honour, laud and dominion this day, and for evermore. 43.

PSAL. CVIII. *Eunlords.*

THIS *Pſalm* is wholly compoſed and drawn into one out of two *Pſalms*. The firſt part of it, untill the 6th. *verſe*, is *verbatim* taken out of the 57th. *Pſalm*, beginning at the 7th. *verſe*; the latter part, from *ver.* 6. to the end, is taken out of the 60th. *Pſalm*, beginning, as it doth here, at the 6th. *verſe*, and is continued, as here, unto the end. I ſhall not need therefore to Analyſe and explain, or inſert a Meditation upon it, ſince it is done already; and therefore I paſs on to the next.

PSAL. CIX. *Eunlords.*

THE later Expoſitors expound this *Pſalm*, of *Doeg*, *Achitophel*, and other Perſecutors of *David*, and ſo it may be underſtood in the Type: But the Ancient Fathers apply it to *Judas* the Traytor, and the *Jewes* that put Chriſt to death; which opinion, becauſe it is more probable, being occaſioned by thoſe words of *Peter*, Acts 1.20. which by him are applied to *Judas* out of this *Pſalm*; I ſhall expound it of Chriſt, whom *David* doth perſonate; and of *Judas*, and the malicious *Jewes*, very fitly underſtood in the perſons of his wicked and ſlanderous enemies.

There be four parts of this *Pſalm.*

1. A ſhort Ejaculation, *ver.* 1. and the Reaſons of it expreſs'd in a Complaint of the fraud and malice of his enemies, *ver.* 6.
2. A bitter Imprecation againſt them, from *ver.* 6. to 21.
3. A Supplication preſented to God for himſelf, from *ver.* 21. and the Reaſons, to *ver.* 30.
4. A profeſſion of thanks, *ver.* 30, 31.

The firſt part. He begins with an ejaculation. Ver. 1. O God.

1. He begins with an Ejaculation: *Hold not thy peace, O God of my praiſe, ver.* 1. Obſerve,

1. The Epithite, or Title he uſeth, *O God of my praiſe.* In the reading Tranſlators vary; for thus they read: *Deus laudis meæ, Deus laus, mea, Deus laudabilis mihi*; and they expound it:

1. Either actively; that is, *O God, whom I praiſe*, even in my greateſt preſſures or calamities.

2. Or paſſively, *Who art my praiſe*; the Witneſs and Advocate of my innocency and integrity, when I am condemned by malicious tongues; which ſenſe ſeems fitteſt for this place, and to this the Vulgar gives more light, that thus reads it, *Domine laudem meam, ne tacueres*: And *Bellarmine* puts the words into Chriſts mouth, in which he deſires that God would not conceal his Charity, Innocence, and other Virtues, being very like that prayer, *John* 17. 5. *Father, gloriſie thy Son.*

Hold not thy peace.

2. *Hold not thy peace. Tacere*, in Scripture, when referr'd to God, is to connive, and reſt, and ſeems as it were, not to regard; and the contrary, *loqui*, to ſpeak, to do ſomewhat for revenge or deliverance: This then is that which *David* here asks, That when the malice of his enemies arrived at that height, that it could be no longer endured, that God would connive at them, ſuffer them, and hold his peace no longer, but would declare his diſpleaſure againſt them.

The reaſon, the malice of his enemies. Whom he deſcribes to be:

2. And after by way of Complaint he deſcribes unto us their malicious nature, and unſufferable conditions, which he aggravates by an elegant Gradation: *For the mouth of the wicked, and the mouth of the deceitful, are opened againſt me, they have ſpoken againſt me with a lying tongue.*

They were, 1. Impious. 2. Deceitful. 3. Lyars. Impiety, deceit, lying, were then the ingredients of their ſin.

Ver. 2.

1. Impious.

1. *For the mouth of the wicked.* *Caiaphas*, *Judas*, the *Prieſts*, the *Jewes*, moved with envy and malice.

2. Deceitful.

2. *And the mouth of the deceitful is opened againſt me.* Deceitful thoſe words were, *Maſter, Thou teacheſt the way of God truly*: Tell us whither, *They ſought to entrap him in his words?*

3. Lyars.

3. *They have ſpoken againſt me with a lying tongue. He caſteth out Devils, through Belzebub, the Prince of Devils. He ſaid, he would deſtroy the Temple, and raiſe it in three dayes.*

And yet the miſchief riſes higher; for this deceit and lying, aroſe from hatred and malice.

Ver. 3.

3. Malicious.

1. *They compaſſed me about with words of hatred*, manifeſting in plain words the malice which they carried in their hearts, ſaying, *This man is not of God, behold a gluttonous perſon, and a wine-bibber, Away with him, Crucifie him.* Yea now, but what evil hath he done, that would be known? why ſo much ſpoken againſt? why ſo hated? But ſuch there was not, which aggravates their fault.

5. Without cauſe.

2. *They hated me*, gratis, *without a cauſe.* Hate, and lie, and ſpeak ill they would, becauſe they would, *John* 15.

4. Farther,

4. Farther, They were not only wicked, deceitful, and malicious, but very ungrateful perſons alſo. *I went about doing good, healing every ſickneſs, and every diſeaſes among the people, and I loved them, as a Hen her Chickens, and would have gathered them.* Now he is of a very ill nature, that being beloved, will not love again; but he of a worſe, that for love will return hatred; and this they did. Ver. 4. 6. Ungrateful.

1. *For my love, they are my adverſaries.* Enough this to turn the heart of any man from them: But,

2. *I give my ſelf to prayer.* I pray'd for them on the Croſs, *Father, forgive them, they know not what they do.* Ver. 5.

Which baſe ingratitude of theirs he yet farther opens in fuller words, *ver.* 5. *And they have rewarded me evil for good, and hatred for my love.* I ſee that of *Theognis* is moſt true.

Ἢ χὰρις ἄλλαξαι τὴν φύσιν ὃ δύναται.
Flectere naturam gratia nulla poteſt.
A Jew will ever be a Jew.

2. The *Prophet* having complained of the malice, hatred, ſpiteful uſage, and ingratitude of his Nation, their crafty dealing with him, the lies and ſlanders which they heaped upon him, proceeds to pray againſt them, and that in a moſt bitter and fearful imprecation. Enemies he fore-ſaw they would be to the Son, God, and hinder, ſo much as lay in them, the flouriſhing eſtate of Chriſts Church; yea, and that nothing was of force to reſtrain or amend them, and therefore he curſes them with a curſe, the moſt bitter that ever fell from the lips of man; and had it not been directed and inſpired by the Holy Ghoſt, not juſtifiable. In particular, *Judas* that was guide to them, who took *Jeſus*, is pointed at: But as *Auguſtine* obſerves, he repreſented the perſon of the whole Synagogue, the Imprecations then that are prayed for againſt him, do alſo involve them reſpectively. The ſecond part. An Imprecation.

1. The firſt is a fearful imprecation: *Set thou a wicked man over him, and let Satan ſtand at his right hand.* Ver. 6.

1. Subject him to the will of ſome impious and wicked man, to whoſe luſt and violence he may be no better than a ſlave. Others, by a wicked man, underſtand ſome falſe Teacher, that may ſeduce him by falſe Doctrine: But *Bellarmine* by *Peccator* here, underſtands the Spirit of Covetouſneſs, which was ſet over *Judas*, when he ſold Chriſt, to whom he unhappily ſerv'd till death. 1. That he be under the power of the wicked.

2. *Let Satan ſtand at his right hand*; have full power over him; let him ſtand, which ſignifies a perpetual, and indefatigable endeavour, to urge and preſs him forward, till he effect the miſchief intended; and ſo it was in *Judas*, and the *Jewes*; for after that Satan had put into his heart to betray his Maſter, and the *Jewes* had taken counſel to crucifie him, Satan would never permit them to give it over, till they had brought him to the Croſs; the Devil was their Guide, and they followed him. 2. And Satan.

2. The ſecond is, *When he ſhall be judged, let him be condemned.* Find no mercy, no favour at the Judges hand, but have the ſentence of condemnation pronounced againſt him at the Bar of man, and at the Bar of God. Literally it fell out in *Judas*, when his own conſcience accuſed and condemned him for betraying the innocent; the very High Prieſts that bribed him, would not acquit him; and he went out, and became his own Executioner, *He hang'd himſelf.* Ver. 7. 3. When judged, condemned.

3. The third, *Let his prayer be turned into ſin; his ſupplication be abominable*, Prov. 28. For he turns his ear from hearing God, why then ſhould God hear him; no prayer can be acceptable to God, but through Chriſt; none; but from a heart purified by faith: Nor any impious man that lives in a conſtant courſe of ſin, hath ſuch a heart; nor the *Jewes*, nor *Judas*, offer any prayer through Chriſt, and therefore *Davids* curſe is fallen upon them, *Their prayer is become ſin.* 4. Let his prayer be ſin.

4. The fourth is, the ſhortning of their life and their honour.

8. 5. His life and honour ſhort.

1. Of their life: *Let his dayes be few.* Length of dayes is promiſed to the obedient, and is a bleſſing; wherefore *David* prayes, that this man may be of a ſhort life, which fell out in *Judas*, for he enjoyed not long his bargain.

2. *And let another take his Office*; which, without contradiction, muſt be applied to *Judas*, ſince St. *Peter*, Acts 1. ſo interprets it. And is at this day as true of the *Jewes*, for they have no High Prieſt: Another, *after the order of Melchizedech*, hath ſucceeded into the Prieſthood of *Aaron*.

9. 6. His children fatherleſs.

5. *Let his Children be fatherleſs, and his Wife a Widow*; which muſt needs be the conſequent of the former curſe; for if his dayes be few, a Widow muſt on neceſſity be left behind, and fatherleſs children alſo: This curſe reacheth to his Family, and he adds to it.

10. Vagabonds, and beg.

1. *Let his children be Vagabonds, and beg.* Vagabonds the *Jewes* are to this day; and upon the overthrow of *Jeruſalem*, no better than Beggars for a long time. Juven. Sat. 3. *In qua te quæro proſenchâ.*

2. *Let them ſeek their bread alſo out of deſolate places.* Have no houſes at all to dwell in, but ſuch as ruinous, fallen, and deſolate, *i.e.* dwell among old walls, as Beggars, and thence rome abroad to ſeek their bread.

7. His Goods ſpoiled by the Extortioner. 11.

6. The ſixth Execration, is upon his Goods.

1. *Let the Extortioner catch all that he hath.* The Extortioner might be the *Publicans*, who, for their Extortions, were hateful to the *Jewes*.

2. *And the ſtranger ſpoil his labour*; which was verified in *Titus* Souldiers, that rip't up the Bellies of the captive *Jewes* for gold. And to this day, in the Turkiſh Empire, they are uſed as Spunges, ſuffer'd to gather riches, as the Spunge ſucks in water, for no other end, but to be ſqueezed.

8. No pity ſhew'd to his children. 12.

7. But the *Prophet* again returns to his Children, and layes yet other curſes upon them.

1. *Let there be none to extend mercy unto him, neither let there be any to favour his fatherleſs Children.* To beg, to want, is a miſery; but there is ſome comfort in it, when the Beggar meets with ſome one, that will pity and relieve him. This our *Prophet* votes againſt, *Let there be none to pity him and his*; and *probatum eſt*, upon *Judas*; for he found no pity from the High Prieſts: *What is that to us, ſay they, look thou to it.* And the poſterity of thoſe Murders did, have, do find as little; for who pities a *Jew?*

13. 9. His poſterity quickly cut off.

2. Men, becauſe they muſt dye themſelves, deſire they do to be immortal, if poſſible, in their iſſue, they would have their houſes to continue for ever. That ſuch a happineſs befall not theſe Reprobates, *David* prayes, *Let his poſterity be cut off, and in the Generation following, let their name be blotted out*: He would have a quick diſpatch of them. 'Tis acutely obſerved by *Bellarmine*, That *Judas* in the place he was in, his Biſhops had no ſeed; for *Matthias* that came into his place, derived not his Office from him. And for the *Jewes*, though a poſterity of them yet remain after the fleſh, yet in the very next Generation, their Eccleſiaſtical and Civil Policy was at an end; and ſince their diſperſion, they ſit without King, without Prieſt, without Sacrifice, without Altar, without *Ephod*, without *Teraphim*, as it was foretold by *Hoſee*.

14 10. The ſin of the father revenged on the child.

3. Yet farther, the *Prophet* continues his Imprecation againſt the poſterity of theſe Reprobates: *Let the iniquity of his fathers be remembred before the Lord, and let not the ſin of his mother be blotted out.* This Imprecation anſwers Gods threat in the Commandment, *I will viſit the iniquity of the fathers upon the children*; and the *Jewes* have found this curſe to come upon them to the uttermoſt, they devoted themſelves, and their poſterity; *Let his blood be upon us, and our children*: And 'tis known to the whole World, that it hath taken its effect to the full. The guilt of his blood

blood is yet upon them, the iniquity of their fathers is remembred; and the ſin of their mother, the Synagogue, is not yet done away.

4. And he repeats again, what he mentioned of the iniquity of their fathers, and the indelible Character of the Synagogues ſin; for this *verſe* is but the expoſition of the former. 15.

1. *Let them be before the Lord continually*: As if he had ſaid, Let the memory of their father and mothers ſin live for ever, never let God caſt it behind his back.

2. *That he may cut off the memory of them from the Earth*: Never let there be any memory of them, except it be in contempt; which that ungrateful Nation hath found true.

And ſo the *Prophet* having ended his Execrations, acquaints us with the cauſes of this bitterneſs: 2. And then prayes, that they pierce far, and work effectually upon them.

The cauſes he aſſigns, are theſe. The cauſes of theſe Imprecations.

1. The firſt was, their want of pity toward men in diſtreſſe: Hard-hearted men they were, without any bowels of compaſſion. By the *Prophet Jeremy* this is complained on, *Lam.* 1. 12. *Have ye no regard all ye that paſs by? Never was there ſorrow like my ſorrow*, and yet nor *Judas*, nor the *Jewes* conſidered it: 'Tis but juſt then, *That they find judgment without mercy, that would ſhew no mercy*, Jam. 2, *Let his memory be cut off*, &c. *Becauſe he remembred not to ſhew mercy.* 1. Their want of compaſſion. Ver. 16.

2. So far from that, *That he perſecuted the poor and needy man, that he might even ſlay the broken in heart*; which is the ſecond cauſe, the inhumanity and cruelty of *Judas*, and the *Jewes*, againſt Chriſt, who is here call'd: 2. They perſecuted the afflicted. *i.e.* Chriſt, who was

1. *Poor*, becauſe *when he was rich, yet for our ſakes became poor, that we through his poverty might be rich*, 2 Cor. 9. 1. Poor.

2. *The needy man*: *For the Foxes have Holes, and the Birds of the Aire Neſts, but the Son of man hath not wherein to lay his head*, Luk. 9. 58. 2. Needy.

3. *The broken in heart*: For he was in an agony, and his ſoul was troubled, and beſieged with ſorrowes, when he ſweat drops of blood, when he cryed, *My God, my God*; but not with Compunction, or Contrition for any fault he had committed; but out of the ſenſe of pain, and anxiety, and ſollicitude, which he bore in his heart continually for the ſalvation of Mankind. 3. Broken in heart.

In this *verſe* then there is noted the extream cruelty and inhumanity of the *Jewes*; for they that perſecute a man for his life, have ſome reaſons that move them unto it: Either they are incens'd to do it by anger for ſome injury receiv'd, or mov'd by hope of gain by ſpoiling ſome rich man; or elſe through envy, that grudgeth at anothers felicity. But Chriſt was humble and low in heart, a poor man, that never did any man wrong: He contemn'd the World, was needy, and had not what ſhould provoke the eye of any covetous wretch. Laſtly, he was broken in heart, and wept for other mens ſins; not in ſo happy a condition, that any man ſhould envy him. It then aggravates their ſin, that they ſhould perſecute him; and becauſe they did it, they are juſtly accurſed.

3. And yet there is a third cauſe behind, *He loved curſing*; and then 'tis but reaſon, that he have what he loved; he delighted not in bleſſing, why then ſhould any man delight to bleſs him? *As he loved curſing, ſo let it come unto him; as he delighted not in bleſſing, ſo let it be far from him.* No man can love a curſe, or hate a bleſſing, if it be propoſed to the will under the form of curſing and bleſſing: But a man is then ſaid to love a curſe, and hate a bleſſing, when he is the cauſe, by his own choice, of a wicked courſe, that he be curſed, and not bleſſed. This *Judas*, and the *Jewes* did; *Judas*, by loving money more than his Maſter; love a curſe, he forſook Chriſt, and would not be bleſſed. The *Jewes* refuſed him; 3. He loved curſing. 17.

him, and would have his blood upon them; as they loved then, ſo let them have; as they delighted not in bleſſing, ſo let it be far from them.

— *Neque enim lex juſtior ulla eſt*, &c.

Let this then ſit cloſe to him

Yea, and let this curſe, as our *Prophet* adds farther, come with effect upon them, ſit as cloſe to him, as the garment about him; let it be converted into his very ſubſtance, as is the water he drinks, and pierce his marrow and bones, as the oyle, with which he anoints him; *let him carry it perpetually along with him, as he doth his garment, and his girdle:* For this is it which the *Prophet* intends by the following ſimilitudes, who would have the curſe be not only piercing and efficacious, but laſting and perpetual.

Ver. 18.
1. Efficaciouſly

1. *As he cloathed himſelf with curſing, like as with a garment*; lov'd to have it alwayes about him, as a man doth the cloaths he moſt delights in.

2. Perpetually.

2. *So let it come, as waters into his bowels*; that the ſtomack concocts, and turns into the very fleſh of the Animal; ſo let this curſe be converted into his nature and manners.

3. But water pierceth not the bones, oyle will do that, and therefore *let it come as oyle into his bones.* The intent of the *Prophet* is, That it be wholly, outwardly, and inwardly accurſed, deprived of all good, and fill'd with miſchief, and all evil.

And as he would have the curſe to be of great efficacy, ſo he would have him carry it alwayes about him.

19.

1. *Let it be unto him, as the garment that alwayes covers him:* That is, let it alwayes ſtick cloſe to him, as his garment, which he puts not off, leaſt his nakedneſs appear.

2. *And for a girdle, with which he is girded continually*; i. e. compaſs him, and go round about him, being faſtned either with buckles or knots.

1. *Moller*, for a garment, reads *Pallium*, which is a Cloak that a man puts off at home, and calls for when he goes abroad: By which he conceives the *Prophet* deſires, that God would ſet ſome external mark upon him, as a note upon him, that he may be known to be a Caſt-away. 'Tis noted of the *Jewes*, that they carry an ill ſent about them, and their ears are grown into a Proverb; ſome ſay, their Viſage betrayes them.

2. If *Doeg* were the Type of *Judas*, as moſt agree, in this *Pſalm*, then by the girdle alſo might be underſtood, *Cingulum militare*, which they caſt not off while they were of that profeſſion: And he *Doeg* being a military man, he would have the curſe cleave as long to him, and encompaſs him, as did his girdle.

20. He concludes the Imprecation with a vote.

And now the *Prophet* concludes this part of the *Pſalm* with an Exclamation and Vote, by which he ſhewes, that he was perſwaded, that his execrations were not in vain.

Let this be the reward of my Adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul; that ſay I am a Deceiver, a Seducer, and deny me to be the Son of God.

The third part. He prayes for protection. For himſelf, and his Church

3. The *Prophet* now turns from curſing, into prayer, and in the perſon of Chriſt directs his prayer to God for protection and deliverance, both of himſelf, and for the whole Church; and as before he pray'd againſt *Judas* and the Synagogue, and indeed foreſaw the evils that were to fall upon them; ſo doth in this, pray for himſelf, and in that for the Church, foreſeeing the many good things that ſhould be conferred on that Body, of which the Meſſiah was to be the Head.

1. *He*

1. He begins his prayer in this Form: *But do thou to me, O God the Lord, for thy Names ſake, becauſe thy mercy is good.* Help he asks againſt his Perſecutors, on three grounds. Ver. 21.
   1. Becauſe his Lord was *Jehovah*, the Fountain of all Being, of all Power; and therefore could, if he would, repreſs his Perſecutors. Upon Gods mercy.
   2. Becauſe it would be for his honour: *Do it for thy Names ſake; thy Name*, i. e. thy Clemency, thy Goodneſs, thy Faithfulneſs in defence of thy Church, and Juſtice in executing Vengeance on her enemies, will be thereby celebrated, and declared; for the Name of God imports all this.
   3. Do it, *becauſe thy mercy is good*; is eaſily inclined to ſuccour ſuch as are in miſery, which animates me alſo to ask, being aſſured that out of mercy, thou wilt do it. Deliverance.
2. *Deliver thou me*; methinks this part of the Petition ſeems to have an eye to that houre in which Chriſt prayed: *Father, ſave me from this houre*, John 12. 27. *O my Father, if it be poſſible, let this cup paſs from me*, Mat. 26. 39. For the reaſons to perſwade it are the ſame. 22.
   1. *Deliver me, for I am poor and needy*, deſtitute of humane help; the Diſciples ſlept, fled. And that becauſe:
   2. *Deliver me, for my heart is wounded within me, my ſoul is exceeding ſorrowful, even unto death*, Mat. 26. 38.

And to theſe, he adds many other Reaſons; the firſt of which, illuſtrated by the two ſimilitudes of the Evening ſhadow, and the Locuſt; *Bellarmine* very acutely refers to his apprehenſion in the Garden, and his being poſted off from the High Prieſts to *Pilate*, from *Pilate* to *Herod*, and ſo back again. 23.

1. *I am gone like the ſhadow, when it declines*; which paſſeth away in a moment ſilently, without the leaſt noiſe: So was Chriſt pull'd from his Diſciples, and led away as a Priſoner, without any murmur, without any reſiſtance, without any defence: *He was led as a Lamb to the Slaughter*, Iſa. 53. 1. His life ſhort, and he patient and ſilent.
2. *I am toſſed up and down, as the Locuſt*: Toſſed from one Tribunal to another, as the Locuſts, baſe Creatures, that the wind carries from place to place, *Exod.* 10. 12, 19. And ſo alſo it fell out to the Apoſtles and Martyrs, who dyed patiently, and were ἀσταθοῦντες, toſſed up and down the World. 2. Unworthily uſed.

2. A ſecond Reaſon, from his debility, or weak condition his body was now in. 3. Paint with trouble. 24.
   1. *My knees are weak through faſting*: The little ſuſtenance Chriſt took in the night before the Paſſion, his watching in prayer that night, makes this good.
   2. *And my fleſh faileth of fatneſs*; through the loſs of much blood, ſo faint he was, that they compelled *Simon* of *Cyrene* to carry his Croſs. 4. Opprobriouſly uſed.

3. A third Reaſon yet to move God to pity and deliver, is, taken from his opprobrious uſage, the Sarcaſms, and Scorns, and Jeers they put upon him; than which, there is no injury more grievous to a Noble and ingenious ſpirit: *I am become alſo a reproach unto them; when they looked upon me, they ſhaked their head*; which needs no illuſtration, the four Goſpels being an ample Comment upon this *verſe*, and ſo he concludes the Paſſion. 25.

This is the firſt part of his prayer: A ſecond part there is of it, which follows, for a ſpeedy Reſurrection, as he prayed before in the 22. *Pſalm*, which was alſo a *Pſalm* of the Paſſion, which is there ſet out to *ver.* 18. And then he prayes, as here, that he might not lie long in the Grave, *ver.* 19. 20, 21. *Help me, O Lord my God, ſave me from the pains of death*, Acts 2. 24. *according to thy mercy.* He prayes for the Reſurrection. 26. 27.

And

And he backs his Petition with a ſtrong Reaſon, drawn from the final cauſe, *Help me, ſave me, that they may know, that this is thy hand, that thou, Lord, haſt done it:* That all men, eſpecially the *Jewes*, may know by my riſing again, in deſpite of their watch and ſeal, that it was not their malice, nor power, that brought me to this ignominious death; but the whole matter, my Paſſion, ſuffering, and death, proceeded from thy hand, *Acts* 2. 23. & *cap.* 3. 18. *And by his Reſurrection he was declared to be the Son of God*, Rom. 1. 4.

His vote.

And in the cloſe of his prayer, he ſings, as it were, a Triumph over all his enemies, the Devil, *Judas*, the *Jewes*, thoſe great enemies to him and his Church; over them he inſults in a bitter *Epitrope*.

28.

1. That God bleſs him.

1. *Let them curſe*; ſpeak evil of me, call me a deceiver, blaſpheme me, as the *Jewes* do in a ſolemn manner to this day; let them eſteem my followers, as the off-ſcouring and out-caſts of the World.

2. That the *Jewes* be confounded.

2. *But bleſs thou: So thou return me good for their curſing*, 2 Sam. 16. 12. And not only to me in glorifying me, and ſetting me on his right hand; but for my ſake, bleſs all Nations, that by faith in Baptiſm ſhall give up their names to me.

3. *When they ariſe:* For,

1. Ariſe they will, plot, endeavour, and oppoſe all they can, both by force and fraud the eſtabliſhment of my Kingdom.

2. *But let them be aſhamed*, confounded and aſtoniſhed, that all their attempts are fruſtrate.

3. That he rejoyce.

4. *But let thy ſervant* (for Chriſt took upon him the name and condition of a ſervant) *rejoyce*; not only that they are ſaved, and their enemies confounded, but becauſe thy Name is thereby glorified.

But his adverſaries cloathed with ſhame. 29.

And he continues his Imprecation, and comes over it again by way of Expoſition: *Let my Adverſaries be cloathed with ſhame, and let them cover themſelves with their own confuſion, as with a Mantle.* Confounded at the laſt day for their ingratitude, fooliſhneſs, and malice, before men and Angels, and wrapp'd about with it, as *veſte talari*, as with a Robe, or a lined Mantle, that comes about, and covers every part of the body.

The fourth part. For which he would praiſe God publickly. Ver. 30.

4. And at laſt, he cloſeth all with thanks, which he oppoſeth to the confuſion of the wicked; they, for amazement and aſtoniſhment of heart, ſhall be ſtruck dumb, as the man without the wedding garment; but,

1. *I will greatly praiſe the Lord with my mouth*, with great affection, with a great Jubilee.

2. And that not cloſely, among private Walls, but in open Theater of the whole World; *yea, I will praiſe him among the multitude.*

Of which praiſe he renders this reaſon.

God will defend and ſave his people. 31.

1. *He ſhall ſtand at the right hand of the poor*, i. e. ſuch poor, *who are poor in ſpirit, meek and humble*; and being conſcious of their own wants, and lack of ſtrength, are alwayes begging, and beating at the door of God, *who is rich in mercy*; at the right hand of ſuch a poor man he will ſtand, as a Sword and Buckler, to keep off every blow aimed at him, for ſo it followes.

2. *I will ſtand at the right hand of the poor, to ſave him from thoſe that condemn his ſoul*; from the Devil, and all his inſtruments. Chriſt is the ὑπερασπισὴς to his Church, and he hath *blotted out the hand-writing of Ordinances that was againſt us, and nail'd it to the Croſs*, Col. 2. 14. So that *cùm à mundo damnamur, à Chriſto abſolvimur.* Tertull.

THE

The Prayer collected out of the One hundred and ninth *Pſalm.*

O Almighty, Merciful, and Gracious Father, Thou art the God of whom we make our boaſt all the day long, and deſire to magnifie and praiſe all our life long, who art alone the Witneſs of the honeſty and integrity of our hearts, hold not thy peace in this needful time of trouble, but be our Advocate, and plead our cauſe againſt the wicked and deceitful men, the enemies of thy Church, and Oppreſſors of thy Truth and people. It is not Lord, unknown to thee, That the mouths of theſe wicked and falſe-hearted hypocrites are opened againſt thee, our Religion, and Profeſſion. It is not unknown unto thee, That they not only load us with lies and blaſphemies, but that forgetful of all humanity and piety, They have compaſſed us about with words of hatred. They hate and malice us, and what foul aſperſions their malice could invent, thoſe they have caſt upon us: But with this, their malice was not ſatisfied; for from words, they came to blowes; our blood have they ſhed like water, by the fury of War, and defiled their hands with the ſlaughter of innocents; our Mothers Children have riſen, and fought againſt us without a cauſe. Ver. 1. Ver. 2. Ver. 3.

For what cauſe have we given them, except it were, that in charity we would have taught, and informed them in the Truth, and continued them in the boſom of thy Church? What cauſe, except it were, that we prayed for them, Father, forgive them, for they know not what they do? but ſuch is their ingratitude, That for our love, they are become our Adverſaries; they have rewarded us evil for good, and hatred for our love: And for our good-will, repay us with oppreſſion, and make uſe of their power, and lay hold of the time put into their hands, to deſtroy, waſte, and rot out thy inheritance. As for us, we have no means to reſiſt their fury, no power to oppoſe againſt their rage, but our prayers and tears, and therefore we will give our ſelves to prayer, and firſt pray for them, Lord, lay not this ſin to their charge: Or, if they ſhall perſiſt, and go on in their wickedneſs, againſt them, as thou haſt taught us in this Pſalm. Ver. 4. Ver. 5.

O Lord, the Curſes are bitter, the Execrations are fearful, and we know of what ſpirit we are, we ſhall then leave it to thy Juſtice to execute them, as on whom, and when thou ſhalt think fit, not looking ſo much what theſe men of a reprobate mind have deſerved, as what is our Duty, taught and enjoyned by thee, To love our enemies, to bleſs them that curſe us, to do good to them that hate us, to pray for them that deſpitefully uſe us, and perſecute us. Afraid we are, leſt we indulge too much to our humane affections of ſelf-love, anger, hatred, and impatience, even in uſing this Form that thou haſt taught, and therefore we will forbear to curſe them, and ſollicite for our ſelves.

Conſcious we are to our ſelves, that we have not lived a life worthy of thy Truth and Goſpel revealed unto us, which is the juſt cauſe that at this time, in thy worſhip, there remains almoſt nothing which is not corrupted with Novelty, and polluted with falſhood: But, O merciful God, give us true contrition for our former ingratitude, and forgive this great ſin of thy people; once more let thy light ſhine amongſt us, and do for us, O Jehovah the Lord, for thy Names ſake, becauſe thy mercy is good, deliver us. Thou art the mighty Jehovah, Thou then canſt, and thy mercy is great, and therefore we hope thou wilt do it for us; we plead no merit, we aſk it not for any deſert, but meerly for thy Names ſake; for we are aſſured, that by the doing of it, thy Name will be magnified, thy Clemency, thy Goodneſs, thy Faithfulneſs in defence of thy Church, and thy Juſtice in executing vengeance upon the enemy, will be exalted and celebrated. Ver. 21.

Our condition, O Lord, at this time, is very low, poor we are, and men of a troubled ſpirit; needy we are, being robb'd and outed of our worldly Goods; our heart is wounded within us, in a ſharp and true compunction for our rebellions Ver. 22.

againſt Heaven, drawing we are to our laſt home, as the ſhadow, that at Even departs, and yet we can have no reſt, but are toſt up and down from Herod to Pilate, from Pilate to Herod, as the Locuſt; we have chaſtiſed our ſoul with faſting, till our knees are weak, and our fleſh is worn away for want of fatneſs: And
23. yet all this we could digeſt with patience, were it not for the oppробrious lan-
24. guage and uſage we ſuſtain from them; it wounds our hearts, and pierceth our ſouls, that we ſhould become a reproach to them, when they, theſe mockers of Religion, theſe wolves in ſheeps cloathing, theſe monſters of men, deſtitute
25. of all humanity and piety, looked upon us in our affliction, ſo far they were from
16. remembring to ſhew mercy, That they perſecuted us, whom thou hadſt ſmitten; they ſhaked their heads at us, and cryed, Ah thou wretch!

Ariſe, help us, O Lord our God, O ſave us, according to thy mercy. They
26. blaſphemouſly entitle thee to all their Actions, they impute all to thy Providence; aſhamed they are not, to declare, That thou art pleaſed with all their enormities: But, O our God, ariſe, and in thy good time make them know,
27. That they were but thy Rod and thy Scourge; that the blowes they gave, were from thee, and ſo many as thou pleaſeſt (in which they ought to take ſmall content) that it was thy hand, thus, for their ſins, to chaſtiſe thy people, and that thou, Lord, haſt done it; and that being done, Thou wilt take them, and caſt them into the fire.

28. Let them, then, O Lord, curſe: Let them ſpeak evil, as they do, of us; let them blaſpheme, and account us the off-ſcouring of the World, out-caſts, and a ſpectacle to men and Angels: But do thou, O Lord, bleſs; bleſs thy people, bleſs thine inheritance. They ariſe againſt us, but let them be aſhamed, and
29. aſtoniſhed, that all their plots are fruſtrate, and brought to naught: Let our Adverſaries be cloathed with ſhame, and cover and enwrap themſelves with their own confuſion, as with a Mantle.

This at the laſt day will be certainly done, when they ſhall deſire, if poſſible, to fly from the preſence of the Almighty; whereas thy ſervants then, with great boldneſs, ſhall ſtand in the preſence of the Almighty, and lift up their heads, and rejoyce.

O Gracious God, defend and help thy poor Church, ſtand at the right hand
31. of every one that is poor in ſpirit, and of an humble heart; ſave him from thoſe that would condemn his ſoul: So will we greatly praiſe the Lord with our
30. mouths, yea, we will praiſe thee among the multitude, in all the Churches of the Saints, with great affections, and many Jubilees, we will honour thy Name, and found forth thy praiſe, through Jeſus Chriſt our Lord. **Amen.**

PSAL. CX. *Propheticus de Regno Chriſti.*

THIS *Pſalm* is ſhort in words, but copious and deep in Myſteries; the Subject of it, without doubt, is Chriſt, which no Chriſtian can deny, ſince both St. *Peter*, Acts 2. 34. and St. *Paul*, Hebr. 1. 13. expounds it of Chriſt, and Chriſt applieth it to himſelf, *Matth.* 22. 44. In this then Chriſt is deſcribed as a King, and a Prieſt.

In it are to be conſidered: { 1. Chriſts Kingdom, in the three firſt *verſes*. 2. His Prieſthood, in the fourth, fifth, ſixth, and ſeventh.

The firſt part. Chriſt a King. 1. As touching his Kingdom, the *Prophet* firſt acquaints us with his Perſon. 2. His Power, and the Acquiſition of it. 3. The Continuance of it. 4. The Execution of it; firſt over his enemies; and ſecondly, over his own people; which is the ſum of the three firſt *verſes*.

1. The

1. The Perſon that was here to reign, was *Davids* Lord, his Son according to the fleſh, but his Lord, as equal to God, *Phil.* 2. 6, 7. As made fleſh, the Son of *David*, as born of a Virgin, the Son of *David*; but as *Emmanuel*, the Lord of *David*; which the *Jewes* not underſtanding, could not anſwer Chriſts queſtion, *Mat.* 22. 45.

1. His Perſon. Ver. 1.

2. As for his Power, the Authour of it was God: *The Lord ſaid to my Lord. The Lord ſaid*; ſaid it, that is, Decreed it from everlaſting: And ſaid it again, when he made it known, *The Seed of the woman ſhall break the Serpents head.*

2. His Power.

3. And of this Kingdom, as I may ſo ſay, he then took Poſſeſſion, when the Lord ſaid unto him, *Sit at my right hand.* Chriſt, as the Son of God, was ever at Gods right hand, equal with him in Might and Majeſty; but as Man, was not exalted to this honour before his glorious Aſcenſion, *Acts* 2. 34. *Epheſ.* 1. 20. *Phil.* 2. 8. This then was the day of Inauguration to his Kingdom.

3. His Inauguration to his Kingdom at his Aſcenſion.

4. For the continuance of it: It is to be *donec*, which notes not a piece of time, but a perpetuity: *Sit, till I make all thy enemies thy foot-ſtool.* Sit he ſhall at Gods right hand; that is, in power and glory, till he ſhall ſay to all Tyrants and Hereticks, and Hypocrites, and Antichriſts, *Depart from me*, Mat. 25. Yet not ſo, as if he were to be dethron'd then, but till then he ſhall reign in a ſecret manner; for now though he executes his Power, yet it is not ſeen, Tyrants acknowledge it not: But when once all his enemies ſhall be made his foot-ſtool, then he ſhall openly and viſibly Rule, *Sitting at his Fathers right hand for evermore.* *Bellarmine* interprets it well, Go on to reign, neither deſiſt to propagate and enlarge thy Kingdom, by converting men to faith and obedience, until there be not an enemy alive, not a man which will not bow his knee to thy Name, till all Opponents be beaten down.

4. The continuance of his Kingdom.

5. The beginning of this Kingdom was in *Zion*: *The Lord ſhall ſend the Rod of thy ſtrength out of Zion.*

5. The beginning of his Kingdom in *Zion*. Ver. 2. For the Goſpel began to be preach'd in Zion.

1. The Rod of his power and ſtrength, was his Scepter; and his Scepter, *is his Word, the Goſpel, the Wiſdom of God*, 1 Theſ. 2. 13. *The Sword of the Spirit*, Epheſ. 6. 17. *The mighty power of God unto ſalvation*, Rom. 1. 16. *Able to caſt down*, &c. 2 *Cor.* 10. 5.

2. And this was to be ſent out of *Zion*, Iſa. 2. 3. Micah 4. 2. *It behoved Chriſt to ſuffer, and to riſe again the third day, that repentance, and remiſſion of ſins be preached in his Name to all Nations, beginning at Jeruſalem*, Luke 24. 47. The ſound of the Apoſtles words went into all Lands, but at *Zion* it was, and muſt be firſt heard, *Acts* 13. 46. & *Acts* 1. 8.

6. And now the *Prophet* comes to the execution of his power, which was either over his enemies, or his good Subjects.

6. The execution of his power.

1. As for that over his enemies, he uſhers it in with a Vote and Acclamation, *Dominare, Rule thou in the midſt of thy enemies*; converting ſuch enemies as appertain to Gods Election, and confounding ſuch enemies as are the ſons of Perdition: Now,

1. Over his enemies, that converted or confounded

1. Theſe are the greateſt number; for the Church, however it be propagated, and increaſed, yet is in the midſt of enemies, of *Jewes*, *Turks*, *Infidels*, *Hereticks*, &c.

2. *Dominare* then, be thou Ruler, go on, and ſet up the ſtandard of thy Croſs in the midſt of theſe *Pagans*, and will they, nill they, yet erect thy Kingdom.

2. For thy good Subjects they are eaſily dealt withall, there needs not any harſh dealing to ſubdue them, and bring them to, and continue them in obedience.

Ver. 3.

2. Over his good Subjects; which are a willing people.

1. *For thy people ſhall be willing*; not enforc'd by compulſion, but coming in upon love: They *confluunt*, they will flow together as

water, which runs downward, by a natural inclination, *Iſa.* 2. and will bring free-will offerings.

Upon grace offer'd them.

2. But yet not before thy grace hath wrought upon their hearts, *Tractì ſequentur, in the day of thy power*; i. e. in the dayes of thy ſolemn Aſſemblies, in the dayes of thy Goſpel, when thou ſhalt ſend forth thy Apoſtles to preach, and by preaching, to collect and conſtitute thy Kingdom, then they will ſhew themſelves to be *a willing people*, and in pure devotion, and chearful obedience, they will do their homage to thee their King.

3. And a holy people.

3. The third quality of this good people, is, *That they be holy*: For ſome read the words thus, *They ſhall offer free-will offerings with an holy worſhip*; our laſt Tranſlators point it ſomewhat otherwiſe, for they read, *The people ſhall be willing in the day of thy power*: There they pauſe, and read on thus, *In the beauty of holineſs from the womb of the morning*: The Vulgar, *in ſplendoribus ſanctorum*. *Moller*, *in ornatibus ſanctis*, and ſtops there. *Tremellius*, *in decoris ſanctitatis*: But let the reading be as it will, agreed, for ought I perceive, all Expoſitors are, That holineſs muſt be an eminent and reſplendent Ornament of Chriſts good Subjects.

Which holineſs is from grace.

4. Which Sanctity yet theſe good people have not from themſelves, it is by ſome ſecret and efficacious work of the Spirit: *They ſhall worſhip in the beauties of holineſs, from the womb of the morning*; *Thou haſt the dew of thy youth.*

3. The ſenſe of theſe words inquired into.

This is a very difficult place, and the rendring of it is ſo various, ſo perplexed, ſo alter'd by the ſeveral pointing of it, that it increaſeth the difficulty; for full ſatisfaction (if it be given by any) I refer you to the Tranſlators and Expoſitors: Three opinions I find about the words. The Fathers expound them of Chriſt himſelf. The later Divines, of his people, that were willing to ſerve him, which indeed is moſt likely, and will beſt conſiſt and cohere with the ſenſe of the former words.

Expounded of Chriſt.

But thoſe that expound them, and apply them to Chriſt, run not one way neither: Some ſuppoſe the *Prophet* ſpeaks of his Godhead, ſome of his Manhood, ſome of his Gifts and Graces: Thus they open themſelves.

1. The *Prophet*, ſay they, Notes out here Chriſts eternal Generation before all Worlds, following the Septuagints Tranſlation, that reads it, ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγεννησά, of the womb; that is, of mine own Eſſence, ſaith the Father to the Son, before the morning Star; that is, before there was Light or Star, which was the firſt Creature; *i. e. before the World was, I have begotten thee*, or, *Thou haſt the dew of thy youth*; that is, thy Nativity or Birth.

2. Others apply the words to Chriſts Nativity of the Virgin *Mary*, and open thus their meaning: *From the womb of the morning*, that is, the Virgin, *Thou haſt the dew of thy youth*; i. e. Thy birth, which birth is therefore compared to dew, becauſe as a celeſtial dew the Son of God ſent from Heaven, was at his Incarnation conceived in the Virgins womb, without the ſeed of man.

3. Others, yet applying them to Chriſt, expound the words of the fulneſs of thoſe dewes, as it were of Gifts and Graces, with which his Humanity was inveſted and beautified, even from the womb, which is alſo very true; for he was τὸ ἅγιον, that holy one from the womb, and even then received thoſe Gifts and Graces in an abundant and plentiful manner, without meaſure, which he after communicated by portions to his Church: *For of his Fulneſs it is that we receive*; *He was anointed with the oyle of gladneſs above his Fellowes*, but yet for his Fellowes.

Of the Church his people.

4. Now this Interpretation, as I conceive, gave occaſion to our Modern Expoſitors, to apply the words not to the Meſſias, nor to the plenitude of Grace in him, but to our new Birth, and the Graces then beſtowed upon his Subjects and people.

By

By their Youth, they underſtand their Regeneration; by the Dewes, the Graces then beſtowed on them, which they have not from the will of man, nor from the will of the fleſh, but of God; or as the *Prophet* phraſes it, *from the womb of the morning*. As if the Holy Ghoſt had ſaid, By the preaching of thy Word thou ſhalt bring forth a people, not only good, but great, whoſe increaſe ſhall be ſo plentiful and wonderful, as the drops of the morning dew: For as the dew that ſecretly falls from Heaven abundantly, covers and refreſheth the Earth; ſo thy power regenerating the hearts of men by thy Goſpel, and ſecret operation of thy Spirit, diſtilling as the dew, and as the ſhowers upon the herbs, is that immortal Seed, by which an incredible number of children are begotten to God. How properly may it be ſaid to, and of every regenerate man, *from the womb of the morning*; that is, not from thy ſelf, or any other womb, but from above, from the Spirit of God, *Thou haſt the dew*, thoſe ſweet and comfortable dewes of grace which do better and beautifie thy youth, thy new birth, thy youthful and lively condition in Chriſtianity, hence is thy birth, thy vigour, thy growth. And becauſe the *Prophet* in the beginning of the *verſe* ſpoke of Gods people, of their holineſs, their willingneſs, methinks it is moſt conſonant to the driſt of the Text, to expound theſe words of their Regeneration alſo, of their increaſe, of their growth in grace, and the cauſes of it; the Word of God, and the operation of his Spirit, which as I ſaid, is the dew: But I leave to every man to take for his guide in this caſe, either the Ancient, or Modern Divines.

Now I go on with the *Pſalmiſt*.

2. The *Prophet* having foretold Chriſts Kingdom, now deſcends to predict his Prieſthood, under which his Prophetical Office may well be implied; for the Prieſts lips were to preſerve knowledge, and the people were to require the Law at their mouth. Now that no man ever doubt that the Meſſiah was to be a Prieſt at his coming, God hath confirmed with an Oath, with an irreverſible Oath.

The ſecond part. Chriſt a Prieſt. Ver. 4.

1. *The Lord ſware.* His Word had been enough; but for Aſſurance, he hath given his Oath: *Beatos nos quorum, cauſa jurat Deus, ſed miſeros nos, ſine juranti quidem credimus.* It ſeems, that in the Prieſthood of Chriſt lies the main weight of our Redemption, that God takes an Oath to aſſure us he ſhould be a Prieſt, that he ſhould be a King, that he ſhould be a Prophet; he ſwears not, though he was to be both, but he ſecures to us this Office, becauſe nor his being a King, nor Prophet, could have redeemed us, had he not been a Prieſt to offer himſelf to dye, to intercede, to ſatisfie Gods wrath for us.

1. Confirmed by an Oath.

2. *Sworn he hath, and he will not repent.* This is alſo added for our greater aſſurance: Sometimes we ſhall read in Scripture of Gods Repentance, as in the caſe of the old World, in the caſe of *Nineveh*, then he was to do juſtice, and to deſtroy, which *Iſaiah* calls, *opus alienum*: But now he was to ſave the World by this Prieſt his Son; and he takes an Oath to do it, and he repents not, nor ever will repent of it. His ſentence for judgment is ever conditional, and then he is ſaid to repent, when he executes it not; his words have not the effect: *Non affectu vertitur, ſed avertitur noſtra penitentia, & orationibus*: But his Decree for mercy is abſolute, as it was here, *he will not repent, nor alter the thing gone out of his lips.*

2. Of which God repents not.

3. The matter of the Oath follows: *Thou art a Prieſt for ever after the order of Melchizedech*: Not a word here, that ought to paſs without a Note.

3. The matter of the Oath.

1. *Thou*, is emphatical: *Thou, Davids* Lord, art a Prieſt, and none ſuch a Prieſt, but *Thou*.

2. *Art*: For this Prieſt was ὁ ὤν, *Ium*, and then it might rightly be ſaid of him, *Thou art*,

3. *A Prieſt*; whoſe Office thus the Apoſtle deſcribes, *Hebr.* 5. 1. *To be a perſon taken from among men, yet ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins; who can have compaſſion on the ignorant, and on them that are*

4. 1. Thou art a Prieſt.

out

out of the way, for that he himſelf alſo is compaſſed with infirmity.

2. For ever.

4. *For ever: They truly, viz.* Aaron and his Succeſſors, *were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death; but this man, becauſe he continueth for ever, hath an unchangeable Prieſthood,* Hebr. 7. 23, 24.

3. After the order of *Melchizedech.*

5. *After the Order*; that is, the Right, the Law, the Cuſtom, the Tradition, or Rites.

6. *Of Melchizedech,* which is oppoſed to the Order of *Aaron*; he was not then to be a Prieſt after the Order of *Aaron*, but by a former and higher Order; the difference lies in this.

The difference betwixt the Aaronical Prieſthood and Chriſts.

1. In the Conſtitution of him to the Prieſthood: He was made with an Oath, and ſo were not any of *Aarons* Order. This Saint *Paul* obſerves, *Hebr.* 7. 20, 21.

2. In the Succeſſion. In *Aarons* Prieſthood, the High Prieſt being mortal, as he began, ſo alſo he ended; he dyed, and another ſucceeded: But this Prieſt after *Melchizedech*, had no Succeſſor; as *Melchizedech*, he was without father on earth, without mother in heaven; *he had neither beginning of dayes, nor end of life,* Hebr. 7.

3. *Melchizedech* was King and Prieſt, and ſo was Chriſt; *Aaron* a Prieſt only.

4. *Aaron and his ſons offered up Oxen, Sheep; firſt for their own ſins, then for the people,* Levit. 16. 6. *But Chriſt being holy, blameleſs, undefiled,* Hebr. 7. 26. offered not any Sacrifice for himſelf, but for our ſins, Iſa. 53. 9.

5. *Aaron was a local Prieſt, tyed to the Temple at* Jeruſalem; *a Prieſt of one people; but Chriſt an univerſal Catholick Prieſt, a Prieſt for all perſons, all places,* John 4. 21.

6. *Aaron anointed with material Oyle, Chriſt with the Holy Ghoſt,* Luke 4. 18, 21.

7. *Aarons Prieſthood temporary, Chriſts for ever.* The difference betwixt his Prieſthood, and that of *Aaron*, is evident; though then no ſuch Prieſt, yet a Prieſt, and according to Saint *Pauls* definition, *Hebr.* 5. 1, 2.

Chriſt a Prieſt, having the characters required by St. *Paul.*

1. A man.
2. Ordained.

1. A Prieſt is to be a perſon taken from among men; a man then he muſt be, though a ſelect, a choice man, every man not fit for the Office; and ſo was Chriſt a perfect man, yet a choice man, *one of a thouſand,* Cant. 1.

2. A Prieſt muſt be ordained by God; *For no man takes upon him that honour, who is not called by God, as was Aaron*; ſo Chriſt glorified not himſelf, to be made an High Prieſt, but he that ſaid unto him, *Thou art my Son, this day have I begotten thee,* Hebr. 5.

3. For men.

3. The High Prieſt was ordained for men in things pertaining to God; for men he is ordained, that he may plead their cauſe to God, to be their Advocate, Mediator, Interpreter, and Reconciler in all thoſe things in which men make their Addreſſes to God, or God is to ſignifie his Will to them: And ſo was Chriſt; for he is the Advocate, the Mediator for his people, he reconciles man to God, he interprets his Will to us, by preaching the Goſpel to the poor.

4. To offer ſacrifice.

4. The High Prieſt was ordained, that he might offer Gifts and Sacrifices for ſins. Their Sacrifices were the blood of Bulls and Goats, which could not take away ſins: But as a Prieſt, Chriſt offer'd alſo a Sacrifice, a Sacrifice of blood, but far more precious than that of Beaſts, being himſelf, and his own blood, *Epheſ.* 5. 2. *&* *Hebr.* 9. 26. *Hebr.* 10. 10, 11, 12.

5. Compaſſionate.

5. The High Prieſt muſt have compaſſion on the ignorant, and on thoſe that are out of the way: And ſuch a Prieſt was Chriſt; *For we have not an High Prieſt which cannot be touch'd with the feeling of our infirmities,* Hebr. 4. 15.

6. Laſtly,

6. Laſtly, The High Prieſt muſt be compaſſed with infirmities, and ſo was Chriſt, *In all things like us, ſin only excepted; He took our infirmities, and bare our ſorrowes; and in all things it behoved him to be like unto his Brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people, for in that he himſelf hath ſuffered; being tempted, he is able to ſuccour them that are tempted*, Hebr. 2. 17, 18. — 6. Compaſſed with infirmities

2. A Prieſt then, it is evident, Chriſt is, it remains now to ſhew, — 2. A Prieſt for ever.
   1. *How he is a Prieſt for ever?*
   2. *How a Prieſt after the Order of Melchizedech?*

1. *A Prieſt for ever*, Chriſt is ſaid to be, *in reſpect of his Perſon, his Office, the Effect.*
   1. *In reſpect of his Perſon:* For he ſucceeded no Prieſt, his Vocation being immediate, neither is any to ſucceed him in this Prieſthood; *for he lives for ever*, and therefore needs not, as the Prieſts under the old Law, any Succeſſor to continue his Prieſthood to poſterity; whoſoever ſince do any ſervice for him, are but his Under-Officers, and Authoriz'd by him: The plenitude of his Power ſhall never be transfet'd to any other, he lives, and keeps it in his own hands; 'tis but in vain to talk of a Succeſſor. — 1. In his Perſon.
   2. *A Prieſt he is for ever, in reſpect of his Office.* Not of offering, for that is ended, and was, when he offer'd himſelf upon the Croſs; but in reſpect of his Interceſſion, in that for ever he doth intercede in Heaven to his Father for his people. — 2. In his office of interceſſion.
   3. *A Prieſt he is for ever, in reſpect of the Effect*; becauſe by that Sacrifice which he once offer'd on the Croſs, he becomes to all his the cauſe of theſe ineſtimable Effects, Redemption, and eternal Salvation; in which ſenſe, that his Sacrifice once offer'd on the Croſs, may well be ſaid to be Eternal. — 3. In his effects 1. Redemption 2. Salvation.

2. *That Chriſt is a Prieſt, that he is a Prieſt for ever*, is evident; it remains now to be examined, *How a Prieſt after the Order*, the Rite, the Manner, the Word, and Power given and preſcribed to *Melchizedech*, or the ſimilitude of *Melchizedech.* — 3. After the order of *Melchizedech.*

1. This *Melchizedech* (ſuppoſe it were *Sem*) was King of *Salem*, and Prieſt of the moſt High God, *Gen.* 14. So was Chriſt a King of *Jeruſalem*, above Gods own City, and a Prieſt, *offering himſelf a ſacrifice for ſin.* — 1. King and Prieſt.
2. *Melchizedech* is by interpretation, *King of righteouſneſs*; ſo is Chriſt, *The Lord our righteouſneſs*, Jer. 23. 6. 1 Cor. 1. 30. — 2. Our righteouſneſs.
3. *Melchizedech* is King of *Salem*, i. e. *peace*; ſo Chriſt *is the Prince of peace*, Iſa. 9. 6. — 3. Our peace.
4. *Melchizedech* was without father, without mother, to us ſo, as being to us revealed by God; ſo was this our Prieſt, *Having nor beginning of dayes, nor end of life, as touching his Godhead*, Apoc. 1. 11. — 4. God for ever
5. *Melchizedech*, bleſſed; *Abraham ex Officio*, the greater, the leſs; and Chriſt bleſſeth us, *In turning every one of us from our iniquities*, Acts 3. ult. — 5. He bleſſeth.
6. *Melchizedech* brought forth bread and wine to refreſh *Abrahams* Army, and Chriſt hath in the Sacrament ſet forth bread and wine to refreſh hungry and thirſty ſouls. Thus much we can grant, and yet not admit of the Popiſh Sacrifice. — 6. Ordains the Sacrament.

Now I proceed in the Expoſition of the *Pſalm.*

The Lord at thy right hand ſhall ſtrike through Kings in the day of his wrath. — Ver. 5. His Kingdom and Prieſthood muſt continue.

After that the *Prophet* had ſaid, *That the Meſſiah ſhould be a Prieſt for ever after the Order of Melchizedech.* He intimates in this *verſe*, That notwithſtanding all oppoſition that ſhould be made againſt him, yet his Prieſthood ſhould be eternal;

ternal; as if he had ſaid, Many Kings of the earth ſhall conſpire, as did *Herod*, *Domitian*, *Decius*, *Maximinus*, *Diocleſian*, *Julian*, *&c.* to overthrow Chriſts Prieſthood, and overturn Religion; but it ſhall never be done, his Prieſthood and holy Rites ſhall ſtand and continue; for,

For God hath given him power to revenge the enemies of his Church.

1. *The Lord is on thy right hand:* Given thee power, who ſits at his right hand, which thou wilt uſe in defence of thy Church.
2. *And this thy Lord ſhall ſtrike through Kings*, the greateſt, the potenſt enemies.
3. *In the day of his wrath:* For ſuch a day there is, and that will come; and when this day of revenge and vengeance comes, the proudeſt Tyrant ſhall not eſcape: He will recompence the ſlackneſs of revenge, by the ſharpneſs of the puniſhment; he hath leaden feet, but iron hands, he will lay on, *Confringet.*

This *David* explains.

Which the *Prophet* farther explains in the following *verſe*, in which Chriſt is deſcribed as a valiant Conqueror over his enemies.

Ver. 6.

1. *He ſhall rule and judge*; not only over the *Jewes*, but the *Heathen* alſo; ſet up his power, *and judge the people in righteouſneſs.*
2. *He ſhall fill the places with dead bodies*; make ſuch a ſlaughter among his enemies, as enraged Souldiers do in the ſtorm of a City, that fill the Trenches with the dead: The meaning is, that the execution upon his enemies will be great and furious, not one ſpared.
3. *He ſhall wound the heads over many Countries:* Even Kings and Monarchs, thoſe in the greateſt Power and Authority. Of this, *Herod*, the Perſecutors, *Maximinus*, *Diocleſian*, *Julian*, *&c.* are Examples.

Ver. 7.

The *Prophet* through the whole *Pſalm* had ſpoken of Chriſts Exaltation; How he was ſet on Gods right hand, and made a King: How by the Oath of God he was made a Prieſt, and how in the defence of his Prieſthood and Kingdom, he would ſubdue, conquer, and break to pieces his enemies. In this laſt *verſe*, he acquaints us by what means he came to this honour; his Croſs was the way to the Crown, his Paſſion and Humiliation to his Exaltation. *He*, ſaith *David*, *ſhall drink of the Brook in the way*, therefore ſhall he lift up his Head; as if he had ſaid with the Apoſtle, *He humbled himſelf, and became obedient to death, even the death of the Croſs, wherefore God hath alſo highly exalted him*, &c. *Phil.* 2. 8, 9. *Hebr.* 2. 9. & 12. 2. *Iſa.* 5. 11, 12.

His Croſs the way to the Crown.

1. *He ſhall drink: To drink, is to be afflicted*, Jer. 49. 12. Matth. 20. 22.
2. *He ſhall drink of the Brook*, *de Torrente*, and that's more than of the Cup; for a Cup contains a certain portion of ſorrowes, but a Torrent a whole Ocean of miſeries. 2. In a Cup, that which is drunk may be clean and clear, but in a Torrent, a man can expect none but muddy, troubled water; that then the *Prophet* ſaith, *He ſhall drink of the Torrent*, intimates, That the drink offer'd him ſhould be much, and troubled. And at his Paſſion, he deſcended into the very depth of the Torrent, and drank very deep of it.

His Paſſion ſet out by a Torrent.

3. *In the way:* That was, while he was *Viator*, in his Journey, all the time of his life, that preceded his Reſurrection and Aſcenſion.

His Aſcenſion and Honour.

2. But *Claritas Humilitatis præmium*; becauſe he thus humbled himſelf, and willingly underwent his Death and Paſſion, for the Glory of his Father, and the Salvation of Mankind, therefore *ſhall God lift up his Head, he ſhall aſcend into Heaven, ſit at his right hand, and be conſtituted the Judge of quick and dead; he ſhall riſe from the dead, and have all power committed to him in Heaven and Earth.*

THE

The Prayer out of the One hundred and tenth *Pſalm.*

O Almighty God, moſt gracious and merciful Lord, ſinned all Mankind hath, and by it incurr'd thy diſpleaſure, and by the diſobedience of our firſt Parents, had we not ſince added to that diſobedience, been utterly loſt; it was not in the power of any creature to ſave us, it was not within the compaſs of any humane or angelical ability to make our peace, to get our pardon, and to reconcile us again unto thee. The ſentence of death was paſſed upon us, and nothing could reſpite the execution, but thy own Ordinance. A Mediator was wanting to interpoſe and bear all differences; a Prieſt to ſtep in, and make an Atonement; an Advocate to plead for thy people, and allay the anger that was gone forth. And ſuch an one, O merciful Lord, Thou, out of thy meer love, haſt in mercy provided for us. Thou ſaidſt to thy own Son, Thou art a Prieſt for ever; and thy own Son ſaid, Lo, I come to do thy Will; and ſo by thy wonderful Decree, and his willing Obedience, we are redeemed. Ver. 4.

Who ever heard ſo ſtrange a thing? who could, or would ever believe this report, hadſt not thou, O God, revealed it? The zeal of the Lord hath done this for us, the zeal of the Son of God hath done this, brought to paſs that which fleſh and blood would never believe, were it not, That thou haſt commanded it to be believed. O myſtery, beyond comprehenſion! which when we ſeem to comprehend, yet we underſtand not, the ſecret ſo far paſſeth what our weak capacity can reach unto. And in this thou, O merciful Father, haſt condeſcended to our infirmity, for that thy Decree, and thy Sons love, be never more doubted; Thou haſt ſecured us by an Oath, an Oath of which thou wilt never repent, That he is a Prieſt for ever.

A Prieſt muſt have ſomething to offer, and he offer'd himſelf; a Prieſt muſt offer blood, and he offer'd his own; a Prieſt muſt ſtep in, and appeaſe thy anger, when it was at the higheſt; a Prieſt muſt reconcile, when the terms of difference were the greateſt. And ſuch an High Prieſt thou haſt ſworn thy Son ſhall be, given him for us, and to us; not only to them that lived then, and before, but to all thine that are now, and ſhall be hereafter; for thou haſt ordained to be a Prieſt for ever.

O holy and good Father, how much haſt thou loved us, who haſt not ſpared thine one only Son, but haſt deliver'd him to be our Prieſt, and our Sacrifice; and therefore our Prieſt, becauſe our Sacrifice, to Sacrifice himſelf upon the Altar of the Croſs, that he might cancel, and nail there the Hand-writing that was againſt us, and by death, deſtroy him that had the power of death, the Devil.

This could not be done, till he had drank of the Brook in the way, till all thy ſtorms and waves had gone over him; for ſo it behoved Chriſt to ſuffer, and to enter into his Glory. Ver. 7. But now all thoſe indignities, that agony, thoſe unknown ſufferings are at an end, and thou haſt lifted up his head. He that ſacrificed himſelf on Earth, is an High Prieſt, an Advocate, a Mediator, an Interceſſor for his Body in Heaven, and there applies his purchaſe, and continues this his Office for his Servants and Saints.

O Lord, I am the meaneſt, the moſt ſinful of this Society, ſo often as I provoke thee to anger by infirmity, or ſurreptitious, by enormous or preſumptuous iniquities, turn thy face from me a wretched Caitiff, and behold thoſe wounds in his hands, feet, and ſide, and accept of that precious Sacrifice which he made upon the Croſs for me; hear the cry of thoſe wounds that intercede for me at thy Throne of Grace; I rely upon no other Advocate, I will ſue to no other Mediator; if he be not able to ſave me, then let me periſh for ever; ſpeak peace to my ſoul in his Name, be reconciled unto me in his blood, and make his interceſſion ſo powerful unto me, That I may be purged from my ſins, and turned from mine iniquities.

And this Supplication I do not only offer unto thée for my ſelf, but for all thy people, for whoſe ſakes thou haſt lift up his head, and ſaid unto my Lord, Sit
Ver. 1. thou at my right hand. All power is now given unto him both in Heaven and in Earth; for he is not only a Prieſt, but a King alſo; a Scepter he hath, and a Rod in his right hand; this is the Rod of his ſtrength, and it came firſt out of Zion, I mean, his Goſpel, that Law which came firſt out of Zion, and the
Ver. 2. Word of the Lord from Jeruſalem. O ſet thy King upon thy holy hill of Zion, give him the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion, break them with a Rod of Iron, and daſh them in pieces like a Potters Veſſel. **Oppoſe all thoſe that oppoſe the growth and enlargement of his**
2. **Kingdom:** Let him rule in the midſt of thine enemies, and ſit at thy right hand,
1. until thou haſt made all his enemies his Foot-ſtool. **O Lord, let him preſide, and have the Dominion over all, till there be no Adverſary left, that ſhall dare to oppoſe him in his Offices.**

Behold, we humbly beſéech thée, how in theſe our dayes, there are riſen up blaſphemous and wicked men, cruel and bloody Antichriſts, who go about to
5. **break his Bands aſunder, and dare boldly and impudently ſay of him,** We will not have this man to reign over us? **Be preſent then, O Lord our Saviour, at the right hand of thy people, and ſtrike through Kings, Princes, and Potentates in the day of thy wrath: Exerciſe judgment againſt theſe blaſphemous**
6. **and heathenish Rebels, let not thy Eye pity them, nor thy Sword ſpare them; but fill the places with their dead bodies, and in what Countrey ſoever they remain, what Aire ſoever they breath, let their factious bodies, and their Machivillian and Tyrannical heads and leaders, receive their deaths wound from thy hand and fury.**

O Lord, pronounce a favourable ſentence for thy Church, and let thy Goſpel, which came out of Zion, and was planted by thy Apoſtles, and diffuſed by
Ver. 3. **the impulſe and power of thy good Spirit, once more flouriſh amongſt us; ſo viſibly and extraordinarily work for us, That all men, even thine enemies may acknowledge,** That this is the day of thy power.

Thy power it muſt be, that can collect us, whom Hereſie, Schiſm, and Tyranny hath diſperſed; thy power, to cauſe us to meet in our ſolemn Aſſemblies; ſpeak but the word, O Lord, and appoint the day, and thy people will be a willing people, **they will meet out of love, and joy of heart,** and offer thee free-will offerings in the beauties of holineſs.

O holy Father, we muſt with ſhame confeſs againſt our own ſouls, that we have profaned thy Sanctuary, by entring into it with our ſhoes on our feet; and when we have been in it, we have too often offer'd the Sacrifice of Fools; holineſs is that Vertue which becomes thy houſe for ever; and this holineſs is from the womb of the morning, it comes not from the will of man, it proceeds not from the will of the fleſh, it is a ſweet and Virgin dew that diſtills from thy holy Spirit; and as by the ſilver drops that deſcend from above, the roots of the Herbs are moiſtned, refreſhed, and cheriſhed, ſo by theſe ſecret dews of grace our dry hearts are quickned, and recover life; vouchſafe, we beſéech thée therefore, to deſcend upon us with theſe dews, that being regenerate, and born again, we may grow and increaſe in holineſs, in obedience, in alacrity in thy Service; refreſh us when we are weary, make us ſhot when we are at a ſtand, ever let us retain the dew of our youth, that being lively in all the exerciſes of Chriſtianity, we may at laſt be exalted, and ſet at thy right hand, as thou art ſeated at the right hand of thy Father, and enjoy thoſe heavenly Manſions which our Lord is gone to prepare for us.

Grant us this, O heavenly Father, for thy Son Jeſus Chriſts ſake, to whom with thee, and the Holy Sprit, three Perſons, and one God, be aſcribed all Honour, Glory, and Praiſe, for ever and ever. Amen.

PSAL. CXI. Εὐαγγελικός.

THIS conceived that this Hymn was ſet by *David*, to be ſung at the Paſſeover, and that it might be the eaſilier learned and remembred, the Colons of it are in number as many, and digeſted by order of the Hebrew Alphabet. The Sum of it, is an Exhortation to praiſe God for his wonderful favours and benefits beſtowed upon the World at large, and in ſpecial toward his people *Iſrael*, and the Church.

Three parts there are of this *Pſalm*.
1. A Proteſtation of *David* to praiſe God, and the manner how, and the company with whom he would do it, *ver.* 1.
2. An Expreſſion of the Reaſons that moved him to it, *viz.* his admirable benefits beſtowed, both general and ſpecial, which he enumerates from *ver.* 2. to 10.
3. A Concluſion, or Inference upon the premiſes, by way of a γνωμὴ, in which he commends the fear of God, *ver.* 10.

Allelujah. The firſt part: He praiſeth God himſelf. Ver. 1. 1. In ſincerity. 2. In unity, and with the Church.

1. The Title of the *Pſalm* is Allelujah, *Praiſe ye the Lord:* And that this his Exhortation might pierce the deeper, and that his Subjects might the more readily follow his example, preſently he vowes and proteſts.
   1. *I will praiſe the Lord:* And expreſſeth the manner how he would do it, and as indeed it ought to be done.
   2. Not hypocritically, with the lips and mouth only, but *with the heart.*
   3. Not with a heart and a heart, but *with the whole heart.*
   4. Not ſeparately, or Schiſmatically, but *in the Aſſembly of the upright, and in the Congregation.*
      1. Both in that Aſſembly, where good and upright men are met.
      2. And alſo in the company of many, even with the mix't multitude; ſecretly among good men, and openly in the Congregation he would praiſe God.

The ſecond part. Which he doing, and perſwading, ſets down his Reaſons for it. Ver. 2. 1. Becauſe his works great. 1. Of Creation

2. And having made a pious confeſſion of his readineſs to practiſe the Duty, next ſets down the ground and matter of his praiſe, which contains the Reaſons that moved him to it; as if he had ſaid, There be great and urgent cauſes that may move me, and all others, to praiſe God.
   1. The firſt of which is, *His works of power*, be it the Creation of the World, and its Conſervation; or, be they the favours ſhewed to his Church; theſe are his works, *And theſe works of the Lord are great.*
      1. Great; not only for variety and beauty, but that alſo in the leaſt and moſt baſe creature, his Wiſdom admirable, his Power wonderful, there is nothing that came from his hand, which is not very great, and greatly to be admired.

2. Of Election

      2. Great; for it was a great work of his to take to himſelf a people out of another people, to make a Covenant with them, to them to reveal his promiſes, to give them a Law, to ſettle among them a policy for Church and State, *&c.* This was alſo a great and admirable work.

Which fools little think of, but wiſe men conſider.

      3. Fools and impious men indeed, little conſider theſe works; they think not of the Authour, and therefore eſteem them not much: But in the eyes of all wiſe men, they are exquiſite works, and they are *ſought out, ſearched into, by all them that take pleaſure therein:*

That are pleaſed both with the Authour, the work, and the uſe, and end of them.

Ver. 3.
2. His work of wiſdom, in governing the World, his Church, which is, 1. Honourable. 2. Glorious. 3. Is his work of Juſtice.

2. The ſecond of theſe, is, *His work of Wiſdom*, in the governing of thoſe creatures which he hath created, and his Church, which he hath collected, and this his work is.

1. *Honourable*; worthy of honour, worthy of praiſe, and therefore much more the Authour.
2. *And glorious*: Many Princes have done very glorious works, but not to be compared to any work of God; the Glory, Magnificence, and Majeſty, far exceeds them all.

3. The third work is, that of his Juſtice: *He is a righteous God, and his righteouſneſs endureth for ever.* Men may complain, that they ſee wicked men exalted, and his ſervants under the Croſs, oppreſſed and afflicted: But the judgments and wayes of God may be ſecret, and hid from us, unjuſt they can never be; for he never departs from the exact Rule of Juſtice, though we cannot diſcern it, nor ſearch it out.

4. His work of mercy.

4. His fourth work, is a work of mercy, of which he would have a Record kept.

1. *He hath made his wonderful works to be remembred*, as in the Jewiſh Feaſts.
2. And theſe proceeded from his meer mercy: *For the Lord is gracious, and full of compaſſion.*

Ver. 4.
1. A gracious God. 2. Full of compaſſion. The inſtances of his mercy, are: 5. 1. Manna given. 2. Keeping his Covenant. 6. 3. Doing miracles for them. 4. Giving them the land of *Canaan*.

1. *Gracious*, in doing theſe works; for they came from his meer grace, pity and favour, and not from any deſert of mans.
2. *And full of compaſſion*; *Rachum*, affected with the bowels of a father toward his children; gracious in habit, compaſſionate in act.

Of which the *Prophet* now deſcending to particulars, gives in ſeveral inſtances; gracious, and full of compaſſion he was, in that,

1. *He hath given meat to them that fear him*: He nouriſhed his people for forty years in the Wilderneſs, and gave them Manna from Heaven; this meat he gave eſpecially to thoſe that fear'd him, and for their ſakes to others; or elſe the whole Congregation might well be ſaid to fear him, becauſe at that time they took him for their God, and worſhipped him.
2. *He will be ever mindful of his Covenant*, which is his ſecond inſtance. A mercy it was, to make a Covenant with them; but notwithſtanding their high provocations, to be ever mindful of it, and keep it, is a higher degree of mercy.
3. *He hath ſhewed his people the power of his works*, which is a third inſtance: His works were the turning of *Jordan* backward, the overthrow of *Jericho*, by the ſound of Rams Horns, the ſtaying of the Sun and Moon in the valley of *Ajalon* at *Joſhua*'s prayer, &c. All theſe were works of power, which he then ſhew'd his people.
4. And theſe he did, *That he might give them the heritage of the Heathen*, which is his fourth inſtance: For who can deny, but it was a work of mercy to expel the *Canaanites* before them, and beſtow upon his own people their inheritances.

Ver. 7.
The Elogy of theſe done.
Ver. 7. 1. In verity. 2. In judgment The Elgoy of the moral Law.

Now as before, he uſed an Acclamation, when he entred upon the works of God in the Creation of the World, and the Conſervation and Governance of it: *The works of the Lord are great, honourable, glorious*: So after theſe inſtances of his works of mercy, leſt any man ſhould ſuſpect him unjuſt in this laſt inſtance, eſpecially, *viz.* ejecting the *Canaanites*, and giving away their inheritances, he aptly interſerts this Elogy of them.

1. *The works of his hands are verity and judgment.*
1. *Verity*; theſe works had truth in them, for by it he had made good his promiſe made to *Abraham*, to give them the land.
2. And ſecondly, *Judgment*; for by it his Juſtice was executed upon Idolaters, and profane perſons.

2. Which ſhewes unto the whole World, that, 1. *All*

1. *All his Commandments are sure*: That his Laws, especially that which is Moral, are certainly true, and that he deceives none in the promulgation of them; but that they bring a punishment to the Transgressors, and a reward to the Observers of them; as it appears, by the example of the *Canaanites*, that were ejected for the breach of them, *Levit.* 18. 24, *&c.* — 1. It is sure.

2. That these Commands being but the Law of Nature, *stand fast for ever*, that they are indispensable and immutable, and for this reason, because *they are done and established in truth and uprightness*, containing in them the most absolute Justice, Equity, Rectitude, and Truth, that is conceivable. — Ver. 8. 2. Eternal.

5. The Elogy of Gods Law being ended, he at last instances in a work of mercy that exceeds all the rest; to wit, the work of Redemption of all Mankind by his Son; for however it be true of the Redemption of *Israel* out of *Ægypt*, yet it is better, with the Fathers, to expound it, of that Redemption purchased by Christ, of which he saith: — 5. His last instance of mercy, Redemption

1. *He sent Redemption*, i. e. a Redeemer, so often promised, so much expected, *to his people*, *who redeemed them from the power of darkness*. — Ver. 9.

2. And with them in him, he established an eternal Covenant: *For he hath commanded this his Covenant for ever*, which is extant, *Jer.* 31. 31. *Hebr.* 8. 8.

3. Thus the *Prophet* having enumerated many of Gods works, both of Power, Wisdom, and Mercy, concludes the *Psalm* with three *Epiphonema's*, which shew us the manner how God is to be praised, holily, reverently, fearfully. — The third part. For all these his Name to be accounted, Ver. 9.

1. The first *Epiphonema* is, to the Name of God: *Holy and Reverent is his Name*, i. e. his Service, or any thing whereby he is signified: This is, — 1. Holy.

1. *Holy*: It may not then be polluted with a false hypocritical Service, the Command being, *Be ye holy, for I am holy*.

2. *Reverent*: Not then rashly, carelessly, negligently to be performed, but with the greatest Reverence that may be: Or, as some read it, *Terrible*, and it is a fearful thing to fall into the hands of the living God. — 2. Reverent, Terrible.

2. The second *Epiphonema* followes upon the other; for if the Name of the Lord be *Holy* and *Reverent*, then it is wisdom to fear him: Now, — Ver. 10. Wisdom therefore to fear him.

1. This fear, *is the beginning of wisdom*; for then men begin to be wise, when they begin *to fear God, eschew evil, and do good*; and it is best out of filial fear, out of love, rather than dread of punishment.

2. This fear, if it be right, will be practical, and this practice will proceed out of science and knowledge of what is to be done; all other knowledge is but vain: *For a good understanding have all they, that do his Commandments; for to him that knows what is good, and doth it not, to him it is sin*, Jam. 4. — And this fear will be practical.

3. The third *Epiphonema*, or Acclamation, is, *His praise endureth for ever*; which some refer to God, others, to the man that fears God, and both are true. — Hi. praise and fear will continue for ever.

1. For the praise of God will and must continue for ever; *his power, his wisdom, his mercy is for ever*, and then *his praise must continue for ever*.

2. But if referr'd to the man that fears God, then the sense will be, that,

1. *His praise*, that is, the praise with which a man that fears God, praiseth him, *will endure for ever*; *For they that dwell in thy house, will be alwayes praising thee*, Psal. 84. 4.

2. *Or*

And the praiſe of him that fears God.

2. *Or his praiſe*; that is, the commendation of a good man *will be had in everlaſting remembrance*, Pſal. 112. 6. *The name of the wicked ſhall rot, but the memorial of the juſt is bleſſed*, Prov. 10. 7. The Lord will ſay to ſuch a man, *Well done, thou good and faithful ſervant*, Matth. 25. 21. His praiſe is in this World laſting, in the future everlaſting.

The Prayer collected out of the One hundred and eleventh *Pſalm.*

O Omnipotent, moſt wiſe, and merciful God, it is our Duty to praiſe thee, not with the lips only in an hypocritical manner, but with the whole
Ver. 1. heart, ſincerely and truly; yea, and to ſet forth thine honour, not privately only, but openly, in the Aſſembly of the upright, and in the Congregation of the faithful, for thy wonderful works expreſs'd toward the children of men.

I never look upon the Creature, but I admire thy Power: How great a
Ver. 2. work was it, to create all things of nothing, in ſuch variety, in ſuch beauty? How great a work, to preſerve the ſame, being created in ſo decent and conſtant an order? I take pleaſure in the ſearch of it, and the more I ſearch, the more I admire, and the more I admire, the readier I am to magnifie, praiſe,
Ver. 3. and adore the Author of it. To me the work is honourable, but much more the Author of it. In my eyes the work is glorious, but much more the Lord of Glory.

For their ſins, O Lord, Thou oftentimes layeſt thy Rod heavy upon thy beſt ſervants, and for their ſins, Thou exalteſt the wicked, and ſuffereſt impious Atheiſts to have dominion over them, at which the hearts of thy beſt ſervants have been troubled, and their treadings had well nigh ſlip't: But
Ver. 3. when we caſt our eyes upon our deſerts, we muſt needs confeſs, that thy judgments are juſt, though thy proceedings are hid from us, yet we know, they are moſt equal in themſelves, becauſe thy righteouſneſs endures for ever.

Ver. 4. We never call to mind thy great works which thou haſt done for thy people, but our hearts are raiſed in the greateſt extremities. The memorials of them, which thou wouldſt have kept upon Record, ſhew, That thou art a gracious Lord, and full of compaſſion; no fathers bowels can yearn more over the fruit of his own loins, than thy heart hath been pitiful to thine own chil-
Ver. 5. dren; though they have been rebellious and froward ſons, yet thou haſt been ever mindful of thy Covenant, and ſhew'd thy ſelf a merciful and compaſſionate Father.

O Lord, notwithſtanding our ingratitude, forſake us not in the depth of our ſufferings; remember the Oath that thou ſwareſt to our fore-fathers, and eſtabliſhed for a thouſand Generations; and quench not the light of thy Goſpel that once ſhin'd amongſt us. This, O merciful God, is that, this is that chiefly which we beg at thy hands: Then ſend Redemption unto thy
9. people, as thou didſt to thy afflicted in Ægypt; ſupply us that fear thy Name
5. with neceſſary food, as thou didſt give them meat; ſhew thy people the power
of thy work, reſtore to, and keep us in our inheritances, of which men, worſe
6. than the Heathen, have diſpoſeſt us. And though we now ſuffer grievous
7. things under thy hand, yet we complain not of thy juſtice; for we are aſſured, That all the works of thy hands are Verity and Judgment: Thy Truth hath been verified upon us, in bringing a judgment upon a ſinful Nation; and we acknowledge thy judgments to be juſt, becauſe we have broken all thy Commandments: They are ſure, and the puniſhments which were threatned in them, is come upon us; by our abominations we had defiled the land, and therefore the land is ready to ſpue us out.

But,

But, O compaſſionate Father, turn once more the light of thy countenance toward us, teach us to know, That thy Commandments muſt ſtand faſt for ever, that they are immutable and indiſpenſable, and that they are eſtabliſhed in truth and uprightneſs, containing in them an everlaſting truth, and the moſt abſolute equity that can be conceived: Quicken our hearts then with ſuch a meaſure of grace, that we may never diſpenſe with them, nor go about to change them, or bend them to our corrupt affections, making our depraved hearts the rule of our actions, and not thy eternal Law. 8.

Eſtabliſh thy Covenant with us, which thou haſt commanded for ever; put thy Lawes in our minds, and write them in our hearts; be to us a God, and make us to be thy people; make us to know thee, from the leaſt to the greateſt; and when being compaſſed by infirmities, we fall from thee, then ſend us Redemption, and a Redeemer, thy Son, our Lord Jeſus Chriſt; and for his merits, be merciful to our unrighteouſneſs, and remember no more our ſins, and our iniquities, as thou haſt promiſed. 9.

Thy Name, O Lord, is holy, make us a holy people. Thy Name, O Lord, is terrible, make us with reverence approach thy Majeſty. And becauſe the fear of the Lord is the beginning of wiſdom, make us ſo wiſe, that we may alwayes begin in thy fear, and continue in thy fear, and practiſe and end all our actions in thy fear. Teach us to know thy Will, and thy Word, and to believe in thee, and love thee, and to truſt in thee, and to give thanks unto thee, according to that good underſtanding which thou ſhalt infuſe into us. 9. 10.

So let us live, and ſo let us dye, that whereas the name of the wicked ſhall rot in oblivion or ignominy, our memorial for the preſent may be bleſſed, and in the World to come, Thou with thine own mouth may'ſt call to us, and ſay, It is well done, thou good and faithful ſervant, enter into thy Maſters joy: Which we beſeech thee grant unto us, for the merits of our Lord and Saviour Jeſus Chriſt. Amen.

PSAL. CXII. Εὐαγγελικὸς.

DAVID having put it down for an infallible Maxim in the cloſe of the former *Pſalm*, *That the fear of the Lord is the beginning of wiſdom*; in this, ſets down the felicity of that man in many particulars.

Two parts there are of the *Pſalm*.
1. A Propoſition in general, that he is bleſſed, *ver.* 1.
2. An Enumeration of particulars, in which that bleſſedneſs doth conſiſt, from *ver.* 2. to the end.

1. To the firſt part, he prefixeth an Allelujah, *Praiſe the Lord*, which is the intent and ſcope of the *Pſalm*, That God be praiſed for thoſe rewards of piety, which God beſtowes upon ſuch as fear him; and ſo he enters upon the matter. Allelujah. The firſt part.

2. And delivers this one general *Poſtulatum*, or Propoſition, which by divers inſtances he proves through the whole *Pſalm*, that he may perſwade men to piety.

Bleſſed is the man that feareth the Lord, that delights greatly in his Commandments. Ver. 1. He that fears God, is bleſſed with an

1. *Bleſſed is the man that feareth the Lord*; that believes in him, honours him, ſerves him.

2. But

2. But becauſe a man ſhould not be miſtaken, ſuppoſing that he fears him, when he does not, he adds theſe three Reſtrictions to his Propoſition.

1. Obediential fear.
1. That it muſt be an obediential fear: *For he muſt keep his Commandments.*

2. A filial fear.
2. That it muſt be a filial, no ſervile fear; out of delight, not compulſion, *He delights in them*; is pleaſed with the equity of them, and loves them.

3. An affectionate fear.
3. That it muſt be a chearful, ready fear, performed with all alacrity, earneſtneſs, care and ſtudy, *He delights greatly in his Commandments.* Done with all the heart, with all the affection, exceedingly well-pleaſed to do them.

The ſecond part.
2. In the reſt of the *Pſalm*, he inſiſts upon that in which this bleſſedneſs doth conſiſt, and makes good St. *Pauls* words, *That Godlineſs is great gain, and hath the promiſes both of this life, and that which is to come.*

1. For temporal Goods in this, the wicked may have, but they have no promiſe made to them that they ſhall be bleſſings; but the righteous have a promiſe made to them both for theſe temporal Goods, and that they ſhall be bleſſings.

2. Then again, That for theſe temporal bleſſings they ſhall enjoy them, yet ſo, that they are not exempted from the Croſs, 2 *Tim.* 3. 12.

3. That God in his certain counſel diſtributes them in this life, not to every perſon equally, but as may be moſt profitable for him; ſo that the promiſes made unto the Church for temporal things, are confer'd upon every one, as God thinks fit for him. The promiſes for ſpiritual bleſſings to him that fears God, are abſolute; but for temporal, conditional only.

He ſhewes, in what theſe bleſſings conſiſt.

This being premiſed, I come now to the bleſſings here promiſed.

Ver. 2.
1. His ſeed mighty.
1. The firſt felicity, is for his ſeed and off-ſpring: *His ſeed ſhall be mighty upon earth; the Generation of the upright ſhall be bleſſed*, which was verified in *Abraham* and his poſterity, in them God made good his promiſe in the ſecond Commandment, *I will ſhew mercy to thouſands in them that love me, and keep my Commandments.*

2. Abundance. Ver. 3.
2. The ſecond felicity conſiſts in wealth, riches, honours: *Wealth and riches*, that is, abundance of all things *ſhall be in his houſe*, and remain in it: For his mind is not corrupted with theſe things, content he is with what God beſtowes, and ſeeks not to amplifie them by ill means: *And therefore his righteouſneſs*, his Goods well-gotten, *endures for ever*, Phil. 4. 11, 12. 1 Tim. 6. 6. His juſt dealing preſerves his wealth to his poſterity.

3. Comfort in afflictions.
3. The third felicity, is the comfort he finds in turbulent times, which the *Prophet* calls here darkneſs; but when this overſpreads the face of the Church, yet he that fears God, will acquieſce in him, and thence receive joy and comfort: *Unto the upright there ariſeth light*; the light of counſel, the light of conſolation, *in the thickeſt darkneſs*, of all doubts, tribulations, and afflictions, which the *Prophet* aſcribes here to the mercy of God; comfortable he is, becauſe *God is his light, who is gracious, full of compaſſion, and righteous.*

Ver. 4.
4. Compaſſionate bowels.
4. The fourth felicity is, that he hath in him bowels of compaſſion, of which he ſhewes two effects.

Ver. 5.
1. Forgiving Injuries.
1. Hard-hearted he is not, but *a good man, ſhewes favour*, he eaſily forgives an injury, is eaſily reconciled to an enemy; *forgives, that he may be forgiven*, Luke 6. 37.

2. Giving.
2. Tenacious he is not; he thinks not that he was born for himſelf alone, but for the good of others, and therefore he exerciſes the acts of charity, and lends; and it is a part of happineſs to be able to do it, *Luke* 6. 34.

5. A fifth felicity, is in his Diſcretion: *He will guide his affairs with diſcretion*, with prudence, with judgment. Diſcreet he is to diſcern betwixt truth and falſhood, juſt and unjuſt acts; and therefore in judgment he is no accepter of perſons, nor in his bargains fraudulent and injurious, nor falſe in his teſtimonies, but true and conſtant in word and deed; diſcreetly he manageth all his Affairs. Ver. 5. 5 Diſcreet in his words.

6. A ſixth felicity, is his conſtancy and patience; troubles and dangers may ſo increaſe, that his caſe may ſeem deſperate; yet in theſe he looks for help from Heaven, and remains firm in his principles. *Juſtum & tenacem propoſiti virum, non civium ardor prava jubentium, non vultus inſtantis tyranni mente quatit ſolidâ.* *Surely he ſhall not be moved for ever.* Ver 6. 6. Conſtant and patient.

7. A ſeventh felicity is, that there is a Commemoration of him with honour: *The righteous ſhall be had in everlaſting remembrance.* His name is written in the Book of life, his Name is precious in the Church. Records are kept of his doings and ſufferings, as are of the Martyrs; with much honour he ſhall be ſpoken of: His memory ſhall not live, as doth that of *Judas*, *Cain*, *Pilate*, &c. that are indeed mentioned, but with deteſtation; whereas at the mention of his name, all men ſhall have a veneration of him in his Grave. At the laſt day good men ſhall be called to, *Come ye bleſſed*; wicked men diſmiſſ'd with, *Go ye curſed.* 7. His Name remembred with Honour.

8. The eighth felicity is, that the ſcandals raiſed upon him, calumnies and falſe reports little move him: *He ſhall not be afraid of evil tydings.* He may be call'd a troubler of *Iſrael*, a ſeditious perſon, a wine-bibber, a gluttenous perſon, a murderer, an idolater, a ſuperſtitious perſon, a blaſphemer; he knowes that it was his Saviours caſe, the condition of his ſervants, the *Prophets* and *Apoſtles*; but he is not much moved at it, he bears it patiently. And the Reaſons are, Ver. 7. 8. Not much moved with Scandals.

1. *Becauſe his heart is fixed, truſting in the Lord*: He hath a ſure Rock to flie and truſt to, God will clear up his innocence. 1. For his heart is fixed, confirmed.

2. *His heart is eſtabliſhed, he ſhall not be afraid*: He knowes God will take care of him, and will be propitious to him, *until he ſee his deſire upon his enemies*, till God bring them to confuſion, which he knowes he ſhall either live to ſee now, or believes he ſhall ſee hereafter. Ver. 8.

9. A ninth felicity is, that God gives him a heart to put his Goods to a right uſe in his diſtribution of his charity. Ver. 9. 9. He diſtributes his Charity wiſely.

1. *He hath diſperſed*; he thinks not that he only lives to gather and reap; but he ſowes alſo, and that liberally, as men do their ſeed, never grudging that they commit to the earth; many, not one only, are the better for him. 1. To many.

2. And he doth it freely, without looking for any thing again: *He gives*; and there is nothing freer than gift. 2. Freely.

3. And he doth it wiſely; for 'tis not to ſuch as need it not, but to thoſe that need it, 'tis to the needy; *He hath given to the poor.* 3. To the needy.

Now for this liberality, he is a great gainer in two reſpects, for both which he may well be called a bleſſed and happy man. By this Charity a great gainer.

1. Though he hath by it leſſened his money, yet he hath increaſed his righteouſneſs, his piety and charity is more conſpicuous. *The good work he hath done endureth for ever, and ſhall in its time receive an ample reward*, Prov. 28. 27. & 22. 9. 1. His righteouſneſs thereby increaſed.

2. Nay by it increaſed his honour, and perhaps his wealth alſo: *His Horn*, that is, his power, dignity, glory, *ſhall be exalted with honour.* 2. And his Honour.

Ver. 10. 10. He shall overcome all Envy. 1. For the wicked shall envy him. 2. But not hurt him.

10. His last felicity is, that he shall exceed and overcome all envy; for it is most true:

1. *That the wicked shall see it*; consider the prosperity and liberality of him that fears God, and be grieved with his felicity, and pine with envy.
2. That as a mad Dog, *he shall gnash his teeth* at it, and for very grief melt away, and seek his ruine.
3. But yet he shall not be able to harm him, all his endeavours shall be frustrate, and his labours ineffectual: *The desire of the wicked shall perish.* He then that fears God, is a happy man; he that fears him not, most unhappy.

The Prayer collected out of the One hundred and twelfth *Psalm.*

Ver. 1. O Omnipotent God, it is thy fear alone that can make men truly happy; for where thy fear is truly rooted, there piety and justice, there thy true worship, and all fruits of charity and justice will flourish; so therefore affect our hearts with a filial fear, that we may make it our delight, to run the wayes of thy Commandments. Make our will conformable to thy Will, and our affections correspondent to what thou dost affect, so shall we find no labour or difficulty in thy precepts, but be greatly pleased to be thy obedient servants.

Ver. 2. It is one of the greatest of our desires, That our seed should be mighty upon earth, which cannot be expected without thy blessing; create in us then an upright heart, that so the Generation which succeed us may be blessed.

Ver. 3. We desire that wealth, and riches, and honour should be in our house, let us aim to attain to these in thy fear, in a just and a righteous way, that they may endure to our posterity; make us content with what thou bestowest, and know, That Piety is great gain, when the mind is satisfied with what thou givest.

Ver. 4. We now live, O Lord, in a difficult time, we know not what to do, but our eyes are to thee: Thou art a gracious God, and full of compassion, and righteous, let therefore thy light arise to us in this darkness, let thy counsel direct us,

Ver. 5. and thy comforts shine unto us, that we may prudently carry our selves in these difficulties. Provocations we have had to anger and revenge, but touch our hearts with so much compassion, that we may shew favour toward our enemies, forgive them, as thou for Christs sake, hast forgiven us. And since

Ver. 6. we are compassed about with temptations, enrich our hearts with prudence,

Ver. 7. That we may guide our Affairs with discretion, discretly putting a difference betwixt Truth and Falshood, just, and unjust acts; and though we be violently

8. assaulted, make us constant in thy fear, and patient in our sufferings; O let

9. us not be moved or seduced from the right way for ever: Fix our hearts, and make us trust in thee; establish our hearts, and never let any evil tydings make us afraid, but let us rely upon thy promises, till we see our desire upon our enemies.

Let it not be our aim to heap up wealth, but give us grace to use it well, to disperse, as well as to gather, and to be content to give, as well as to receive; that so the loins of the needy may bless us, and the bellies of the poor pray for us. With this unrighteous Mammon let us make our selves friends, that when they fail, we may be receiv'd into everlasting habitations, this is a righteousness that will endure for ever, this is a means not only to encrease

Ver. 6. our reward in the life to come, but also in this, to exalt our Horn, our power and dignity with honour: For a good man alwayes lives in the memory of good men, his name is precious, his memorial is honourable, whereas the

memory

memory of the wicked ſhall be buried in oblivion, or remembred with reproach, the righteous ſhall be had in everlaſting remembrance.

Write our names, O Lord, in the Book of life, and conſerve them in the memorials of thy Saints, let the wicked ſee it, and be grieved at it; and let the adverſaries of thy fear, and the bleſſed eſtate of thy ſervants, gnaſh their teeth for envy, and melt away, to find that their deſires come to naught: O Lord, whoſoever he be that ſhall deſire the ruine of thoſe that fear thee, let him never be able to fulfil it, but together with him, let his deſire periſh: So ſhall thy people, and ſheep of thy paſture, that fear thee the Lord, and delight greatly in thy Commandments, bleſs thy Name for bleſſing them, and call to all that love thee, and thy Church, to praiſe the Lord. Amen, Amen. Ver. 10. Ver. 1.

PSAL. CXIII. Εὐαγγελικός.

THE Scope of this *Pſalm* is the ſame with thoſe that went before, *viz.* to excite men to praiſe God.

Three parts of this *Pſalm.*
1. An Exhortation to praiſe him, directed to his ſervants, *ver.* 1.
2. A Form ſet down for it, expreſſing how, when, and where to praiſe him, *ver.* 2, 3.
3. The Reaſons that perſwade us to it; *firſt*, his infinite Power, *ver.* 4, 5. *ſecondly*, his Providence moſt conſpicuous in Heaven, and in Earth, *ver.* 6. in Earth both in Common-wealths, *ver.* 7, 8. and in private Families, *ver.* 9.

1. The *Prophet* exhorts men *to praiſe the Lord:* And,
   1. Firſt, He doubles and trebles his Exhortation, *Praiſe the Lord, praiſe, praiſe the Name of the Lord*; that it be not coldly and dully, but zealouſly done; or elſe to ſhew, that he alone is worthy of all praiſe; *The Kingdom is his, and therefore the Glory.* The firſt part. He exhorts to praiſe God. Ver. 1.
   2. He ſhewes us by whom he would have it done, by his ſervants; *Praiſe the Lord, O ye ſervants*; He is your Lord, you his ſervants, praiſe him then, and do it with a pure heart: *For praiſe is not comely in the mouth of a ſinner.* Eſpecially his ſervants.
2. The Form in which it is to be done, is this: *Say,* The ſecond part. A Form of thankſgiving. 2.
   1. *Bleſſed be the Name of the Lord,* Job 1. 1. For all times.
   2. And ſay it at all times: Begin it *ab ipſo nunc, From this time forth,* and continue in it, *from this time forth for evermore.* In proſperity, adverſity, in this life, in the future. 2. All places.
   3. And let it be ſaid in all places, even all the World over: *From the riſing of the Sun, unto the going down of the ſame, the Lords Name is to be praiſed.* 3.
3. And now follow the Reaſons, by which he perſwades men to praiſe him. The third part. The reaſons for it.
   1. The firſt is his Majeſty, his infinite Power, Glory; this extends not to men alone, but to the Heavens, and all above the Heavens: *The Lord is high above all Nations, and his Glory above the Heavens*; above Princes, Heavens, Angels; *therefore praiſe him.* Ver. 4. 1. Gods Majeſty.
   2. The ſecond is, his admirable Providence, Benignity and Bounty, which being joyned with ſo great Majeſty, appears the more admirable. *Who is like the Lord our God, who dwells on high?* None in Heaven and Earth to be compared to him; and yet, which ſets forth his goodneſs, the care he hath 2. His Providence, and Condeſcenſion Ver. 5.

hath of all things: *He*, as it were, *humbleth himſelf to behold the things that are in Heaven and in earth.* He is preſent with the greateſt Angels, and ready to help the meaneſt creature.

6. Two inſtances of it.

Now of his Providence, in *humbling himſelf to behold the things on earth*, he gives two inſtances; the firſt is, in States and Kingdoms; the ſecond, in private Families.

7. 1. In Kingdoms, in which he exalts men of low degree.

1. In States: *He raiſeth up the poor out of the duſt, and lifteth the needy out of the Dunghil*: The examples of it, may be *Joſeph*, *Moſes*, *David*, *Daniel*, *Job*, *Mordecai*; let then no man ſay,

Non vacant exiguis rebus adeſſe Jovi.

8. And the end is, *That he may ſet him with the Princes, even with the Princes of his people.* He vindicates their name, not only from contempt, but exalts them to the higheſt places of honour.

2. In private Familes, opening the womb.

2. In private Families: As the infelicity of men is a low and deſpiſed condition, ſo the infelicity of women, is barrenneſs; as therefore he looks upon humble men, and raiſeth them to a Crown; ſo he looks upon humble women, and makes them fruitful, in which the happineſs of a Family conſiſts; and therefore the *Prophet* adds this other inſtance of his Providence, *He maketh the barren woman to keep houſe, and to be a joyful mother of children. A joyful mother*; for that women rejoyce in nothing more than in bearing of children; the examples may be *Sarah*, *Rebeccah*, *Rachel*, *Annah*, *Elizabeth*, Jo. 16. 21.

9. This appliable to the Church of the Gentiles.

But by moſt Expoſitors, this laſt *verſe* hath a higher meaning, and relates unto the Church of the *Gentiles*, which was the barren woman before Chriſts coming, but hath now more children than ſhe that hath a Husband, *i. e.* the Jewiſh Synagogue: *Iſa.* 54. 1. *Rejoyce, O barren, that didſt not bear, break forth into joy and rejoyce thou that didſt not travel with child, for the deſolate hath more children than the married wife*; and is to this purpoſe applied by St. *Paul*, Gal. 4. 27.

The Prayer collected out of the One hundred and thirteenth *Pſalm.*

Ver. 1. O Omnipotent Lord, whoſoever are addicted in faith and ſincere piety to thy worſhip and ſervice, are bound at all times, in all places to return unto thy Name immortal praiſes; we then, who acknowledge thee to be our Lord, and our ſelves thy vaſſals and ſervants, with our whole hearts, both ſecretly, and in the Congregation of Saints, do ſound forth with full voyce, Bleſſed be the Name of the Lord our God, from this time forth, for evermore; from the riſing of the Sun, unto the going down of the ſame, our Lord's Name be praiſed.

Ver. 2.

Ver. 3.

Ver. 4. O Lord, thy Majeſty is great, thy Glory illuſtrious, thy Goodneſs, Clemency and Providence wonderful, thy Power is high above all Nations, and the greateſt in thoſe Nations; thy Glory above the Heavens, and the moſt glorious in thoſe Heavens: Who, O Lord our God, is like unto thee? or among men or Angels may be compared with thee? And yet, though thou dwelleſt on high, ſuch is thy care, thy proviſion, thy clemency toward us men below, that thou doſt, as it were, humble thy ſelf, and deſcend from thy Throne of Majeſty, to behold the things that are in Heaven, to take a care for the things that are done in, and on the Earth; there is no action, no event, either in Heaven or Earth, which thou rulеſt not, which thou guideſt not, and ordereſt not. If the proud Angels in Heaven aſpire to thy Throne, Thou beholdeſt it, and they ſhall feel thy power. If inſolent men on earth ſhall exalt themſelves againſt thee, they ſhall drink of the cup of thy wrath; when thy

Ver. 5.

Ver. 6.

ſervants

ſervants ſin againſt thee, and yet ſhall humble themſelves before thee, Thou wilt behold their contrition, and accept their tears, and forgive their ungracious behaviour.

Look down, O Lord, at this time from thy dwelling place, and behold the afflicted ſtate and condition of this thy Church; we have for many years been trod under foot, and lain in the duſt; we have been, and are yet oppreſſed, and caſt aſide, as it were, to the Dunghil. Thy judgments, O Lord, are juſt, and thy wayes equal, for unſavoury ſalt we were, and deſerved no better: But thou, who raiſeſt the poor out of the duſt, and liftеſt the needy out of the Dunghil, vouchſafe to ſtretch out thy arm of power, and right hand of help to our Princes and Armies; ſet our King, whom thou haſt hitherto dejected, once again with Princes, even the Princes of his people. Ver. 7.

O Lord, who makeſt the barren woman to keep houſe, and be a joyful mother of children; take pity on the afflicted woman, thy Church, and let her not mourn any longer for her barrenneſs; grant, that by thy Word and Spirit, ſhe may be a mother of many children, with whom ſhe may rejoyce in thy houſe, and celebrate thy Name with perpetual praiſes, through Jeſus Chriſt our Lord. Amen. Ver. 8. Ver. 9.

PSAL. CXIV. Διδασκαλικὸς.

DAVID in this *Pſalm*, chants forth the wonderful works and miracles that God wrought, when he brought forth the people of *Iſrael* out of *Ægypt*.

Two parts there are of this *Pſalm*.

1. A Narration of *Iſraels* deliverance, amplified by the ſtate they were in, *ver.* 1. The ſtate to which they were brought, *ver.* 2. The miracles then done, *firſt*, at the red Sea, and *Jordan*, ver. 3. and at *Sinai*, when the Law was given, *ver.* 4.
2. A *Proſopopeia*, ſet down by way of Dialogue; *firſt*, For the *Prophet* asks the Sea, and *Jordan*, Why they fled, turned back? *ver.* 5, 6. *ſecondly*, To which the anſwer is made by the brutiſh Earth, which is enough to ſtrike a terrour, a veneration and fear into all men, *That it trembled at the preſence of the Lord*, ver. 7, 8.

1. In the Narration, *Iſraels* condition is ſet down by way of compariſon, that ſo their deliverance might make the deeper impreſſion. Firſt, we are to know that *Iſrael*, and the houſe of *Jacob* and *Judah*, in this place, ſignifie the ſame thing, *viz.* The whole Nation of the *Iſraelites*, that deſcended out of *Jacobs* loins; but of the houſe of *Jacob* there is peculiar mention, becauſe with him they came into *Ægypt*; and of *Judah*, becauſe from him they were called *Jewes*. The firſt part, *Iſraels* condition in *Ægypt* ſet down.

This being premiſed, I come now to Analyſe and explain the *Pſalm*, in which is deſcribed,

1. The condition of the *Jewes* before their deliverance, they were in *Ægypt*; all one, as if he had ſaid in bondage, and liv'd among Idolators, nor form'd into a State, nor into a Church. 2. Among a barbarous people, or *a people of a ſtrange language*. Ver. 1. 1. They were in bondage.
2. The condition of the *Jewes* after their deliverance, they were then his Sanctuary, and his Seigniory: *When Iſrael went out of Ægypt*, &c. then *Judah was his Sanctuary, and Iſrael his Dominion*. 2. But delivered by God.

1. His

Ver. 2.
1. His Sanctuary, a holy people.
2. His Seigniory, he their Lord and King.

1. **His Sanctuary**, a people ſanctified and adopted by him, a peculiar people conſecrated to his Worſhip, as holy Temples and Sanctuaries, and having holy Prieſts to govern them in points of Piety.

2. His Dominion or Seigniory, in whom he reigned as a King by his Lawes and ſpirit, and appointed godly Magiſtrates to rule them in matters of Policy; for the Government among them, was, firſt a θεοκρατία, till they caſt it off, by chooſing to themſelves a King; whence God told *Samuel, They have not rejected thee, but they have rejected me, that I ſhould not reign over them*, 1 Sam. 8. 7.

2. The manner of their deliverance, by wonders done.
Ver. 3.
1. At the red Sea.

2. The *Prophet* ſets down the manner of their deliverance, which was not by ordinary means, but extraordinary, by ſigns, miracles and wonders, of which he gives us theſe inſtances.

1. In the red Sea: *The Sea ſaw that, and fled*: That is, the Sea ſeeing Gods people come toward it, and deſirous to paſs through it, *at the preſence of the Lord turned back all night*, Exod. 14. Wiſd. 19. 7. Where in a Poetical ſtrein he attributes ſenſe to the Sea: *The Sea ſaw that.*

2. In and at *Jordan*.
Ver. 4.
3. At *Sinai*.

2. In or at *Jordan* forty years after, when they were entring the Land, when *Jordan* was driven back, and ſuffered a reflux for a long time, *Joſh.* 4.

3. At *Sinai*, where the Law was given, where the greater parts of that Mountain, and the leſſer Hillocks about it trembled and quaked: *The Mountains skipped like Rams, and the little Hills like Lambs.* The ſum is, That all the Creatures at the Commandment of the Creator, were then turned upſide down, ready to do, or not to do; to continue in, or to change their natural courſes, *according to his good-will or pleaſure*, Wiſd. 19. 18.

The ſecond part.
His Expoſtulation.

2. The *Pſalm* is compoſed after a Poetical vein, and therefore having related the wonderful deliverance, and the manner of it, he expoſtulates with the Sea, *Jordan*, and the Mountains, what the matter was with them, that they ſo ſtrangely alter'd their courſe, with what paſſion they were affected, and why?

Ver. 5.
1. With the Sea and *Jordan*.
6.
2. And the Mountains.

What aileth thee, O thou Sea, that thou fleddeſt? and thou Jordan, that waſt driven back?

O ye Mountains, what aile ye, that ye skipped like Rams? and ye little Hills, like young ſheep?

The anſwer of the Prophet.
Ver. 7.
That Gods preſence was the cauſe.

To which, in the perſon of the earth, ſpeaking to her ſelf, the *Prophet* anſwers, ſo that it is both a *Proſopopeia*, and an *Apoſtrophe.*

1. *Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.* As if it had been ſaid, Would you know the reaſon why we flie, turn back, move? The cauſe is this, The Lord hath appeared, and ſhewed his Force and Power, and laid his Commands upon us, and therefore not abiding his Preſence, trembleth, the Mountains are moved, *&c.*

Ver. 8.

2. Now of his Power, let this miracle ſuffice for an inſtance; 'tis that God, *Who turned the hard Rock into a ſtanding water, and the flint-ſtone into Fountains of water.* Cauſed not only waters to flow from thence, but turned the very ſubſtance of a flint, which is apter to yield fire than water, into that fluid Element, *Numb.* 20.

The Prayer collected out of the One hundred and fourteenth *Pſalm.*

Ver. 2.

O Lord our Governour, how excellent is thy Name in all the World? Thou art glorious in holineſs, fearful in praiſes, doing wonders, able to do whatſoever thou will, and willing to do whatſoever is beſt for Judah, whom

whom thou hast adopted to be thy Sanctuary, wherein thou wilt be served; and Israel thy Dominion, over whom thou wilt reign as a King by thy holy Word and Spirit.

O God, Thou hast been very gracious unto us, that were Aliens from the Commonwealth of Israel; for in every Nation, every one that feareth God, and worketh righteousness, is now accepted of thee; all true believers are now become the seed of Abraham, and the house of Jacob. Thou hast brought us out of Ægypt, out of that Kingdom of darkness and ignorance in which we lived, into a marvellous light; Thou hast freed us from the bondage of Pharaoh, the Prince of darkness, under whom we served and groaned. Thou hast taken the burden of the Law, a yoke grievous and heavy to be born, from off our shoulders, and cancelled the Hand-writing that was against us, laying upon our necks an easier yoke, and upon our shoulders a lighter burden. Thou hast overturned, as it were, the Chariots and Horse-men, and destroyed the Host of our enemies, by subduing our iniquities, and casting all of them into the bottom of the Sea, that they may never appear before us again, to confound our Consciences in this World, or condemn our Souls in the next. Ver. 1.

O Lord, shall the dumb and insensible Creatures tremble at thy presence, and shall not we be moved with so great mercies? Shall they all in their kinds praise thee, and shall not we, who are endued with reason, allwayes sing of the loving-kindness of our God? Shall the Sea flee, and the waters retire, and the Mountains and Hills skip at the presence of the God of Jacob, and shall not Jacob himself serve the Lord in fear, and rejoyce before him in trembling? Ver. 3.

Shall the hard Rock be turned into a standing water, and the flint-stone into a springing Well, and shall not our hard and flinty hearts, in consideration of our own miseries, and Gods unspeakable mercies in delivering us from the bondage of our sins, and tyranny of Satan (if not gush forth into Fountains of tears) express so much as a little standing water in our eyes? It is a hard heart indeed, that is not rent with compunction, nor softned with kindness, nor moved with prayers, nor will yield to threats and blowes. 4. Ver. 8.

And yet, O Lord, such are our hearts, so hard, so flinty: O touch thou the Mountains, and they shall smoke; touch our lips with a Coal from the Altar, and they shall shew thy praise: Smite, Lord, our flinty hearts, as hard as the nether milstone, with the hammer of thy Word, and mollifie them also with the drops of thy mercies, and dew of thy Spirit; make them humble, fleshy, flexible, circumcised, soft, obedient, new, clean, broken; for we know, That a broken and contrite heart thou wilt not despise.

O Lord our God, give us grace from the very bottom of our heart to desire thee, in desiring to seek thee, in seeking to find thee, in finding to love thee, in loving thee, utterly to loath our former wickedness; never let us return in our hearts back again into Ægypt, never let us long after the Leeks and Onions, and Garlick thereof: But being by thy mercy delivered and brought from thence, and from the slavery of sin and Satan, let it be our whole endeavour to walk humbly and obediently before our God, that living in thy fear, and dying in thy favour, when we have passed through the Wilderness of this World, we may possess that heavenly Canaan, and happy land of promise, prepared for all such as love thy coming, even for every Christian soul, who is thy Dominion and Sanctuary. Grant this, O gracious God, in the Name of our Lord and Saviour Jesus Christ, who lives and reigns with thee, and the Holy Spirit, one God, World without end. Amen.

PSAL.

PSAL. CXV. εὐλογίας καὶ εὐχαριστικος.

THE *Prophet* being zealous of Gods Honour, which the Heathens went about to take from him, and attribute to their Idols, is earneſt with God, that it might be manifeſt, that Honour did belong to him alone, and might not be given to another.

There be four parts of this *Pſalm*.

1. His Vote and Petition for Gods Honour, *ver.* 1. that did not belong to any Idols, becauſe of their vanity, from *ver.* 3. to 9.
2. An Exhortation to praiſe God, and hope in him, from *ver.* 10. to 12.
3. The Benefit that will accrue from it, a bleſſing, from *ver.* 12. to 16.
4. A Profeſſion, that for the bleſſing they will bleſs God, *ver.* 17, 18.

The firſt part. His zeal for Gods honour.

1. Some joyn this *Pſalm* to the former, conceiving, that the *Prophet* having expreſſed the goodneſs of God in the deliverance of his people from *Ægypt*, would not have any part of the Glory attributed to *Moſes*, *Aaron*, or any merits in them, but wholly aſcribed unto God himſelf: And therefore he thus begins.

1. *Not unto us, not unto us*, nor any Leader amongſt us.
2. *But unto thy Name give glory:* We ſeek it not, take it wholly to thy ſelf.

Ver. 1. αφον, Not to us; δοτ, to thy Name give the praiſe: Which he deſires to aſſume for three Reaſons.

And this he deſires, he would alwayes ſhew in the protection of his people, for three Reaſons.

1. For manifeſtation of his mercy: *Give glory to thy Name, for thy mercy.*
2. For declaration of his faithfulneſs in keeping his promiſe: *Do it, for thy Truths ſake.*
3. That there might not be given an occaſion to the Heathen to blaſpheme, as if they his people ſhould be forſaken, and deſtitute of help: *Wherefore ſhould the Heathen ſay, Where is now their God?*

Ver. 2. Of which the laſt is, that the Heathen do not blaſpheme.

Well, ſay it ſo fall out, that the Heathen impiouſly ask the queſtion, *Ubi eorum Deus?* We have in a readineſs what to anſwer them, *To the glory of our God*, but to the diſhonour of their Idols, which he proves by an elegant *Antitheſis*.

Be it they do, yet the anſwer is, our God is in Heaven.

1. *As for our God, he is in the Heavens*, and his miracles wrought for his people teſtifie as much; *for he hath done whatſoever pleaſeth him.* He hath, and can deliver his people when he pleaſeth; and if it be his pleaſure, they muſt ſuffer alſo.
2. But now I may better ask, Where are their gods? gods did I call them? nay, nay, they are but Idols, they deſerve not the name of gods, as is evident by the matter, whereof they are, 2. the Makers of them. 3. Their vanity and inutility.

Ver. 3. Their gods are all Idols, as appears,

1. By their matter.

1. *Their Idols are ſilver and gold*; at the beſt, of no more precious ſtuffe; and yet though ſuch, from the Earth they fetch their Original.

Ver. 4.

2. Their makers.

2. *The work of mens hands.* Works they are, and not Maſters of the work; they made not themſelves, but were made, and therefore baſer, than the baſeſt Smith that made them.

3. Of

3. Of no uſe, of no power at all; for they can make no uſe at all of thoſe parts which they ſeem to have; for having the ſhape of men, they can do nothing as men. 3. Their uſeleſsneſs, of no power. Ver. 5. Ver. 6. 7.

For they have mouths, but they ſpeak not; eyes they have, but they ſee not.

They have ears, but they hear not; noſes they have, but they ſmell not.

They have hands, but they handle not; feet they have, but they walk not; neither ſpeak they through their throat. They cannot do that which Beaſts can, ſend out of their mouths an inarticulate voyce or ſound, ſo far they are from ſpeaking.

4. And thus the *Prophet* having derided their Idols, he goes on, and derides, 4. He derides the Idol-makers: 8.

1. The Idol-makers: *They that make them, are like to them*; a ſenſleſs people, that think to make a god, out of gold, ſilver, wood, and ſtone.

2. The Idol-worſhippers: *So is every one that puts their truſt in them*; truſt and relies on that which cannot help. In this life they are like to them; for they ſeem neither to ſee and hear, than hear and ſee indeed; when they will not hear and ſee what belongs to their good, and the Truth; whence Chriſt ſaith, out of the *Prophet*, of ſuch, *Having eyes, they ſee not, and ears, but they hear not*, Mark 8. And Idolaters.

2. And ſo the *Prophet* having paſſed this Sarcaſme upon the Idols, and Idolaters, he leaves them, and turns his ſpeech to the *Iſraelites*, whom he exhorts *to truſt in God.* The ſecond part. He exhorts *Iſrael* to truſt in God. 9.

1. In general, the whole Nation; *O Iſrael, truſt thou in the Lord:* Let the Heathen truſt in their Idols, but you are Gods ſervants, truſt you then in that Lord you ſerve. And to encourage them, he adds his Reaſon, *He is their help; and their ſhield*; the Lord Protector of the whole Nation. 1. In general, all *Iſrael.* 10.

2. In particular, the Tribe of *Levi*; *O houſe of Aaron truſt in the Lord:* You are the Leaders and Guides in Religion, and God is your portion, and therefore you ought to truſt eſpecially in him: *He is their help, and their ſhield*; a ſhield you need, and he will be the Lord Protector of your Tribe. 2. In particular the *Levites.* 11.

3. In a word: *Ye that fear the Lord, Jewes* or *Proſelytes*, in what Nation ſoever ye live, ſee *that ye truſt in the Lord*; and that for the ſame reaſon; *For he will be their help, and their ſhield alſo.* In every Nation thoſe that fear him, and do righteouſneſs, are accepted of him: He will be a Lord Protector even to theſe, as to *Job*, *Naaman*, &c. 3. All that fear the Lord.

3. And that his Exhortation to truſt in God might take the deeper root, he tells all three that they ſhould be no loſers by it; for it was it that had, and would bring a bleſſing upon them: For God doth not uſe to forget thoſe that truſt in him; but, *he hath been mindful of us:* And by a ſingular and eſpecial Providence, and care of us, he hath ſhew'd it, and he will ſhew it to every one of you. The third part. The bleſſing upon it. Ver. 12.

1. To you of the Nation: *He will bleſs the houſe of Iſrael.* 1. To the Nation.

2. To you of the Prieſthood: *He will bleſs the houſe of Aaron.* 2. To the Prieſthood. 13

3. To all you that fear him: *He will bleſs them that fear the Lord, both ſmall and great.* 3. To all that fear him. This the *Prophet* ſeconds with his prayer. 14.

And the *Prophet* taking his example from God, poures forth his bleſſing upon them alſo; he thought it not enough to exhort them only to truſt in God, and acquaint them that God would bleſs them, except he ſeconded it with his prayer, and therefore to Gods bleſſing he adds his own, and deſires the bleſſing may reſt upon the heads of them, and their children.

1. *The Lord ſhall increaſe you more and more, you and your children.*

2. Let the World curse you, and speak evil of you; yet I say, *Ye are the blessed of the Lord*; *come ye blessed*, Deutr. 28.

19. 3. *That Lord which made heaven and earth*; which words are added, that they be assured that their blessing is a real blessing coming from him, in whose hand is the dew of heaven, and fatness of the earth; in which form *Isaac* blessed *Jacob*, Gen. 27. 28.

4. It comes from one that is able to bless.

16. 1. *For the heaven, even the heavens are the Lords.* In them he especially shewes his Presence, Majesty, Glory, from thence descend the dewes of grace, and the drops of rain that water the earth.

2. As for the earth, he hath made a Deed of Gift for that, *He hath given it to the children of men*; that by his blessing upon their labour, they may be sustained with food and rayment; so that while they live in it, and enjoy the Goods thereof, they praise him.

The fourth part. And that for their blessing they again bless God.

4. For that is the true end of their being here, the chief, nay, the sole end, they live upon it, the end that God gave it to them; an end, which they that are dead, cannot attain unto. This he illustrates by an *Antithesis*, betwixt the dead and the living.

Ver. 17. 1. *For the dead praise not the Lord, neither any that go down into the silence.* Among them there is great silence of the dewes of heaven, and the fatness of the earth, they need neither; and therefore they praise not God for them. The blessing of the City, and blessings of the Field, are nothing unto them, they have no mouths to fill, and therefore no mouths in a corporal manner to open in the praise of God. Him they praise, but it is after their manner, not ours; him they praise, but it is for other blessings than ours.

Ver. 18. 2. But we as yet are upon the earth, we enjoy his protection, we enjoy besides spiritual, these temporal blessings also; this his gift we must make use of. And therefore we will do that the dead cannot, *We will bless the Lord from this time forth for evermore.* By our selves, while we live; and desire it may be done by our posterity when we are going down into silence.

3. However, ye that are alive this day, *Praise ye the Lord.*

The Prayer collected out of the One hundred and fifteenth *Psalm.*

O Omnipotent and Gracious God, in all Ages thou hast been merciful to thy people, and even in their greatest afflictions raised up the spirits of some one or other of thy servants, by whose hands thou hast delivered them. At this time we are in great misery, at this time we are in affliction, send us help from thy Sanctuary, raise us up some Moses to go before us, some Joshua to fight for us, some Sampson to deliver us; wherefore should the uncircumcised triumph over us, and say, Where is now their God? The reproach, O Lord, redounds to thee, this insultation is to thy dishonour; arise then, O Lord, and give the glory unto thy Name, shew thy merciful countenance, and that thou art a God of Truth, and for thy Mercy and Truths sake, come down at last and deliver us. Merit there is none on our part, why thou shouldst do it for us, and therefore it must be mercy. Merit there is too much on our part, why thou shouldst not do it, and therefore if it be done, it must be thy Truth, thy Word past to thy servants, that moves thee to it. We desire not that any part of this work be attributed to us, but that the honour of it be wholly thine. Not unto us, O Lord, not unto us, but unto thy Name, which is now blasphemed and vilified, give the Glory, for thy Mercy, and for thy Truths sake. Make them know, that have so long trusted in lying vanities, and worshipped the imaginations of their own hearts, That our God is in Heaven, that he hath done whatsoever pleased him; that as it hath been his pleasure to humble us, so it is his

Ver. 2.

Ver. 1.

Ver. 3.

pleasure

pleaſure to exalt us; he hath brought us very low, but he can ſet us again on high, when, how, and by whom he pleaſeth.

O Lord, heal our back-ſlidings, and love us freely, turn away thine anger from us; be as a dew to thy Iſrael, make his branches ſpread, and his beauty as the Olive-tree; let him revive as the Corn, and grow as the Vine; what have we to do any more with Idols, vain men, That have hands, and cannot help; and ears, and will not hear? Thee, O Lord, will we hear, Thee will we alone obſerve; For thou art our help, and our ſhield. Thou wilt be the Lord Protector to thy Iſrael, Thou wilt be a ſhield to the houſe of Aaron, Thou wilt be a helper to all thoſe that fear thee; therefore renouncing the arm of fleſh, we will truſt to thee alone. Ver. 9. 10. 11.

O Lord, be mindful of us, and bleſs us; bleſs the houſe of Iſrael, that people which thou haſt choſen to thy ſelf, and gathered from among the Nations: Bleſs the houſe of Aaron, that Tribe that thou haſt choſen to thy ſelf, and ſet apart to come near unto thee among this people. O Lord, bleſs them all that fear thy Name, in what part of the World ſoever they remain, of what condition ſoever they be, both great and ſmall; whether thou haſt raiſed them to a high degree of honour, or made them veſſels of diſhonour. Thou Lord, art that great Lord, that hath made both heaven and earth; the power in heaven, Thou haſt reſerved to thy ſelf; the earth, Thou haſt given to the children of men, that they may inhabit it, and be ſuſtained by it. By thine own mouth, all thoſe who ſerve thee in fear and reverence, are pronounced to be the Bleſſed of the Lord; give then, good God, to theſe the dew of heaven, and the fatneſs of the earth; multiply and increaſe them more and more, both the fathers and their children. 12. 13. 15. 16. 14.

Of this nothing can deprive us, but our abuſe and unthankfulneſs; that may make heaven braſs, and the earth iron under us: So touch our hearts then with thy grace, that we never receive a bleſſing, but we be as ready to return a bleſſing; that we uſe not the gift, without bleſſing thee the Owner; 'tis the end we live, 'tis the end we breath. The dead praiſe thee not; for the gifts of the earth, becauſe they have no uſe of them; they that go down into the ſilent places of the grave, are altogether ſilent for thy ſweet dewes and ſhowers wherewith the earth is impregned and fatned, becauſe they ſtand not in need of any of her ſupplies. We are the men, who yet live, and draw our breath, which muſt be nouriſhed and ſuſtained by the dugs of this good mother, which we will never draw without thankfulneſs. We will bleſs the Lord while we live upon the earth, even from this time, to the end of our life; and if we could live for ever, for evermore. 17. 18.

Since therefore, O merciful Lord, Thou haſt given the earth for a poſſeſſion to the ſons of men, and to that end, that there may be upon the earth ſome to celebrate thy Name, we beſeech thee to defend thy little flock from the hands of violent men, and ſuffer them not by their rage and fury, to be taken from their poſſeſſions, by a violent and immature death. But much more, O Lord, preſerve them from eternal death and damnation, in which no man can praiſe thee; and grant unto them, that while they live on earth, they may live by the life of thy Spirit, that both now, and for ever, as it is their bounden duty, they may praiſe and magnifie thy Name, and ſet forth thy mercies in Jeſus Chriſt our only Lord and Saviour. Amen.

PSAL. CXVI. *Didaſcalicus.*

THIS *Pſalm* is gratulatory, for it ſhewes ſome great ſtraits to which *David* was brought, from which God delivering him, he vowes to be thankful.

The points of this *Pſalm* are three.
1. *David* makes profeſſion of his love, and ſhews the Reaſons of it, *viz.* Gods goodneſs to him in hearing him, when he was in a ſad condition, and helping him, from *ver.* 1. to 9.
2. He profeſſeth his duty and faith, *ver.* 9, 10, 11.
3. He vowes to be thankful, and in what manner, from *ver.* 12. to 19.

Deum David diligit. The firſt part. Ver. 1. *Ratio prima*, That God heard him.

1. He begins with the expreſſion of his content and love, I have enough, *I love the Lord*; and preſently ſets down his Reaſons.
   1. *Becauſe he hath heard my voyce and my ſupplications*; good reaſon then to love him.
   2. *Becauſe he hath inclined his ear to me*; a certain evidence that he was heard.

Upon which certainty and experience of Audience, he infers this proteſtation, *Therefore will I call upon him as long as I live.*

Ver. 2. *Secunda Ratio, Amoris auditum in ſuâ anguſtiâ.*

2. Another Reaſon that moved him to love God, and acquieſce in him, was, That he heard him in his greateſt need and extremities, which he deſcribes in the next *verſe*: Neither can there be any greater; for he ſuffered in body and ſoul by the ſenſe of Gods wrath, which, how great they are, thoſe only can tell you, that have had experience of them.

3. *Deſcribet anguſtias.*
   1. *The ſorrowes of death compaſſed me*; even death it ſelf is the King of fear.
   2. *The pains of Hell gat hold upon me*: He feared the anger of God for his ſin, and the conſequent of that anger.
   3. Both theſe brought him into a heavy caſe; many compaſſ'd about with the ſorrowes of death, living in proſperity, they obſerve it not, they conſider it not, and therefore they nor fear, nor grieve: But *David* was ſenſible of his condition, he found where he was, and therefore in grief and fear he profeſſeth, *I found trouble and ſorrow*; but at laſt faith ſeems to conquer them, he deſpairs not.

For he betakes himſelf to his old and ſafe remedy, a remedy that never had failed him.

4. *Invocatio refugium.*
   1. *Then*, in theſe ſorrowes, theſe pangs, theſe troubles:
   2. *I called upon the Name of the Lord*: Invocation was his ſole Refuge.
   3. And he ſets down the very words of his prayer, for our uſe in the like caſe: *O Lord, I beſeech thee, deliver my ſoul*, i.e. *from the ſorrowes of death, and dangers of hell.*

Oſtendit quibus fundamentis nixus ad Deum fugit, gravit. viz.

And then, that he might ſhew that he prayed to God in faith and hope, he acquaints us upon what ground he did it, *viz.* thoſe Attributes of God, of which every one that happens to be in his caſe, hath eſpecial uſe, or elſe he is not like to find comfort; for then, no talking of merits of predeſtination, of Enthuſiaſms, in ſuch a caſe, theſe are no Cordials to a ſoul under the ſenſe of Gods wrath: That which will then comfort any man, is to remember and believe, what *David* doth here.

1. *That*

1. *That God is gracious*; he inſpires prayer and repentance into a man, and freely remits ſin, and receives to favour all ſuch as by a lively faith flie to him. 5. *Dei Attributis.*
2. *And righteous and juſt*, that will perform what he hath promiſed, and grant an indulgence upon thoſe terms that he hath promiſed.
3. *Yea, our God is merciful*; he mingles mercy with his juſtice, and though he ſcourgeth every ſon that he receives, yet 'tis with a fathers hand, which is more prone to forgive, than to puniſh.
4. *The Lord preſerves the ſimple*; i. e. Men, *ſine plicis*, ſuch ſimple men as *Job* was, theſe being without counſel or help, he ke-ps, he ſaves. 6.

Of which *David* gives an inſtance in himſelf: *I was brought low, and he helped me:* And the like favour others may find, that call upon him on thoſe grounds that I did, relying on him, *becauſe he is gracious, righteous, and merciful, and preſerves the ſimple.*

3. Another Reaſon he had to love God, was the great reſt, quiet, peace and tranquility he found in his ſoul, after this ſtorm was over; and therefore after he had deſcribed the Tempeſt, and the means he uſed for his deliverance out of it, *viz.* Faith and Invocation, and found them effectual: By an *Apoſtrophe*, he ſpeaks thus to himſelf. *Tertia Ratio, Amoris acquieſcentia animi, orta ex reconciliatione.*

Return unto thy reſt, O my ſoul: Hitherto thou haſt been toſt up and down among the waves and various winds of ſorrowes, doubts and deſpair, and for a long time thou couldſt find no Port or Haven wherein to be ſecure: Now becauſe thoſe Tempeſts are over, and Faith hath opened to thee a Harbour, where thou mayeſt be ſafe, be merry and joyful, turn in, or rather return to that Haven, where thou haſt heretofore found reſt: *Return to thy reſt, O my ſoul.* Ver. 7.

1. *For the Lord hath dealt bountifully with thee*; he hath retributed to thee good for evil; and as thou find'ſt by experience, out of his immenſe goodneſs been preſent with thee, and deliver'd thee from the ſorrowes of death and hell. Ver. 8.
2. And then he turns his ſpeech to God, attributing to him the whole work.
   1. *Thou haſt delivered my ſoul from death.* The face of death and damnation was before me, but thou haſt removed and preſented me with life.
   2. *Thou haſt delivered mine eyes from tears*; turned my heavineſs into joy; *and wiped all teares from my eyes.*
   3. *Thou haſt delivered my feet from falling.* When my infirmity is great, and the Devil thruſts ſore at me, that I might fall, Thou haſt ſetled my feet; that I may ſtand faſt, fight, reſiſt, and not fall.

And this God doth for thoſe who call on him, and truſt to him; he frees them from the ſorrowes of death, and raiſeth them to life; he delivers from all ſorrow and grief, and will at laſt *wipe all teares from their eyes*, Revel. 21. And will give them not only a happy life, but alſo ſecure, that they never ſhall fall, or be deprived of it; they ſhall be poſſeſſed of joy, reſt, eternal peace and quiet-neſs. *David* expreſſeth upon the favour.

2. *David* having expreſſed his ſorrowes, and Gods goodneſs unto him in delivering him from them, now profeſſeth how ready he would be to do his Duty ever after. The ſecond part.

1. By his obedience.
2. By a faithful confeſſion of his miſtake, and future confidence.
   1. Careful he would be ever after to pleaſe God; *I will walk before the Lord in the land of the living.* This life is both the Region of death, and a land of the living; there be thoſe that are dead, who are yet alive, *viz.* which live after the fleſh; they in this truly live, which live after the Spirit. *David* profeſſeth that he would be one of theſe, live the 1. His obedience. Ver. 9.

the life of grace, *and ſerve his God in righteouſneſs and holineſs all the dayes of his life*; walk with God, *coram Domino*, as in the preſence and eye of God, as did *Henoch* and *Noah*.

2. His faith and confidence Ver. 10.

2. He profeſſeth his faith whereon he did rely, when he was humbled, whereon he will rely, if humbled again.

1. *I believed, and therefore have I ſpoken, the Lord is gracious*, &c. *ver.* 5. Such a confidence came from the Spirit of faith, not from any humane demonſtration, 2 *Cor.* 4. 13.

2. *I was greatly afflicted*; that is, *I therefore believed*, becauſe I relied not upon mine own thoughts, but ſhewed my ſelf very humble and docile to the Spirit of God, *that reveals ſuch things to Babes*, Mat. 11.

3. *Luctam.* 10.

Or elſe *David* again comes over the ſtruglings and doubtings he found in his ſoul, when he was in his agony betwixt faith and deſpair; thoſe ſorrowes were not eaſily and ſuddenly quieted: *I was greatly afflicted, even then when I ſpoke*, and proteſted that I did apprehend the promiſes, and call'd upon God, retaining but ſome ſparks of faith: *For I ſaid in my haſte, all men are lyars*; which clauſe is diverſly expreſſed.

Ver. 11.

Moller.

1. For ſome make it an amplification of his former grief; I was ſo amazed and overwhelmed with ſorrow, that when I found no help, I was ready to deſpair, and if any man went about to comfort me with Gods promiſes, *I ſaid in my haſte, all men are lyars*; as if he ſhould have ſaid, Let them ſay what they will, I will not believe them, God hath no care of me, I am caſt out of the ſight of his eyes.

Bellarmine.

2. Others refer theſe words to that clauſe before, the land of the living; of which, many ſpeak great matters: They talk of happineſs and felicity in this life, but whatſoever they ſpeak of it, there is no truth in their words; every man is but a lyar, that placeth felicity in theſe decaying and mortal things; for true happineſs is not to be found, but in the land of the living after this life; *in exceſſu mentis*, in an extaſie, or a heavenly rapture, I ſaid this.

Muſculus.

3. Some refer the words to *Abſolon*, that deceived *David*, by his Vow at *Hebron*, or to *Achitophel*, that revolted from him; or to *Ziba*, that brought him a lye of *Mephiboſheth*; of whom he might ſay truly that they were lyars.

Tremellius. Junius.

4. Some conceive, that in theſe words, he taxeth even *Samuel* himſelf, that he ſpoke not by Gods Spirit, but came of his own head, and was ſway'd by humane paſſion, when he anointed him King over *Iſrael*, of which being perſecuted by *Saul*, he ſaw ſo little hopes, and that for his pains, he was but a lyar: But the firſt ſenſe is moſt coherent with the words.

Now for the truth of the Axiom, *All men are lyars*. It is not ſo to be underſtood, as if no man could ever ſpeak truth; for even a lyar may ſometimes ſpeak that which is true: But that all men are obnoxious to lying, and may poſſibly erre, if they ſpeak of themſelves, and mov'd by humane affections; whereas *God cannot lye*, nor any that are moved to ſpeak by his Spirit.

The third part.

3. Henceforth to the end of the *Pſalm*, is ſet down *Davids* gratitude, or his thankfulneſs.

Ver. 12. *Gratitudo Davidis.* 1. *De modo agendi deliberat. Fig. ſporior.*

What ſhall I render to the Lord, for all his benefits toward me? As if he had ſaid, I acknowledge the benefits that God hath beſtowed upon me are many and great; he hath deliver'd my ſoul from the ſorrowes of death and hell, he hath redeem'd me from my iniquity, he hath quieted my heart, and hath made good his promiſes to me; neither is there a deſire to ſhew my ſelf thankful wanting in me, but how now ſhall I do it? what ſhall I return unto him? And when he had caſt about, and found that he had nothing that was fit to give, he profeſſeth only that he would give thanks, this only he could, and theſe he would return, which he knew to God was the beſt payment.

1. *I will take the Cup of ſalvation.* Here Interpreters vary, what is to be underſtood by *the Cup of ſalvation:* He would bring Σωτήρια. Ver. 13.

1. The moſt refer it to the Euchariſtical Sacrifices of the old Law, in which, when any man offer'd Σωτήρια, that is, a Sacrifice to God out of thankfulneſs for ſome deliverance, he made a Feaſt to the people, as did *David*, 1 Chron. 16. 1, 2, 3. where he dealt to every one of the people a loaf of bread, a good piece of fleſh, and a flagon of wine; in the receiving of which, with a joyful voyce, they ſang praiſe to God for his benefits. This then, they ſay, *David* here promiſed, and he calls it *the Cup of ſalvation*, becauſe it was to be offer'd in thankfulneſs of the ſalvation obtain'd. 2 *Definit & ſtatuit quid acturus eſt ex tuto doctis.* 1. *Oblaturum Σωτήρια.*

2. But *Bellarmine* caſts this off as too light, and with the Fathers, underſtands it of the Cup of patience and affliction, and tribulation, which is often in Scriptures call'd a Cup, *Matth.* 20. 22. *Pſal.* 75. 8, &c. and may well be call'd *the Cup of tribulation*, becauſe *through many tribulations, we muſt enter into the Kingdom of God.* This then is it, that *David* ſaith, When I have nothing more excellent to offer to God for his many benefits, I will drink with a willing mind the Cup of the Lord, though it be a bitter Cup, full of tribulations and afflictions; for I am aſſured, that it will be *a Cup of ſalvation* unto me; and therefore, 2. *Pati, & Crucem ferre.*

2. *I will call upon the Name of the Lord*, that he would ſtrengthen me to drink of it, whenſoever it pleaſeth him to adminiſter it to me. Or if we follow the firſt Interpretation, *I will call on the Name of the Lord, offer unto him an Euchariſtical Sacrifice for my deliverance.* 3. *Invocare.*

3. *I will pay my vowes unto the Lord, in the preſence of all his people.* It was uſual for Gods ſervants in their extremities to make vowes; it is likely *David* did ſo, and here he promiſeth to pay them, and that not privately, but publickly, in the preſence of all the people. *Bellarmine* refers the words to his open confeſſion of his God, and his readineſs to drink the Cup, although it were to Martyrdom. 14. 4. *Solvere vota, & ea ratione quia mors ſanctorum preciosa*

And in the next words, he renders a reaſon why he was ſo ready to pay his vowes, or to confeſs his Name in the open Aſſembly; becauſe he had learned, that pious men are under Gods protection, that even in death it ſelf they are his care.

Precious in the ſight of the Lord is the death of all his Saints. An excellent *Epiphonema.* The ſervants of God do trouble themſelves in vain, and doubt to no purpoſe whether they be a care to him or no while they live, for even their very death is precious unto him, or they are precious to him in their death, then he takes care of them, as a man would do of the moſt precious Diamonds. 15.

4. *David* yet waxeth not proud upon this, nor upon any of Gods favours, but in all humility, though he were a King, yet he was not too great to be a ſervant to his God, a ſon of his Handmaid, the Church; which paſſionately he expreſſes. *Non ſuperbit David ſed profitetur ſe ſervum.* 16.

1. *Oh Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid.*

2. And yet no ſlave, but a voluntary ſervant: *Thou haſt looſed my bonds*, taken from my neck the bonds of fear, and fallen upon me with the yoke of love, *Mat.* 11. 30. Thou haſt freed me from the ſlavery of the Law, and wouldſt have me to be thy ſervant out of love; *Cur ſervire regnare eſt.* *Eumque beneficium.*

3. And therefore I will do what thy ſervants ought, and ſo he takes an occaſion to ſay over again, what he ſaid before.

I will offer unto thee the Sacrifice of thankſgiving, and call on the Name of the Lord. I will pay my vowes unto the Lord, now in the preſence of all his people. In the Courts of Gods houſe, in the midſt of thee, O Jeruſalem, praiſe the Lord. Within the Church he would do his ſervice, what is without, is nothing worth. 17. 18. 19.

THE

The Prayer collected out of the One hundred and ſixteenth *Pſalm*.

Ver 5. Ver 6. Ver. 1. 2. 3. 6. 4 Ver. 8. 7. Ver. 2. 9 Ver. 10. 11. Ver. 10. Ver. 7. Ver. 12. 16. 13. 17. 14. 18. 19.

O God moſt merciful, moſt gracious in making, and moſt righteous in performing thy promiſes, who forgiveſt iniquity and ſins, and preſerveſt the ſouls of them that walk with a ſimple and ſincere heart before thee, I have reaſon to love thee, becauſe thou haſt heard my voyce, and my ſupplications, becauſe thou haſt inclined thine ear unto me.

The ſorrowes of death compaſſed me, and the pains of hell gat hold upon me; I found trouble and ſorrow, I was brought very low; then I call'd upon the Name of the Lord; then I cryed, O Lord, I beſeech thee deliver my ſoul, and thou waſt ready at hand to help me: Thou haſt deliver'd my ſoul from death, mine eyes from tears, and my feet from falling. Thou haſt dealt very bountifully with me, in pardoning my ſin, hearing my petitions, and reſtoring me to the comforts of thy Spirit; therefore I will call upon thee as long as I live; therefore I will walk before thee in righteouſneſs and holineſs as long as I have a Being.

I was greatly afflicted, and all the comforts that I could receive from the lips of man were but vain; they all proved miſerable, miſerable comforters unto me; In my haſte, I ſaid they were all lyars, till thou by thy holy Spirit didſt ſecure me, that thou wert, and wouldſt be unto me a merciful Father, and ſealeſt unto me an unexpected pardon. This by the power of thy Spirit I have, and do believe, and in it I acquieſce. I expect no more, I have enough; Return then unto thy reſt, O my troubled ſoul, for the Lord hath dealt very bountifully with thee.

And now, What ſhall I render unto the Lord for all his benefits towards me? I find by experience, that the death and afflictions of his Saints, are as precious Jewels in his ſight; theſe, for his ſake, I am content, if it be his Will, to undergo; of this Cup, if it ſeem good to him, I am content to drink. Oh Lord, I am thy ſervant, truly I am thy ſervant, and the ſon of thy Hand-maid. A patient ſon of my mother, the Church; and if it pleaſe thee to poure out to me a full draught of this red wine, Thy Will, not mine be done.

But if thou ſhalt take away the Cup from me, or elſe proportion it according to my ſtrength; I will take the Cup of ſalvation with a contented mind, and I will offer the Sacrifice of thankſgiving, and will call upon the Name of the Lord. I have vowed my ſelf to be thy ſervant, though I can be but an unprofitable ſervant; yet I will pay my vowes unto the Lord, now in the preſence of all his people: Now, even now, while I remain in the land of the living, I will endeavour, That my light may ſo ſhine before men, that they may glorifie my Father which is in Heaven.

Thy praiſe I will ſound forth, thy Name I will magnifie; confeſs I will, that thou haſt been to me a gracious God, and merciful Father, even in the Courts of the Lords houſe, even in the midſt of thee, O Jeruſalem; in which, I know thou will alone accept of thanks, and hear and grant the petitions of thy ſervants, that are offered unto thee through the merits, and in the Name of thy Son Jeſus Chriſt our Lord and Saviour.

PSAL.

PSAL. CXVII. *A Hymn.* Εὐαγγελικὸς.

THIS *Pſalm* is ſhort and ſweet; it contains a Doxology to God for his mercy and truth; and it is alſo Prophetical, in reference to the calling of the *Gentiles*, as it appears, *Rom.* 15.11.

Two parts there are of it.

1. An Exhortation to all Nations to praiſe God, both *Gentiles* and *Jewes*. — The firſt part. 1. A Doxology.

1. He ſpeaks to the *Gentiles*, *Praiſe the Lord all ye Nations*; he means, after they were converted, and made ſons of the Church; *For how ſhall they call on him, in whom they have not believed?* Rom. 10.
2. He ſpeaks to the converted *Jewes*, whom he notes under the name of people, as they are call'd, *Pſal.* 2. 1. & *Acts* 4.25. *Praiſe the Lord all ye people.* Both now make but one Church, and therefore both now ought to joyn together in the praiſe of God.

2. The αἰτιολογία, or the Reaſon given for it. — The ſecond part. 2. The reaſon.

1. *Becauſe his merciful kindneſs is great*; nay, confirmed toward us, in ſending his Son to be a Saviour both of *Jewes* and *Gentiles*. His Church is built on a foundation, againſt which the gates of Hell ſhall not prevail.
2. Neither is his mercy only by this confirmed, but the truth alſo of his promiſes fulfilled; as he promiſed to ſend a Meſſias, ſo he hath performed it; and this his *truth endures for ever*; for it ſhall never be challenged, there is no other Meſſiah to be expected; now for this, *Praiſe ye the Lord.*

The Prayer collected out of the One hundred and ſeventeenth *Pſalm.*

O Omnipotent and gracious God, when all Mankind walked according to the courſe of this World, according to the Prince of the power of the Aire, the ſpirit that works in the children of diſobedience. When they walked according to the luſts of the fleſh, and fulfilled the deſires of the fleſh, and were by nature the children of wrath; Thou, who art rich in mercy, for thy great love wherewith thou haſt loved us, waſt pleaſed to ſend thy only begotten Son Jeſus Chriſt, and to deliver him to death, for the ſalvation of the World.

This thy great mercy, it pleaſed thee to make known to us by thy Apoſtles, and to call us, who were Aliens from the Commonwealth of Iſrael, and ſtrangers to the Covenant of Promiſe, to be partakers of thy merciful kindneſs. In Chriſt Jeſus we, who were ſometimes afar off, are made nigh by the blood of Chriſt, **ſo great hath thy mercy been even toward us; therefore from us, immortal thanks are due unto thee, who find our ſelves ſaved not for our merits, but by thy ſole goodneſs.**

We therefore beſeech thee, that thou wouldſt ſo confirm our hearts by the Spirit of faith, that without any doubt adhering to thy truth, which endures for ever, **we may apprehend thoſe good things which thou haſt promiſed, and offereſt freely to us. O Lord, have mercy upon all Jewes, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy Word, and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of thy true** Iſraelites; **let us all meet in one Fold, and have but one Shepherd, that all Nations may praiſe the Lord, and all people ſing Hallelujah to thy holy Name, through Jeſus Chriſt our Lord.** Amen.

PSAL. CXVIII. Παινυχικὸς.

DAVID being freed from many dangers, and confirmed in his Kingdom according to Gods promiſe, in this *Pſalm* gives thanks.

The parts of this *Pſalm* are:

1. An Exhortation to praiſe God for his mercy, from *ver.* 1. to 5.
2. A perſwaſion to truſt in God, and that from his own example, who call'd upon God in trouble, and was deliver'd, from *ver.* 5. to 15.
3. The Exultation of the Church for it, from *ver.* 15. to 19.
4. A ſolemn Thankſgiving kept for it, and in what manner it was celebrated, from *ver.* 19. to 28.
5. A ſhort Doxology, *ver.* 28, 29.

David invites to praiſe God. The firſt part.

1. *David* invites all to praiſe God, *O give thanks unto the Lord*; and adds his Reaſons.

1. *For he is good*, than which nothing could be ſaid more briefly, nothing more powerfully; he is properly and abſolutely good, and therefore ought to be praiſed, becauſe there is nothing rightly worthy of praiſe, but that which is good. *Solum honeſtum laudabile.*

Ver. 1. His reaſons are, 1. Good, Good to us, a mercifull God.

2. But ſecondly, *He is good, and ever good* to us; a merciful God, which flowes from his goodneſs, and is then moſt conſpicuous, when it is imparted to thoſe in miſery: *Praiſe him, becauſe his mercy endureth for ever.* His mercy created us, his mercy redeemed us, his mercy protects us, his mercy will crown us; there is then no end of his mercy.

To his people.

This his mercy extends eſpecially to his people, and therefore he puts into the mouth of all his people this ſong of his mercy; whom he diſtributes into three parts.

Ver. 2. 1. *Let Iſrael now ſay*, the whole Nation, *that his mercy endureth for ever.*

Ver. 3. 2. *Let the houſe of Aaron*, that whole Tribe conſecrated now to him, *ſay, that his mercy endures for ever.*

Ver. 4. 3. *Let them now that fear the Lord*, Proſelytes, &c. *now ſay, that his mercy endures for ever*; that is the burden of the Hymn; ſo he begins, ſo he ends, *ver.* 29.

The ſecond part. The particulars of his mercy.

2. And ſo in general having given a Commendation of his mercy, he deſcends to that particular in which his mercy did conſiſt, *viz.* A great deliverance of him, when he was in a great ſtrait, which he could impute to no other cauſe than his mercy.

Ver. 5. 1. *I was in diſtreſs:* And that's the caſe of Gods people, as well as *Davids.*

Of which he is an example.

2. *I called upon the Lord*: I boaſted not of my merits, I complained not, that I ſuffered unjuſtly, but I fled to his mercy, and invoked; ſo did the Church in *Peters* caſe, *Acts* 12. 5.

6. 3. The iſſue was, *The Lord anſwered, and ſet me in a large place*; and ſo it fell out to *Peter.*

Shewing how God had been mercifull to him; upon which he makes three Concluſions.

Upon which experience *David* exults, as the Church in the like caſe may; ſo that all be ſtill attributed to God, and his mercy.

1. *The Lord is my helper:* And the firſt inference upon it, is, *The Lord is on my ſide, therefore I will not fear what man can do unto me.* He ſaith, God is for me, therefore I ſhall not ſuffer; for he knew, that he was to ſuffer many

many things: *But God is my helper, therefore I will not fear* for the evils that man can bring upon me, becauſe I know, *That all things ſhall work together for good to thoſe that fear God*, Matth. 10. 28. 2 Cor. 4. 17. — 7.

2. *The Lord takes my part with them that help me:* And his ſecond Inference is, *Therefore I ſhall ſee my deſire upon them that hate me*; I ſhall ſee my ſelf in ſafety, my enemies caſt down, and peace reſtored to the Church, which laſt is my chief deſire.

Out of which, he deduceth yet a third Inference, *viz.* that men truſt in God; for,

1. *It is better to truſt in the Lord, than to put any confidence in man*; for be it, he be willing to help, yet oftentimes man is not able. — Ver. 8.

2. And again, *It is better to truſt in the Lord, than to put any confidence in Princes*; for ſay they be able to help, yet they are falſe, politick, and will not. *David* found it true in *Achiſh* King of *Gath*: But the Lord both can and will, and therefore it is far better to truſt in him. — 9.

3. Of which being confident, he ſings an ἐπινίκιον, acquaints us in what dangers he was, and yet how God ever deliver'd him, and therefore propoſeth himſelf for an example, how good it is to truſt in God. — *Davids* Triumph for his aſſured victories.

1. *All Nations, Moabites, Ammonites, Edomites, Philiſtines, Syrians compaſſed me about*: But to no purpoſe; *for in the Name of the Lord will I deſtroy them.* — 10.

2. *They compaſſed me about, yea they compaſſed me about*; *but in the Name of the Lord I will deſtroy them.* — 11.

3. *They compaſſed me about like Bees*; ſwarms there were of them, and they were angry creatures, arm'd with ſtings, *but they were quench'd as fire of thorns*, that makes a great blaze, and a great noiſe, but ſuddenly goes out; *for in the Name of the Lord will I deſtroy them.* — 13.

A multitude of enemies here were, angry and ſtinging enemies, and all compaſſing, and about him; *David* a King (for Kings are moſt oppoſed, and ſubject to be ſtung) *but in the Name of the Lord I will deſtroy them.* The arms that I confide in, and eſpecially prepare againſt them, is *Nomen Domini*; I fight indeed, and war againſt them, but my ſpecial weapons in all my War, in which I truſt, is *the Name*, the Protection, the Tutelage *of the Lord*, ſetting upon them in his power, with his help, *I will deſtroy them.* Now he that fights *in the Name of the Lord*, muſt be ſure to have, 1. A Vocation to fight. 2. A good Cauſe: And 3dly, He muſt manage the War with affections conformable to piety, he muſt not ſeek himſelf, nor his own ends, but Gods glory, execution of juſtice, *&c.*

4. He told us of a multitude of enemies, and for the overthrow of theſe he ſang his Triumph; now he ſingles out ſome one in particular, whether *Saul*, *Iſhbeſheth*, or his ſon *Abſolon*, it is uncertain: But to ſuch a one by an Apoſtrophe he turns his ſpeech.

1. *Thou haſt thruſt ſore at me, that I might fall*: I came into ſome great danger, there was little hope of life, or of eſcape. — Ver. 13.

2. *But the Lord holped me*, I impute it not to my own indeavour, wit, good fortune, that I eſcaped, nor yet to any ſecond cauſes; it was the Lord that did it for me.

Which in the next *verſe* he more fully acknowledgeth, *The Lord is my ſtrength and ſong, and is become my ſalvation.*

1. *My ſtrength*, that I am able to reſiſt my enemies. — 14.

2. *My ſalvation*, that I be delivered from my enemies.

3. *My ſong*, him whom I joyfully praiſe and ſing of after I am delivered. — The third part. The Triumph ſung by the Church.

3. And that this his ſong might be the fuller, here *David* calls for the whole Quire to ſing with him. His delivery concern'd the whole

Church, and therefore he deſires the praiſe be ſung in full voyce, by the whole Church; and ſo it fell out, for they kept a Jubilee, a day of Thankſgiving for it.

Ver. 15. 1. *The voyce of rejoycing and ſalvation, is in the Tabernacles of the righteous*: They congratulate their own ſafety in my delivery, and ſing thus to God.

Ver. 16. 2. *The right hand of the* Lord *doth valiantly. The right hand of the* Lord *is exalted. The right hand of the* Lord *doth valiantly.* This was the Anthem that the whole Quire of Saints and Believers ſang, and they repeat it, and come over it again and again, to expreſs their joy.

By *David* again. Now this Anthem ſung by the Church, was no ſooner ended, but *David* takes his Harp again, and ſings this Verſicle by himſelf, and inſulting over his enemies, he chants,

17. 1. *I will not dye*; as they deſired and indeavoured, by a violent death; I will not be broken-hearted by theſe griefs and preſſures, but I will take heart, and riſe, as it were, out of the Grave, not to live an idle life, and ſpend my dayes in pleaſure, but *to declare the works of the* Lord.

2. And among his works, this is one, upon which I will eſpecially inſiſt, that,

18. 1. *The* Lord *hath chaſtned me ſore.* Within I have ſtrugled with ſin, with the Devil, with the ſorrowes of death; without I have been aſſaulted by bitter enemies.

2. But in both theſe, I muſt acknowledge his fatherly affection; for theſe ſtroaks were not deadly, *he hath not given me over unto death.*

The fourth part. The Anthymn ſung betwixt *David* and the Prieſts. 4. It is conceived, that this *Pſalm* was compoſed by *David*, that it might be ſung, when Prieſts and people were aſſembled together to give thanks to the Lord, for that their good King was now fully delivered from his enemies, and quietly ſetled in his Throne; that then which followes, may be beſt underſtood, if with *Junius*, we form it into a Dialogue.

Ver. 19. 1. *David* in theſe words ſpeaks to the Prieſts and Levites, who had the care of the Tabernacle: *Open to me the gates of righteouſneſs*; that is, the gates of Gods houſe, in which righteouſneſs ought to dwell: *For I will go in to them*, and I will there publickly, *and in the whole Aſſembly* of good men, *praiſe the* Lord, and give him thanks for his mercy to me.

Ver. 20. 2. To this the Prieſts return anſwer: *This is the gate of the* Lord, the ſole gate of juſtice that leads to him, *and the juſt only ſhall enter into it*; *procul eſte profani.*

Ver. 21. 3. *David* replies, ſhewing his Reaſon in brief, why he entred into Gods houſe; his end was to praiſe God, which he doth in few words, for God loveth not long prayers: *I will praiſe thee, for thou haſt heard me, and art become my ſalvation.*

And to the 28th. *verſe*, how God had ſetled him in his Kingdom, made him *the head of the corner*, that was rejected, that it was Gods doing alone, and a marvellous work, that the day in which this was done, was a Feſtival, and the people to rejoyce in it; that then they pray'd to God to ſave them by his hand, and bleſſed their King, adorned their Temple, and offer'd Sacrifices with many thanks to God for his mercies. Thus no queſtion theſe *verſes* may literally be underſtood of *David*: But it muſt be confeſſed that in all this, *David* was but a Type of Chriſt; and that theſe words properly belong unto him, we have a clear teſtimony, firſt from his own mouth, atteſted by three Evangeliſts, *Matth.* 21. 42. *Mark.* 12. 10. *Luke* 20. 17. and by his Apoſtles St. *Peter*, Acts 4. 11. and St. *Paul*, Rom. 9. 33. out of *Iſa.* 28. 16. Of Chriſt then I ſhall rather interpret them, than of *David*; without doubt the *Prophet* being wonderfully illuminated by the Holy Ghoſt, wrote concerning Chriſt, as followeth.

22. 23. 24. 25. 26. 27.

Theſe words to be applied to Chriſt.

1. *The*

Ver. 22.

1. *The ſtone which the builders refuſed, is become the head-ſtone of the corner.*
   1. The Church is oftentimes in Scripture likened to a building, of which the Saints are living ſtones, of which *Chriſt is the chief ſtone, the head and corner ſtone,* ἀκρογωνιαῖος, that joins and keeps together the two walls, *Jewes* and *Gentiles.*
   2. But the *Jewes*, the Prieſts eſpecially to whom did pertain the office of building the Church, refuſed this ſtone, and caſt him aſide; *We will not have this man to reign over us, we have no King but Caſar.* They crucified him, and in his Grave call'd him a Deceiver; St. *Peter* layes it to their charge, *Acts* 4. 11.
   3. But God call'd for him again, and *he is become the head of the corner*, Epheſ. 2. 20. That is, he is made head of the whole Church, and ſuch a head, that whoſoever is not built upon him, cannot be ſaved.

23.

2. *This*, ſaith the *Prophet*, *was the Lords doing*; both his rejection, and raiſing again, was from him; it was done by his Election, and Divine Power, not from any counſel or hand of man, *Acts* 2. 23, 24.

3. *And it is marvellous in our eyes:* For who can do leſs than wonder, that a crucified man, dead and buried, ſhould by his own power riſe again after three dayes, be immortal, and have all power given to him, and be made Head and Prince of all men and Angels, and that by him there ſhould be a way made to mortal men to the Kingdom of Heaven, to the ſociety of Angels, and an immortal life.

For this mercy a day ſet apart.

For ſo great a work, fit it is, that a day be ſet apart, and ſuch there is, ſaith *David.*

24.

1. *This is the day that the Lord hath made*, which queſtionleſs was the day of his Reſurrection, and God is ſaid to have made this day more than other, as honouring it above other, making it memorable to poſterity, in which the Son of righteouſneſs aroſe from the Grave; and making it an high and holy day, from which every other Sunday had his Original; *This is the Lords day.*

The duty of the day.

2. And the end, why this day was made for joy and gladneſs. The day wherein *Adam* fell, was a doleful day; but this day wherein Chriſt roſe from the dead, is a joyful day. The Redemption by Chriſt is a year of Jubilee, the Reſurrection of Chriſt is the chief day in the year. *We will therefore rejoyce for it, and be glad in it.*

25.

3. Yea, and in the midſt of our rejoycing, we will pray, and ſound forth *Oſannah* to the ſon of *David*, which is, being interpreted, *Save now, we beſeech thee, O Lord; O Lord, we beſeech thee, ſend now proſperity. Bleſſed be he that comes in the Name of the Lord:* Which was the gratulatory and precatory words, that the people uſed to our Saviour, when he rode in Triumph into *Jeruſalem*, Mat. 21. That we may be aſſured, that the Form of Acclamation belongs not ſo much to *David*, as to Chriſt; and it was the opinion of the *Jewes*, That when their Meſſiah came, theſe words ſhould be ſung before him; that being the cauſe that the people uſed them then.

26.

The whole Propheſie of Chriſts coming, riding into *Jeruſalem* in Triumph, Rejection, Paſſion, Reſurrection, Benediction, being thus explained, the *Prophet* turns his ſpeech to the people, putting into the mouth of the Prieſts theſe words, in which they were to do their Duty, *Numb.* 6. and to bleſs.

The Prieſts duty then to bleſs.

1. *We have bleſſed you*, as we ought to do; all happineſs be to you under this King.
2. And all happineſs be to you, *out of the houſe of the* Lord; from the Church, and to the Church alone, the bleſſing belongs: *Ye are the bleſſed of the* Lord.

28.

3. God

27. 3. *God is the Lord, which hath ſhewed us light.* Revealed unto his Son the light of the World, and removed from us the darkneſs of errour, ſin, hell, &c.

4. Therefore be thankful unto him, *bind the Sacrifice with cords, even to the horns of the Altar*; make a ſolemn day for it, and meet in the Church to praiſe him.

The fifth part. Being a Doxology.

5. The *Prophet* concludes with a Doxology, fit to be uſed by the people met and aſſembled, in which he ſets forth his faith and gratitude.

28. 1. *Thou art my God.*

2. *And I will praiſe thee*; which he ingeminates, *Thou art my God, and I will exalt thee*; which ingemination, ſhewes his ardent deſire to be thankful.

3. And ſo concludes with the ſame Exhortation that he began the *Pſalm*, and in the ſame words.

29. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.*

The Prayer collected out of the One hundred and eighteenth *Pſalm.*

O Bleſſed and Holy Jeſus, King of the World, and Head of the Church, who haſt bought us by thy blood, and eſpouſed us in mercy and lovingkindneſs; it is not unknown unto thee, how the enemies of thy Truth daily oppoſe us, and with what ſtorms and tempeſts of perſecutions we are daily aſſaulted. The Devil daily thruſts ſore at us, that we might fall; and Antichriſt, with his complices, compaſs us about, they compaſs us about, they compaſs us about, in anger and rage they ſwarm about us, as thick as Bees, to ſting us even to death, might they have their will upon us.

Ver. 13. 10. 11. 12.

In theſe our dangers, we have none to fly to, but thee, we have none to call upon in our diſtreſs, but on thee, Who art the Lord our God; anſwer us, O Lord, and ſet our feet in a large place. Be on our ſide, and then we will not fear what man can do unto us; take our part with them that help us, and ſo ſhall we ſee our deſire upon them that hate us.

5. 6. 7.

We confeſs, O Lord, we confeſs before men and Angels, that our ſins with which we have provoked thy juſtice, have deſerved far greater puniſhments; and that for theſe, Thou haſt ſorely chaſtned and corrected us, yet in mercy, Thou haſt not delivered over our ſouls to death; this encourageth us yet to rely upon thee, and to truſt to thee; and we know, It is better to truſt in the Lord, than to put any confidence in man: It is better to truſt in the Lord, than to put any confidence in Princes: For ſome would, but cannot; ſome can, but will not help; but thou art a God of power, and if thou wilt, Thou canſt become our ſalvation; and we believe thou wilt, becauſe thou haſt ſpared us hitherto, and haſt not given us over to death.

Ver. 18. Ver. 8. Ver. 14.

Save now, we beſeech thee, O Lord; O Lord, we beſeech thee ſend us now proſperity. Be our ſtrength, that we may reſiſt; and be our ſalvation, that in thy Name we may deſtroy them that compaſs us about. Let the voyce of rejoycing and ſalvation be once more in the Tabernacles of the righteous, and let this be their ſong, The right hand of the Lord doth valiantly. The right hand of the Lord is exalted. The right hand of the Lord doth valiantly.

25. 14. 10. 11. 12. 15. 16.

We have been froward and ſtubborn children, and for this, the doors of thy houſe have been ſhut againſt us; in mercy, O Lord, open unto us once more the gates of righteouſneſs, that we may go into them, and praiſe the Lord: That hath befallen to us, which befel our Head, thy dear Son, our Lord and Saviour; He was the Head-ſtone of the corner, and yet the chief builders refuſed him, and caſt him aſide; but thou didſt not forſake him in this contempt,

Ver. 19. Ver. 22.

and

and low condition, Thou call'ſt for him again, and gaveſt him a Name above every name: This was the Lords doing, and it is marvellous in our eyes. **Look down now, O Lord, from thy Mercy-ſeat, behold how the living ſtones in thy building are refuſed, and caſt aſide; call for them again, and ſet them in their places, and do it in ſuch a way, that the whole World may ſay,** This is the Lords doing, and it is marvellous in our eyes: Not unto us, O Lord, not unto us, but unto thy Name give the praiſe. **In the day of thy power, thy people ſhall offer thee free-will offerings, they ſhall appear in the beauty of holineſs, and ſing,** This is the day that the Lord hath made, we will rejoyce, and be glad in it; God is the Lord, that hath ſhewed us light. **The Prieſts then ſhall bleſs thy people, as they ought, out of thy houſe, and every one of thy people ſhall ſing with a loud voyce, and with his whole heart,** Thou art my God, and I will praiſe thee; Thou art my God, and I will exalt thee. **How joyful will be the melody of the whole Aſſembly, as the Seraphims, crying one to another,** O give thanks unto the Lord, for he is good, becauſe his mercy endureth for ever. Let Iſrael now ſay, that his mercy endureth for ever. Let the houſe of Aaron now ſay, that his mercy endureth for ever. Let them all now that fear the Lord, ſay, that his mercy endureth for ever. **It is his mercy that we were not conſumed, and his meer mercy that hath brought us together again into his houſe, to offer unto him this Sacrifice of Thankſgiving in the Name of Jeſus Chriſt our Lord.** Amen.

23. 24. 27. 28. Ver. 1. 29. 2. 3. 4.

PSAL. CXIX. *Eſt mixti generis* 2 Διδασκαλικὸς, ἠθικὸς.

AS this *Pſalm* is the longeſt of all the reſt, ſo it is of moſt uſe, becauſe it teacheth us in what true happineſs doth conſiſt, and by what means it may be obtained; to wit, *in the keeping of Gods Commandments.*

1. To theſe *David* ſhewes a ſingular affection, becauſe there is not any one *verſe*, except the 122. in which he makes not mention of Gods Word, under ſome of theſe names, *Law, Statutes, Precepts, Teſtimonies, Commandments, Promiſes, Wayes, Word, Judgments, Name, Righteouſneſs, Truth.*

2. What he writes of them, he deſires no doubt to be committed to memory, and to help us in that, he hath divided the whole into twenty two *Sections*, and comprized every *Section* in eight *verſes*, and every *verſe* in the *Hebrew* of each *Section*, begins with that letter with whith the *Section* is intituled; as if it begins with *Aleph*, then *Aleph* begins every *verſe*; if with *Beth*, with *Beth*, and ſo in all the reſt; for which, this *Pſalm* may be called the *A. B. C.* of godlineſs.

3. Any other method of this *Pſalm* cannot well be laid; only we may ſay, that every *verſe* in it, either contains,

1. A Commendation of Gods Word, from ſome excellent quality in it.
2. Promiſes to thoſe that keep it.
3. Threatnings againſt them that keep it not.
4. A prayer of *David* for grace to confirm him in the obſervation of it.
5. Proteſtations of his unfeigned affection toward it.

The meaning of thoſe *Synonyma's* uſed in this *Pſalm*, under which the Commandments of God are ſignified, which are ten.

1. *The Law*, becauſe it is the Rule of our actions; *Torah*, Gods Doctrine.
2. *Statutes*, becauſe in them is ſet down what God would have us do.
3. *Precepts*, becauſe God, as the great Law-giver, preſcribes the Rule for us.

4. *Com-*

4. *Commandments*, becauſe God layes his Commands upon us for their obſervation.
5. *Teſtimonies*, becauſe they witneſs his Will to us, and his Good-will, if obſerved by us.
6. *Judgments*, becauſe they pronounce Gods judgment, of our words, works, thoughts.
7. *His Word*, becauſe they proceeded from his mouth.
8. *The wayes of God*, becauſe they ſhew the way that God would have us walk.
9. *His Righteouſneſs*, becauſe they contain an exact righteouſneſs and juſtice in them.
10. *Promiſes*, becauſe they have the promiſes of life, if kept.

PSAL. CXIX. *ALEPH.*

The Contents.

IN this firſt *Octonary*, the *Prophet* commends to us the Law of God, and perſwades to the practice of it, by two Arguments. The firſt is happineſs, *ver.* 1, 2. The ſecond is, the excellency of the Law-giver, *ver.* 4.

2. He ſhewes his affection to this Law, deſiring grace to keep it, *ver.* 5. upon which he knew there would follow a double effect.

1. Peace in Conſcience: *He ſhould not be aſhamed and confounded*, ver. 6.

David perſwades to obedience.

2. Thankfulneſs to God for his teaching, *ver.* 7.

3. He acquaints us with his Reſolution, if God ſhould aſſiſt him, *ver.* 8.

Ver. 1. *Bleſſed are they who are undefiled in the way, who walk in the Law of the Lord.*

Ver. 2. *Bleſſed are they that keep his Teſtimonies, and ſeek him with their whole heart.*

3. *They alſo do no iniquity, they walk in his wayes.*

The firſt argument, Bleſſedneſs.

1. The firſt Argument the *Prophet* uſeth to perſwade men to obedience, is Bleſſedneſs; which is ſo true, that *godlineſs hath the promiſe of this life, and that which is to come*; eternal and temporal felicity depend upon it. He then that would be happy, muſt be obedient; and his obedience, if true, may be thus diſcerned.

Ver. 1. To whom it belongs, *viz.* the obedient.

1. *He muſt be undefiled in the way: Via* is *vita*; and he muſt keep himſelf as much as may be from the dirt and filth of ſin.
2. *He muſt walk in the Law of the Lord, not after the Law of the fleſh.* The Law of God is the Rule of our Faith, Life, Worſhip, and he muſt not decline to the right hand, nor to the left, neither be Heretick, vitious man, ſuperſtitious, idolatrous.
3. *He muſt keep his Teſtimonies:* Search out what God in his Word teſtifies to him, and keep it.

Ver. 2.

4. *He muſt ſeek him with a whole heart:* Not ſuperficially, not hypocritically; ſearch his Law to the utmoſt, both what it bids, and what it forbids. Enquire out the ſenſe of the whole Law, and the mind of the Law-giver, and then obſerve it in ſincerity and integrity, which hypocrites do not.

Ver. 3.

5. *They alſo do no iniquity*; i. e. They are no workers of iniquity with purpoſe of heart. 2. Delight. 3. With perſeverance and continuance.

6. *They*

6. *They walk in his way.* They that work iniquity, walk a contrary way. They that through infirmity and ignorance offend, walk beſides the way: But holy men walk in the wayes of God, becauſe their will is to keep Gods Law, habitually they remain in it; and when they erre and wander, by repentance and confeſſion they quickly return again to it.

Secunda Ratio, The Authority of the Law-giver.

2. The *Prophets* ſecond Argument to perſwade obedience, is from the Authority of the Law-giver. All mans diſobedience to Gods Law, proceeds either out of Rebellion, or Oblivion; they either forget, or contemn the Law-giver: That then our obedience may be the better fixed, *David* brings to our mind who is the Authour of this Law, and from whom the Command came; they are not the Commands of men, but of God; and that God, who may lay what Commands he pleaſeth, and exact obedience from his ſervants.

Thou haſt commanded that we keep thy Commandments diligently.

Ver. 4.

1. *Thou,* who knoweſt when we erre, and wilt revenge when we do amiſs.
2. *Haſt commanded:* Not only counſelled, but abſolutely commanded.
3. *That we keep thy Commandments:* They may not be diſpenſed with, or broken at our pleaſure.
4. *Diligently:* Not negligently, lazily; *for curſed is he that doth the work of the Lord negligently*; but with great care and zeal: For Satan is diligent in tempting, we are weak and infirm; and if there be not diligence uſed, we are like to fall; and being fallen, 'tis not ſo eaſie to riſe: A wound is ſooner made, than healed.

Davids prayer for grace to obey. Ver. 5.

3. The bleſſedneſs promiſed to the keepers of Gods Law, and the Authority of the Law-giver commanding ſo ſtrictly that his Law be obſerved, moved the *Prophet* to ſend forth this ardent prayer:

O that my wayes were directed to keep thy ſtatutes.

1. *David* was a Prince, a great King, and yet he deſires to be obedient; much more others.
2. He anſwers Gods Command with a prayer; what he commands, he ſeeks grace to do it. *Domine da quod jubes, & jube quod vis.*
3. *Oh that my wayes were directed*; my counſels, my actions, ſpeeches conformable to the regularity and ſtraitneſs of thy Law.
4. He knew of himſelf he cannot be ſo cloſely united to God, as he ought; that his God and he have but one way, and therefore he prayes to be directed.

Ver. 6. Three effects.

Which prayer of his, if it pleaſed God to hear, then he knew well that two excellent effects, or three rather, would follow upon it, with which he was much affected.

1. Peace of conſcience.

1. Such a quietneſs in ſoul, and boldneſs to appear at the Throne of Grace.

1. *Then ſhall I not be confounded, nor aſhamed to appear before thee.* Whereas if his wayes were diſtorted and crooked, and not conformable to the Will of the Law-giver, and equity of his Law, he ſhould be ſtrangely amazed to appear in his ſight, flie from his preſence, as did *Adam*; for that's the fruit of diſobedience.
2. Whereas if God granted him his wiſh, and directed his wayes to keep his ſtatutes, he ſhould not find any amazement in his conſcience, while he had a care, that his obedience were univerſal and total, not to one Commandment, but to all. *I ſhall not be confounded, while I have reſpect to all thy Commandments:* An eye to them, a care to keep them in all my actions, even when I weakly break them.

Ver. 7.

2. And this effect will produce another fruit yet, *viz.* a joyful and a thankful heart.

1. *I will praiſe thee:* Give thee thanks and praiſe for thy grace and aſſiſtance.

2. Thankfulneſs.

2. *With uprightneſs of heart.* His tongue only ſhould not praiſe God, but his heart alſo, and it ſhould be well-tuned, no diſcord in it; for it ſhould be upright and honeſt.

3. But this could not be done, till God had taught him, and therefore he adds, *I will praiſe thee when I ſhall have learned thy righteous judgments.* Learned; not to know them only in my underſtanding, but learned to love them, and approve them as the moſt perfect rule of life; which love cannot be had, but by the infuſion of thy Spirit of Grace.

Ver. 8. 3. A Reſolution to be obedient.

3. And that which follows upon this, will be a reſolution, a firm purpoſe of heart to be obedient.

1. *I will keep thy ſtatutes:* So I am fully reſolved, ſo I have decreed with my ſelf; and it is a great help to godlineſs, to reſolve to live a godly life; for how ſhall that be performed, which is not firſt concluded.

2. And yet this concluſion he makes not without God, it had been over-much boldneſs to reſolve without Gods aſſiſtance, and therefore he reſolves conditionally, and prayes, *O forſake me not utterly.* This I am reſolved on, but then thou O God again muſt not leave me utterly deſtitute of thy grace and help; for without it, I can do nothing. And if at any time in thy juſt judgment thou ſhalt deſert me, that I may know mine own weakneſs, and learn the better to flie to thee, and rely on thee, yet let it not be an utter deſertion, *Forſake me not*, uſque minis, uſque-quaque, *over-long.*

The Prayer.

Ver. 4. THOU, O Lord, who ſolely haſt over us a Legiſlative power, haſt given us a Law in Mount Sinai, and interpreted it upon the Mountain to thy Diſciples, and not counſelled, but commanded us to keep thy precepts with all care and diligence. Of our ſelves, how unable are we to perform it, it is thy aſſiſtance and thy grace that muſt make us obedient, give therefore

Ver. 5. what thou commandeſt, and then command what thou wilt. O that our wayes, our actions, ſpeeches, and counſels, were ſo directed by thy Spirit, that we might keep thy ſtatutes.

Ver. 6. Lord, I am reſolv'd to keep thy ſtatutes, I have decreed with my ſelf to
8. have reſpect unto all thy Commandments; but then thou muſt be my Maſter to
7. teach me; for it is from thy Spirit alone that I muſt learn to love and approve
8. thy righteous judgments; for want of which love, if thou at any time doſt deſert me, ſo that acknowledging mine own weakneſs and inability, I may flie to thee for grace, O forſake me not over-long; becauſe being deſtitute of thy grace and help, I am able to do nothing. Upon every ſlip and fall, then
6. reſtore unto me the light of thy countenance, ſo ſhall I not be amazed and con-
7. founded in my conſcience, while I have reſpect to all thy Commandments; ſo ſhall I praiſe thee for thy grace and aſſiſtance with an upright, and an honeſt heart, becauſe thou haſt taught me to love and approve thy righteous judgments.

Make me, O Lord, undefiled in thy way, and to walk in thy Law, teach
Ver. 1. me to keep thy Teſtimonies, and to ſeek thee with my whole heart; never ſuf-
Ver. 2. fer me with purpoſe of heart to adhere to, or with content to delight, or with
3. conſtancy to continue in the works of iniquity; but let my will be bent to keep thy Law, and walk in thy wayes, that I may be bleſſed; bleſſed in this life, and in that which is to come. Amen.

2. *BETH.*

2. BETH.

IN the firſt *Octonary*, the *Prophet* having commended Gods Law from the Authour, and the end, which was happineſs, in theſe eight *verſes* following, ſets out to us the efficacy and utility of it, to a holy life, without which, that bleſſedneſs cannot be obtained.

The Contents.

Secondly, And alſo the means and way that every one ought to take, who intends that the Law of God ſhall have that effect upon him.

The profit and efficacy of Gods Word.

1. The profit and efficacy of Gods Law, he ſets down in the firſt *verſe*, attributing to it a cleanſing power, and for it, he chooſeth the moſt unlikely Subject, a young man; he asks:

Ver. 1.

1. *Wherewithall ſhall a young man cleanſe his way?* In a young man the Law of the members is moſt ſtrong; he wants experience, and cannot be ſo wiſe as an old man; he knowes not the way yet, for he is but newly ſet out, and may be miſtaken. Wherewithall then, by what art or remedy, ſhall this Novice amend the corruptions of his depraved nature, become a ſanctified perſon, refrain his paſſions, and cleanſe his way of life?

2. To which the *Prophet* anſwers, That the way to amend young men, and indeed all men, is, *by taking heed thereto*, by a careful watch over his wayes, that they be conformed *according to thy Word*; *Remember thy Creatour in the dayes of thy youth.* It is good for a man to bear the yoke from his youth; Gods Word is this yoke, and being born from our tender age, it will be operative, and produce a holy life.

2. It being granted, that the Word of God is of this efficacy to cleanſe our way, and cauſe us to live a holy life; next, by his own example, he ſhewes the means how this holineſs may be obtained, which are many.

The means to attain to holineſs.

1. The firſt is by a diligent ſearch, and by prayer.

Ver. 2.
1. Diligent ſearch and prayer.

1. *With my whole heart, earneſtly have I ſought thee.* It ſeems he was ſenſible of his wants; for we ſeek for that we want, and would fain have.

2. And then petitions, *O let me not wander from thy Commandments.* As our firſt calling, ſo our continuance in the ſtate of grace is from the Lord; *David* therefore prayes that God would not deſert him; for without his grace he muſt needs wander.

2. The ſecond means of Sanctification is, to keep and remember what God commands, ſo did *David*.

Ver. 3.
2. Delight in Gods Word.

1. *Thy words have I hid within my heart:* Remembred, approved, delighted in them.

2. Yea, and reduced them to practice: The end was, *that I might not ſin againſt thee.*

3. The third means of Sanctification is, to bleſs God for his grace, and deſire a further information, ſo doth *David* here:

Ver. 4.
3. To bleſs God for his grace, and deſire more.

1. He bleſſeth God for what he had given: *Bleſſed art thou, O Lord.*

2. He asks more grace: *Teach me thy ſtatutes.* He had *Nathan*, he had Prieſts to inſtruct him, himſelf was a *Prophet*; but all their teaching was nothing without Gods bleſſing, and therefore he prayes, *Teach me*; *Paul may plant*, &c.

4. The fourth means of Sanctification, the ardent love which men ought to bear to the Law of God, which is expreſſed in the four laſt *verſes*, both outwardly and inwardly.

4. Ardent love to Gods Law declared.

Ver. 5.
1. Outwardly.

1. His love outwardly, teſtified by his mouth, to the edification of others. *With my lips have I declared all the judgments of thy mouth.* He was no mute about Gods Law.

Ver. 6.
2. Inwardly, by
1. Affection.

2. And inwardly his love was teſtified theſe wayes.

1. In his affection: *I have rejoyced in the way of thy teſtimonies, as much as in all riches.* They are of great eſteem with men, thy Commandments with me.

Ver. 7.
2. Meditation.

2. In his meditation of them, which brings the Word to the mind: *I will meditate in thy precepts.*

3. Conſideration.

3. In his conſideration; that which comes into the mind being never ſo good, if it be not conſider'd, goes as it came, whence he ſaith, *I will have reſpect to thy wayes*; look back upon them, and conſider them.

Ver. 8.
4. Delectation.

4. In his Delectation, which ariſeth out of the other two: *I will delight my ſelf in thy ſtatutes, I will not forget thy Word.* Having meditated, conſidered Gods ſtatutes, he will delight in them, he will never forget them.

The Prayer.

Ver. 1.
Ver. 2.
Ver. 4.
Ver. 3.
Ver. 5.
6.
8.
7.

O Lord, thou expecteſt from us, that we be holy as thou art holy, and that we cleanſe our polluted wayes, and take heed to order them according to thy Word: But all humane endeavour is utterly vain and unprofitable to this end, except thou be preſent, and aſſiſt us by thy holy Spirit; wherefore with our whole heart we ſeek unto thee, that thou wouldſt beſtow upon us grace, that we may not wander from thy Commandments. Teach us, O Lord, thy ſtatutes; **and let us hide and remember thy words in our hearts, that we may never ſin againſt thee; make it our daily exerciſe, to declare with our lips the judgments of thy mouth; cauſe us more to rejoyce in the way of thy teſtimonies, than in all manner of riches: Never ſuffer us to forget thy Word, but let thy precepts be lodged in our mind by a daily meditation, and thy wayes whetted upon our hearts by a continual conſideration, that we may be delighted with them; ſo let us meditate, that we may conſider, and by conſidering, take delight, and out of delight, perform thy Will in righteouſneſs and holineſs all the dayes of our life, through Jeſus Chriſt our Lord.**

3. *GIMEL.*

The Contents.
The impediments of obedience.
Ver. 1.
1. A dead heart
Ver. 2.
2. Blindneſs of underſtanding.

IN this *Octonary*, *David* reckoneth up the impediments that he might meet with, in the keeping of Gods Law. 2. And prayes to God to remove them.

1. The firſt impediment was, a dead ſoul, and a dull heart, and therefore he prayes for reſtitution of grace, of which he had loſt the ſenſe by his ſin: *Deal bountifully with thy ſervant, that I may live* again the life of grace, *and keep thy Word.*

2. The ſecond impediment was, the blindneſs of his underſtanding, and the vail upon his heart, the perturbations and paſſions of his ſoul, love, fear, deſire, anger, with which being diſquieted, he could not judge aright, and therefore he prayes, *Open my eyes, that I may ſee the wonders*, the wonderful equity, wiſdom, and profit *of thy Law.*

3. The

3. The third impediment was, his preſent condition; he was but yet *Viator*, a Traveller in his way to Heaven, and knew not well the way, he might miſtake it, and therefore he prayes; *I am a ſtranger upon earth*, I am regenerate but in part, and know the way but in part, *therefore hide not thou thy Commandments from me.* It muſt be conceived, that *David* was not ſuch a ſtranger in *Iſrael*, that he knew not the two Tables; that then he craves, is, That God by the power of his Spirit would teach him the uſe, the neceſſity, the profit, the obedience of theſe Commandments.

Ver. 3. 3. Our imperfect ſtate.

4. The fourth impediment was, his infirmity and imperfections. He found his deſires to be too often cool'd; he would, and he would not; he deſired, and he did not deſire; not ſo heartily as he ſhould, which made his obedience imperfect, and the effect not to follow, and therefore he manifeſts here a ſtronger deſire againſt that imperfection: *My ſoul breaks, for the longing it hath to thy judgments at all times.* As if he had ſaid, help me, that I may perfectly and ardently deſire, and that my deſire may be brought to act; *for my ſoul breaks*, is contrite, and vexed that it is not ſo.

Ver. 4. 4. And will or affections.

5. A fifth impediment, is pride of heart, that ſuffers not men to ſubmit their necks to the yoke of Gods Law; which impediment *David* doth not acknowledge in himſelf, but yet uſeth it for an Argument that he be obedient, becauſe God hates, and curſeth them, who out of pride and contempt violate his Law. *Thou haſt rebuked the proud that are curſed, which do erre from thy Commandments:* None with a high hand breaks them, that eſcapes unpuniſhed; not *Lucifer*, nor *Adam.*

Ver. 5. 5. Pride of heart.

6. A ſixth impediment was, the mocks and ſcorns that were put upon him by *Saul*, and his Courtiers, which he expreſſeth in the ſeventh *verſe*, which, becauſe they might be a great diſheartning to him, therefore he firſt prayes.

6. Scoffs and ſcorns from the profane

Ver. 6. Againſt all theſe he prayes

1. *Remove from me reproach and contempt*; which is a grievous temptation to a generous ſpirit, and therefore he deſires of God to clear his innocency, adding this Reaſon; *For I have kept thy Teſtimonies:* I cannot be then that ſeditious, rebellious perſon, that troubler of *Iſrael* I am preſented to be.

2. *And yet Princes did ſit and ſpeak againſt me*; *Saul*, *Abner*, *Achitophel*, *Doeg*, ſate in their Councels, at their Feaſts, *and laid to my charge things that I knew not.* It is a hard tentation, when the godly are troubled by any wicked man; but much harder, when troubled by men in honour and authority: But yet *David* ſo aſſaulted by their tongues, keeps ſtill cloſe with God: *But thy ſervant did meditate in thy ſtatutes.* He renders not reproach for reproach, nor contempt for contempt; this impediment hinder'd him not to obey God.

Ver. 7.

And ſhews his conſtancy in his obedience, and delight in Gods Word.

3. About which he explains himſelf farther, ſhewing the fruit he reaps by it.

Ver. 8.

1. *Thy Teſtimonies alſo are my delight:* In Adverſity a Conſolation.

2. *And my Counſellors:* In my doubts very faithful friends. *Saul* hath his Councel, and I have mine; he his Nobles, but I no other of my Councel, but the Commandments of God; from which I receive pleaſure to refreſh me, and Councel to govern me, and all my Affairs and Buſineſs.

The Prayer.

O Lord, many are the impediments that are caſt in our way, that hinder us from doing our duty to thée; our ſouls are dull and heavy, O quicken them; our underſtandings are dark and blind, O enlighten them; we are ſtrangers

Ver. 1. 2.

ſtrangers on earth, and know not the way to Heaven, O direct us, and hide not thy Commandments from us. Deſires we have to do thy Will, but they are cold and imperfect; this we lament, and grieve for, it breaks our heart, that they are not more fervent, fir and heighten theſe, that we may have a longing deſire to thy judgments at all times.

3.

4.

These diſcouragements we find within, but we are not without hindrances from without; accurſed proud men, that do erre from thy Commandments, are become our enemies, and Princes alſo did ſit and ſpeak againſt us, becauſe we have kept thy teſtimonies. O remove from us that ſhame and contempt they go about to caſt upon us for thy ſake: However we will reſolve to be thy ſervants, we will keep thy teſtimonies, and meditate in thy ſtatutes. Thy Teſtimonies ſhall be our delight and refreſhment in all our adverſities, and thy ſtatutes our Counſellors in all our doubts. To thee alone we will repair for comfort and counſel in all our perplexities, and ask it in the Name of Jeſus Chriſt our Lord. Amen.

5.
7.
6.
6.
7.
8.

4. DALETH.

The Contents.

DAVID in this *Octonary*, firſt, ſets down the ſtate of an imperfect man; ſecondly, confeſſeth it; thirdly, asks grace and mercy; fourthly, which being granted, profeſſeth what he would do.

David complains of his imperfection. Ver. 1.

1. *David* confeſſeth his imperfection, and petitions for grace.

1. He complains, *My ſoul cleaveth to the duſt.* Whereas, he ſhould have ſet his affections on things above, he was over-much preſſ'd with earthly cogitations.

And prayes for grace to quicken him,

2. Then prayes, *Quicken thou me according to thy Word.* Give me a life according to thy Law; by cleaving to the earth, I am earthly; by cleaving to the fleſh, I am carnal; but if I ſhall live according to thy Law, which is ſpiritual, I ſhall cleave unto God, and become one Spirit with him. Now the godly eſteem of life, not according to that they have in body, but in ſoul; when they want a heavenly diſpoſition to ſpiritual things, they lament over it, as a dead ſoul; and therefore pray, *quicken me.*

2. Again he confeſſeth them. Ver. 2.

2. *David* goes on in confeſſion of his imperfections, and petitions for grace.

1. *I have declared my wayes heretofore*, ſhewed unto thee my wandrings, wants, doubts, griefs, I have not been aſhamed to open them all, and declare them, I have hid nothing.

2. *And thou heardſt me*, ſpareſt me, and forgaveſt me out of meer mercy.

And prayes again for grace.

3. Do the like now; and being reconciled to me, *Teach me thy ſtatutes*, give me light and grace to direct my wayes. Theſe two ought to be ſought together, mercy and grace; mercy for remiſſion, and grace for renovation.

In which prayer he proceeds Ver. 3.

3. *David* deſires to proceed in the wayes of God, and therefore he continues his prayer for farther grace and illumination.

1. *Make me to underſtand the way of thy precepts.* Where the mind is darkned, the heart can never be rightly ordered, therefore he prayes more inſtantly and diligently for the light of his mind; Teach me then how I ſhall walk in thy Law.

2. He that asks good things of God, ſhould ask them for a good end; ſo doth *David*, *Make me to underſtand, ſo ſhall I talk of thy wondrous works.* Taught in thy School, I ſhall talk how wonderful are thy Lawes. *Diliges*

Deum

Deum & proximum, &c. Or that thy works of Creation, Providence, Redemption, &c. are marvellous.

4. And again he returns to ſpeak of his imperfection and infirmity, and asks mercy. Ver. 4. Shewes his weakneſs.

1. *My ſoul melts for heavineſs*, as a thing melts and conſumes by diſtillation, till nothing be left; ſo the life and ſtrength of his ſoul was decaying by grief, and rediouſneſs of his ſpiritual Combate within, *the fleſh luſting againſt the Spirit.*

2. Therefore he prayes for ſtrength: *Strengthen thou me according to thy Word.* Add the heat of grace as thou haſt promiſed, and confirm me in this agony, and keep me from falling; which he more clearly begs in the next *verſe.* Deſires ſtrength.

3. *Remove from me the way of lying.* Ver. 5. And power to avoid ſin.

1. Bring to paſs by thy grace, that I may far depart from every evil way to which in my heavineſs I leaned too much.

2. *And grant me thy Law graciouſly:* Not ſo much the Book of the Law, as the matter of it printed in my heart, that may aboliſh the Law of corruption, vanity, and ſin; which I ſhall account a gift graciouſly beſtowed on me. Which granted, the effects would be:

5. Thus by prayer having obtained grace and mercy, he tells us what the effects of it were in him, which were three: Election of, Adheſion to, and continuance in the way of truth.

1. *I have choſen the way of truth, and thy judgments have I laid before me.* In my infirmity I was apt to go the way of lying, but now raiſed by grace, I have choſen the way of truth, *i. e.* the way of thy Commandments. 6. 1. Election of.

2. *I have cleaved to thy Teſtimonies.* In my imperfect ſtate, *my ſoul cleaved to the duſt*; but now having obtained mercy, *I have ſtuck unto thy Teſtimonies.* 7. 2. Adheſion to.

3. *Before my ſoul melted away for heavineſs, but now I will run the way of thy Commandments*, expeditely, chearfully, with delight. 2. When or ſince thou haſt enlarged my heart, and ſet it free to run by thy Spirit of grace, which, *hath made my yoke eaſie, and my burden light.* 8. 3. Continuance in the way of truth.

The Prayer.

O Lord, with ſhame of face I muſt needs confeſs, that my ſoul hath cleaved too much to the duſt, my affections being ſet on things on the earth, and not on things above; my wandrings are many, my failings innumerable, my ſoul even dead to ſpiritual things; O quicken me by thy grace, and revive me by thy mercy, according to thy Word; and teach me thy ſtatutes: Enlighten my mind, and make me to underſtand the way of thy precepts; and ſtrengthen me in thy Word, that I ſlip and fall no more, nor no more adhere to the World, and my carnal deſires. Ver. 1. 2. 3. 4. 5. 6. 7. 8.

Enrich and beautifie my ſoul with thy grace, and ſo for the way of lying, I ſhall cleave to the way of truth; as my ſoul hath cleaved to the duſt, ſo ſhall it ſtick to thy Teſtimonies; and as in the Combate betwixt the fleſh and the Spirit, I yielded to the fleſh, ſo now I will chearfully and readily run the way of thy Commandments, and ſo ſhew my ſelf thankful for thy grace that hath ſet my heart at liberty, for the merits of Jeſus Chriſt my Lord. Amen.

5. *H E.*

The Contents.

THIS *Octoſtich* is wholly precatory.

1. In which, he prayes firſt for illumination in Gods Law, and deſires it may be practical.

2. That God would remove the impediments which may hinder him in doing his duty.

He prayes for illumination, and deſires it be practical. Ver. 1. 2.

1. His firſt Petition is, *Teach me, O Lord, the way of thy Statutes, and I ſhall keep it to the end.*

2. *Give me underſtanding, and I ſhall keep thy Law; yea, I ſhall keep it with my whole heart.*

In theſe two *verſes*, the *Prophet* asks,

1. Inſtitution and illumination in the Word: *Teach me, give me underſtanding.*

2. Shewes us to what end he asks it, *That he may keep the Law*; he deſires that his knowledge may be not only ſpeculative, but practical.

Promiſeth perſeverance, ſincerity.

3. And for it, he promiſeth perſeverance and ſincerity, he would be not Temporizer, nor Hypocrite.

1. No Temporizer; *For I ſhall keep it to the end.*

2. No Hypocrite; *For I ſhall keep it with my whole heart.* He would avoid thoſe two Vices, which are the bane of all true obedience, Hypocriſie and Inconſtancy.

2. He prayes for a good will.

2. As before he craves light to his mind, ſo in this *verſe* he craves grace for his heart; *it is Gods Spirit that works the will and the deed:* And therefore he deſires the governance and direction of his Spirit, without which he ſhould be not ſincere, not conſtant; for he would ever and anon be too apt, *redere ad ingenium*, and therefore he begs.

Ver. 3.

1. *Make me to go, lead me, direct me.* Naturally man is ignorant of the way to eternal life, and if he have any light of knowledge, he is too apt to be miſcarried, and wander from it; whence *David* prayes, that God would be his Guide, and that he be not left to himſelf; for it was a narrow, ſtrait way, a path he was to go in.

That he may go in Gods way, which is a path, or ſtrait way.

2. *Make me to go in the path of thy Commandments.*

1. A path is τρίβος, *vita trita*, the old way, and not any new track, he would go in that way the ſervants of God walked before him.

2. A path is a way out of the common Road, not Beaſts, nor Horſe, nor Cart go in it, 'tis a way for men; he would then go the way of reaſonable men, not the beſtial way of the world and fleſh.

3. A path is narrow, ſhort, right, clean way; the High-way is a broad, longer, crooked, foul way; this way he declines, becauſe it leads to Hell, and deſires to go that one, clean, ſtrait, ſhort way of Gods Commandments.

His affection to it.

3. Which Petition; that it may be the eaſilier granted, he ſhewes his affection and delight that he took to walk in it: *For therein do I delight.*

Ver. 4.

3. He prayes to God to remove all impediments.

3. And now he prayes to God to remove all impediments that might hinder him in his walk.

1. *Incline my heart unto thy Teſtimonies.* No doubt *David* found his heart evil inclined, and tempted to a wrong way, averſe and backward to obey; and that therefore God would remove this averſeneſs, and bend and incline his heart the right way.

2. But

2. But eſpecially that he would avert his heart from covetouſneſs; *for that's the root of all evil.* The Word in the Original may ſignifie *profit*, Gen. 37. 26. *Pſal.* 30. 9. Theſe profitable ſins do take away the inclination of the heart to Gods Law, *David* prayes againſt them. — 1. Covetouſnes

4. The next impediment, is the luſt of the eyes: By the eyes, as by the windowes, death too often enters into the heart. *Eve* ſaw the apple fair to the eye; *Achan* the wedge of gold; *David* himſelf *Bathſheba* from the top of his Palace. *Ut vidi, ut perit*; and therefore *Job*, makes a Covenant with his eyes not to look upon a Maid; and *David* here prayes: — Ver. 5. 2. Luſt of the eyes.

1. *Turn away mine eyes from beholding vanity.* The objects are but vain and empty things, they have no ſolidity in them, O turn my eyes from them. He that will keep his heart with diligence, muſt have a care of his ſenſes, eſpecially his eyes; for, *Qui exteriori oculo negligenter utitur, interiori non injuſte cæcetur. Gregory* in *Job.* — The objects of which are vain

2. *Quicken me in thy Law.* Man is quick enough to walk in his own way, he can do it without a Teacher; but except God put life, and keep it in his ſoul, he hath nor knowledge, nor life, nor ſtrength, nor pleaſure to walk in the wayes of God, and therefore *David* prayes, *Quicken me*, raiſe, enliven, refreſh, conſerve me in life. — 4. He prayes for quickning.

5. And here he inſerts a Petition for perſeverance, he vowed and promiſed it in the two firſt *verſes*; but being conſcious to himſelf, how unable he was to perform it without Gods help, he prayes: — Ver. 6. 5. And for perſeverance.

1. *Stabliſh thy Word unto thy ſervant:* Make good thy Word, give me grace to ſtand.

2. And his Reaſon to perſwade God to this, is, becauſe he was his ſervant, and ſuch a ſervant that was devoted to his fear, wholly dedicated to ſerve and fear thee. I obſerve the condition that thou requireſt in any ſervant, Lord then make good thy Word, and ſtabliſh me.

6. It will be a great reproach in the ſight of God at the laſt day, and is now in the ſight of Angels, not to have perſevered in the keeping that Law, which is ſo good, and therefore *David* having prayed for perſeverance, adds, — For not to have perſevered, a reproach

1. *Turn away the reproach which I fear at the laſt day;* let me not be then ſhamed. — Ver. 7.

2. *For thy judgments are good.* This Reaſon ſhewes he fear'd Gods rebuke; Mans reproach comes from a corrupt judgment, he condemns where God will abſolve, I paſs not for it; but I know thy rebuke is alway deſerved: *For thy judgments are good.*

7. He concludes, deſiring God to look upon his Petitions, as proceeding from an honeſt heart. — Ver. 8. 6. He again prayes for grace.

1. *Behold I have longed after thy precepts.* It appears by theſe ejaculations, that I deſire them ſeriouſly.

2. *Therefore quicken me in thy righteouſneſs.* Encreaſe, conſerve me in this ſpiritual life; falſe conceptions vaniſh, and come not to the birth; ſo the deſires of man not quickned, nor conſerved by the grace of God: This whole *Offmary* being a prayer, there needs no other.

6. VAU.

The Contents.

THIS *Octoſtich* is ἐπαγγελτικὸν, for he vowes and promiſes in it to be thankful.

1. Firſt, He prayes for mercy at Gods hands, and the Petition being granted, he promiſeth to ſhew his thankful heart two wayes.
   1. By a bold confeſſion of Gods Law, and the defence of it before the greateſt Adverſary.
   2. By a holy Converſation toward God in obedience to the Law.

The whole *Section* then conſiſts of two Petitions, and ſix Promiſes.

Ver. 1. He prayes for mercy.

1. The firſt Petition is, *Let thy mercies come alſo unto me, O Lord, even thy ſalvation according to thy Word.* In his firſt Petition, he joyns theſe two, mercy and ſalvation, as the cauſe and the effect; for the mercy of God ever brings ſalvation.

Which being granted.

2. This being granted, he would be thankful, and ſhews it by his boldneſs in confeſſion of Gods Name in the preſence of the proudeſt Adverſary; he would fear not malice, nor power of man, when he found God kind and merciful to him.

Ver. 2. 1. He vows to confeſs Gods Law.

1. *So ſhall I have wherewith to anſwer him that reproacheth me.* When thy mercy ſhall be extended to me, I ſhall not fear to anſwer any Adverſary, hitting me in the teeth, *That I fear God in vain*: For I ſhall give them a ſhort anſwer, and a true one.
2. *That I truſt in thy Word*; I put my confidence in thee, who canſt make good thy promiſes, becauſe thou art Omnipotent; and wilt, becauſe thou art Merciful.

Ver. 3. And deſires to continue in this reſolution.

2. His ſecond Petition is, *Take not the Word of Truth out of my mouth*: The Reaſon; *For I have hoped in thy judgments.*
1. *Take not thy Word of Truth*, in which I boaſt and glory before my Adverſaries.
2. *Take not this Word out of my mouth*, ſo that I dare not to ſpeak, and profeſs it openly.
3. *Take it not utterly*: If for a time I conceal it, yet let it not be alway ſo.
4. *For I have hoped in thy judgments*: For my hope is in thy fidelity and juſtice, which thou wilt ſo execute upon the deſiders of thy Word, that I ſhall have no need to be aſhamed, that I have taken thy Word of Truth into my mouth.

Ver. 4. 2. To ſhew himſelf thankful by a holy Converſation

3. And now he begins to ſhew his thankfulneſs for Gods mercy, by his profeſſion of a holy Converſation, in heart, in mind, in word, in deed.
1. In keeping Gods Law: *So ſhall I keep thy Law continually, for ever and ever.*
2. In making the right uſe of his liberty: *Deo ſervire libertas.* A liberty there is of the fleſh, taken up by men, but not given by God, but the liberty that God gives, is, That being freed from our luſts, we ſerve him with a willing mind, not out of fear, but love; in joy, affection, and with peace of conſcience; which *David* profeſſeth to do in this place: *For I ſeek thy precepts*, as a thing much to be deſired and loved.

Ver. 5. Serving God, 1. With a free heart.

Ver. 6. 2. Tongue.

3. In the ſervice of his tongue: *I will ſpeak of thy Teſtimonies alſo, even before Kings, and will not be aſhamed.* This is no ſmall thing, eſpecially if we conſider, that though no men are more bound to God, than Kings, yet to none is Gods Word more unwelcom; well, yet even before them, *David* would ſpeak of Gods Teſtimonies, and not be aſhamed to do it.

4. In

4. In the ſervice of his affections: *And I will delight my ſelf in thy Commandments, which I have loved.* It is no ſmall progreſs in Piety to delight in it, and this followes upon our love; for a man will delight in that he loves. This will make that which would be other wayes burdenſom, a very light load; an eaſie yoke, and a light burden. Ver. 7. 3. Affections.

5. In the ſervice of his actions: *My hands alſo I will lift up to thy Commandments, which I have loved.* The hand is the chief inſtrument of operation, when *David* then ſaith, *He would lift up his hands*; his meaning is, that he would labour to expreſs Gods Will in his Works. He knew well, that not the heart without the mouth and hand, nor the mouth, nor the hand without the heart would pleaſe God, but that theſe muſt be conjoyned, and that with delight, in the ſtudy of true Piety, and therefore he makes profeſſion of all. 4. Actions. Ver. 8.

The Prayer.

WHILE we conſider, O Omnipotent God, on one ſide, the abſolute perfection of thy Law, and on the other ſide, our own infirmities and diſabilities, we eaſily perceive, that our obedience muſt néeds be very imperfect, except thou ſhalt aſſiſt us with thy grace, and extraordinary favour. Let then thy mercies come unto us, O Lord, even thy ſalvation, Ver. 1. according unto thy Word, and ſo ſhall we have wherewith to anſwer our Adverſaries, that object unto us our ſlips and falls; and be bold, upon the truſt Ver. 2. we have in thy Word, who canſt make good thy Promiſe, becauſe Thou art Omnipotent; and wilt, becauſe Thou art a Merciful God.

O take not thy Word of Truth utterly out of our mouths, nor let us be Ver. 3. ſo faint-hearted and diſmayed, as for ever to conceal thy Word; for we rely upon thy fidelity and juſtice, being aſſured, that thou wilt poure down thy judgments upon thoſe that derive thy Truth: Notwithſtanding all Ver. 4. their oppoſition, aſſiſt us with thy Spirit, and we will keep thy Law continually, for ever and ever. We ſeek thy Commandments, free us 5. from the bondage of ſin, and the ſlavery of our luſtful affections, that we may walk at liberty, and ſerve thée with a willing mind, and a loving and quiet ſoul.

For then will we ſpeak of thy Commandments, even before Kings, 6. and not be aſhamed. Then will we delight our ſelves in thy Com- 7. mandments, which we have loved. Then will we lift up our hands to 8. thy Commandments, which we have loved, and meditate in thy ſtatutes. Our heart being ſurprized with delight, we will expreſs it with our tongue, and our tongue ſhall call to our hands, and ſet them to work: Heart, tongue and hand ſhall teſtifie that we are thy ſervants, and that it is our whole delight to meditate in, and keep thy Commandments in the Name of Jeſus Chriſt our Lord.

7. *ZAIN.*

The Contents.

IN this *Octoſtich* the *Prophet* firſt prayes. 2. Next ſhewes his conſtancy to hope and truſt in God, notwithſtanding ſome diſcouragements. 3. Commends the Word of God, ſhewing what effects it wrought in him.

1. He prayes.

1. In the firſt *verſe*, he begins with a prayer, *Remember thy Word unto thy ſervant, in which thou haſt cauſed me to hope.*

Ver. 1. That God would remember his promiſe, for two reaſons.

1. *Remember:* Not as if God could forget his Promiſe, or change his Will, or retract his Word; but God is then ſaid to forget, when he defers to fulfil his promiſe. *Remember* then, ſignifies nothing elſe, than accompliſh and perfect thy promiſe made unto me thy ſervant. And though he will fulfil what he hath promiſed, yet he will be asked to fulfil; and prayer is one, and a chief of thoſe means that draws him to fulfil it.

1. Becauſe his ſervant.

2. *Remember thy promiſe made to thy ſervant:* Which he uſeth as an Argument to perſwade God to remember his Word; he was his ſervant, and had in ſome meaſure done him ſincere ſervice, and ſo had performed his promiſe made to God; and therefore deſires, that God would remember his promiſe made to him. It is in vain to deſire God to remember his promiſes made to us, when we make no conſcience to perform our promiſes made to God.

2. For his Words ſake.

3. *Wherein thou haſt cauſed me to put my truſt:* This is another, and more forcible Argument to move the Lord to perform his Word: As if he had ſaid, it now ſtands with the honour of thy Truth to do ſo; I hope not upon preſumption, but it was thou Lord, that haſt cauſed me to hope, and I know the true God can no more beguile me, than fail in his Truth: Hope then I do.

2. Now out of this hope and confidence, he received comfort in his greateſt affliction, *ver.* 2. declined not from Gods Law, *ver.* 3. pitied and lamented the caſe of Atheiſtical men, *ver.* 4.

1. In great afflictions and troubles he was, but this hope kept him faſt to God, he deſpaired not.

Ver. 2. This made him conſtant.

1. *This is my comfort in my affliction:* This, thy Word and Promiſe, in which thou haſt cauſed me to hope.

2. *For thy Word, thy Promiſe hath quickned me,* brought me life and ſpirit, ſtrength and increaſe; the comforts of Gods Word to an afflicted ſoul, are far beyond all Philoſophical precepts or comforts.

2. Enemies he had, proud men and ſcoffers, that tempted me to let go my hope, and forſake thy Word.

Ver. 3.

1. *The proud have had me greatly in deriſion:* which is a ſhrewd temptation to a generous ſpirit.

2. *Yet have I not declined from thy Law:* Thy promiſe put life and vigour into me.

3. For in my affliction, and their ſcorns and deriſions:

Ver. 4. And comfortable in his afflictions.

1. *I remembred thy judgments of old,* how thou caſts down the proud, and exalt'ſt the humble, giving ample rewards to thoſe that kept thy Law, as to *Abraham, Job,* &c. and brought'ſt heavy puniſhments upon the Tranſgreſſors of it, as the old World, *Sodom, Pharaoh,* &c.

2. And in thoſe I have comforted my ſelf, believing, *quod bonis benè, quod malis malè.*

3. His aſſured hope of reward promiſed in Gods Word, made him to grieve for, and commiſerate the cauſe of thoſe that forſook Gods Law wilfully and ſtubbornly,

bornly, becauſe they ſhould never be partakers of the Reward God had promiſed.

1. *Horrour hath taken hold upon me. Totus homo, contremiſco.* He was afraid, and grieved at the ſins of the wicked that ſcorned him, becauſe the Law of God was contemned by them; not for the harm they ſuffered, but for the harm they did thereby unto themſelves. Ver. 5.
2. For theſe men were *Deſertores*, Apoſtates, *wicked men that forſook thy Law:* And ſure many of this Age are guilty of it, though not in words, yet in deeds. 2. He commiſerates the caſe of the diſobedient.

3. Nor his afflictions, nor the deriſion of profane men, no, nor the ill example of Apoſtates, could any way move him from his hope in Gods Promiſe, conſtant he was to the Law of God ſtill; and profeſſeth, that though wicked men could find no ſavour nor ſweetneſs in it, yet to him, that knew how great a Reward was laid up for them that kept it, it was both a ſweet and an eaſie yoke. 3. Shewes the effects Gods Word wrought upon him.

1. He was as yet out of his Countrey, in the houſe of his Pilgrimage; for Gods ſervants eſteem themſelves no better, they are but Pilgrims and ſtrangers upon earth. Ver. 6.
2. And yet he took ſuch delight in Gods Law, that they were his Muſick and his Song: *Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.* 1. Delight.
3. Yea, which was yet more, not in the day-time only he entertained his thoughts with them, but in the night-ſeaſon alſo. *I have remembred thy Name, O Lord, in the night, and have kept thy Law.* When others ſnort, are ſecure, or meditate iniquity on their beds, then I meditate how to keep thy Law. 7. 8.

4. And ſo he concludes with this comfortable *Epiphonema*, *This I had:* This Reward from thee, that nor the ſcoffs of mine enemies, nor mine own afflictions, nor yet the lewd examples of wicked men have removed me from thy Law: And over and above, that the hope I had in thee, hath ſo comforted my heart, *That thy Statutes have been my ſongs* in this my Pilgrimage; my meditations in the night-ſeaſon, and *that I have kept thy precepts.* 2. Obedience.

The Prayer.

O moſt merciful God, I have not from any other means conceived hope of ſalvation and deliverance in my afflictions, than from thy moſt faithful promiſes; for from them it is, that I muſt fetch my ſole comfort, if at any time the fleſh and humane reaſon, the Devil, and wicked men do proudly and maliciouſly inſult over me: Remember then thy Word unto thy ſervant, upon which thou haſt cauſed me to hope. Many are the troubles of my ſoul, but yet I deſpair not; many are the ſcoffs and ſcorns that proud men have caſt upon me, from adhering to thee, but yet I have not declined from thy Law, for thy promiſes have been my comfort, and thy Word hath quickned me, put life into me, and refreſhed me; and leſt I ſhould dye, and pine away with grief, hath kept me in life. Ver. 1. Ver. 3. Ver. 2.

O Lord, I have called to my memory thy moſt righteous judgments, which from the beginning of the World thou haſt uſed toward juſt and impious men, exalting the humble, and caſting down the proud; rewarding the good, and bringing heavy judgments upon the wicked; and from this I comforted my ſelf. And yet in this meditation, and the comfort that I received, I was not ſo devoid of charity, that I did not lament and commiſerate the condition of the lewdeſt men; a horrour, a terrible trembling, even a defection of ſpirit overwhelmed my ſoul, even for the wicked. I grieved from the very ſoul, that Ver. 4. Ver. 5.

that they ſhould ſo careleſly neglect their own ſalvation, and ſo malitiouſly forſake thy Law.

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Ver. 8. apt, and proclive to ſin, becauſe of the darkneſs, and temptations of evil ſpirits, I then upon the memory of thy Name, have diligently kept thy Law. O Lord, remember me for good, and let me have this reward of my obedience, that nor afflictions, nor derisions move me from my duty, nor yet I be deprived of my hope; but ſo encouraged and quickned by thy promiſes, that I may with all diligence ſeek, and by ſeeking know; and when I know, keep thy precepts. Grant this for thy Son Jeſus Chriſts ſake.

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Vows himſelf his ſervant. Ver. 2. And prayes God to enable him. 2. And upon it I reſolve: *Dixi, ſtatui, decrevi*; I have ſaid, reſolved, decreed to be an obedient ſervant: *I have ſaid I would keep thy words.*

3. But, O Lord, Thou knoweſt how unable I am to do this without thy grace and help, therefore I intreated thy favour with my whole heart; and I yet intreat it, *Be merciful to me according to thy Word.*

Three helps there are of a godly life; Determination, Supplication, Conſideration; and here we meet with all three.

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5. And this his care of Sanctification, is declared many wayes. — Ver. 4.
1. By his readineſs and zeal in it, he delayed not: *I made haſte, and delayed not to keep thy Commandments.* — 1. By his zeal.
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1. *The earth, O Lord, is full of thy mercies:* Not a Creature, but is partaker of thy goodneſs one way or other; let me then have my ſhare in it, and in this eſpecially, that I may know and obey thy Will; for,
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The Prayer.

O Lord, whereas the men of this World, chooſe their parts and inheritances in, and of the earth, I deſpiſing theſe tranſitory good things, have made choice of thee for my portion, whom I alone deſire, and in whom I know all good things are repoſed; and in order to the poſſeſſing of thee, I have ſaid, I have decreed, and am fully reſolv'd, that I would keep thy words: But, O merciful God, I know, that without thy gracious aſſiſtance, all my reſolutions will be fruſtrate, therefore I intreat thy favour with my whole heart, be merciful unto me according to thy Word, in which thou haſt promiſed to be preſent with thoſe who ſtudy to pleaſe thee, and call upon thee. — Ver. 1. Ver. 2.

Give me grace, O Lord, ſeriouſly to think upon, and conſider all my wayes, and to co-operate with thy grace; and by a diligent examination, where I find them irregular, and no way conſonant to thy Will, to conform them to thy Word, and to turn my feet unto thy Teſtimonies; yea, and to do this chearfully, without murmuring; and readily, without delaying; being neither deterred by the difficulty of the work, nor yet affrighted through fear of thoſe who perſecute juſt men, and juſt works: Though the bands of wicked men ſhall rob and plunder me for continuing in that which is good, yet let me be content to leave all, and follow thee; never ſuffer either dangers or loſſes ſo far to prevail over me, that I forget thy Law. — Ver. 3. Ver. 4. Ver. 5.

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for thy righteous judgments, being fully perſwaded, that thou doſt moderate all things with a juſt hand, and art a juſt Judge, even in thoſe things which I ſuffer.

Ver. 7. Lord, forſaking the conſpiracies and ſocieties of rebellious men, I deſire to be a Companion of thoſe that fear thee, and of them that keep thy precepts.

Ver. 8. Thou art a merciful God, and the earth is full of thy mercy, I humbly then beg of thee this mercy, that by thy Spirit, Thou wouldſt teach me thy ſtatutes; that in all things I may know what I am to do, and by the power and perſwaſion of the ſame Spirit, I may be ready to do it, to the honour of thy holy Name, through Jeſus Chriſt our Lord. Amen.

9. TETH.

The Contents. IN this *Octonary*, *David* being delivered from ſome Affliction:

1. Shewes how graciouſly God dealt with him, both in bringing him into it, and out of it.

2. Then he prayes to God for a right judgment and knowledge.

3. And expreſſeth his love to Gods Law.

Ver. 1. 1. In this *verſe David* gives thanks for a mercy received, and acknowledgeth it.

David acknowledgeth Gods favour in performance of his Word to him.

1. *Thou haſt dealt graciouſly with thy ſervant:* Graciouſly in afflicting him, and graciouſly in delivering him.

2. *According to thy Word.* Natural men will not believe, that what God hath ſaid ſhall come to paſs, with them, the Viſion is but wind; but godly men find, and confeſs every ſyllable true, and that it ſhall take effect; of which *David* had experience.

Ver. 2. Prayes to be taught by God. 2. In the next he prayes, and adds the Reaſon, *Teach me good judgment and knowledge, for I have believed thy Commandments.*

1. *Teach me a good judgment:* For there is a judgment that is not good, eſpecially in this point that *David* now ſpeaks of, *viz.* why Gods ſervants ſhould be under the Croſs; for the World judges them for this miſerable, and ſo any man would think, till he goes into the Sanctuary of God; for then he ſhall judge aright, and know the end why God ſuffers them to be afflicted; *David* then deſires that God would teach him a good judgment in this caſe.

2. He asks for ſcience and knowledge, that he may underſtand the myſteries of Gods Law; he began to underſtand ſomewhat, but he deſires to know more; he would have *Tob Tagnam*, the goodneſs of taſte, a true ſenſe and feeling of what he knew, as much as was alotted to this life; for here at moſt *we know but in part.*

Proteſteth his faith in God. 3. His Reaſon is; *For I have believed thy Commandments. David* brings the Reaſon of his Petitions ſometimes from the Attributes in God, his Mercy, Power, Goodneſs, &c. Sometime from himſelf, as from his own love, his fear, his faith in God, as here, *I believe in thee.* It is not ſufficient to ask of God in conſideration what he is, but we muſt enquire what we are: For though he be good and gracious, *&c.* yet what is that to us, if we believe not in him, love him not, fear him not.

4. Obſerve how *David* asks here, firſt *for a good judgment*, then *for knowledge*; for knowledge, without a good judgment, doth much miſchief; knowledge puffs up: 'Tis the ſame that St. *Paul* asks for the *Philippians*, cap. 1. 9.

3. And

3. And having obtained by prayer a good judgment, he judgeth rightly of his afflictions, acknowledging that Gods chaſtiſements had made him more godly and humble; for,

Ver. 3. He judgeth rightly of his afflictions.

1. *Before I was afflicted, I went wrong:* Proſperity is the mother of Errour.
2. *But now I have kept thy Word. Schola Crucis, Schola Lucis:* The Rod on his back made him wiſer; God then had graciouſly dealt with him, to afflict him; bad men are the worſe for afflictions, the good better; and this ſanctifies afflictions to them.
3. Upon which he acknowledgeth again what he ſaid in the firſt *verſe, Thou haſt dealt graciouſly*; in this thou art good and gracious, and repeats in effect his Petition, *Teach me thy ſtatutes*; which is all one, *with teach me knowledge.*

Ver. 4. Which proceeded from wicked men. Theſe,

4. Now, a great part of his affliction proceeded from wicked men that were his enemies, and oppugned him in his wayes and ſervice of God, in which yet he was conſtant; theſe he deſcribes in the two next *verſes.*

Ver. 5.

1. That they were proud men, *the proud.* It is not without cauſe, that they are called proud; for pride is the mother of all Rebellion againſt God and man; Grace ever works Humility; Pride, Contempt, Treaſon, *&c.* 1. Proud.
2. How they warr'd againſt *David*, it was with a *lye.* Satans two Arms by which he wreſtles againſt the godly, are violence and lies; where he cannot, or dare not uſe violence, there he will be ſure not to fail to fight with lyes. 2. Lyars.
3. How they trimmed up their lyes: *Concinnarunt mendacia*, Tremell. Their lyes were trimmed up with the coverings of Truth to make them more plauſible; their unrighteous dealings were covered over with appearances of righteouſneſs. 3. Hypocrites.
4. *But I will keep thy precepts with my whole heart.* He would not fight againſt the wicked with their own Weapon, rendring a lye for a lye, or rebuke for rebuke; but he takes himſelf to the Truth of Gods Word, and obedience to him. *Davids* armour againſt them.

Ver. 6.

5. *Their heart is as fat as greaſe:* Either, 4. Obdurate in proſperity,
   1. Becauſe they abounded in worldly wealth, which is well ſignified by greaſe.
   2. Becauſe they were ſenſleſs of their condition: For the fat of all Creatures is the leaſt ſenſitive; Needles thruſt into it will not be felt.
   3. *But I delight in thy Law.*

Good men are tender-hearted

5. But the condition of godly men is other; the godly are not proud, they are humble; afflictions make the ungodly rage, ſtorm, and blaſpheme; good men kiſs the Rod, and are ready to ſay with *David*; for their heart is not ſenſleſs, *as fat as greaſe*; but they are tender-hearted, they melt at every blow God gives them, and ſay,

7. Make a right uſe of afflictions.

1. *It is good for me that I have been afflicted:* Before I was proud, now humble; before ſtubborn and diſobedient, but now ſoft-hearted and obedient.
2. *That I might learn thy ſtatutes:* Learn them not by Rote, but by experience; learn to keep them better, leſt I be whip't again; learn to be more wiſe, godly, religious, when the trouble is gone; and this is a ſanctified Croſs.
3. And by this alſo I might learn to put an higher price and value upon Gods Commands, than hitherto I have done, to which no earthly treaſure is comparable: *The Law of thy mouth is better unto me, than thouſands of gold and ſilver:* For by keeping of thy Law I ſhall obtain eternal life, which gold and ſilver cannot purchaſe.

8. His eſtimate of Gods Law.

The Prayer.

O Moſt gracious God, though thou haſt brought upon us many troubles, and afflicted us with heavy judgments, yet in this thou haſt dealt graciouſly
Ver. 1. with thy ſervants, and even according to thy Word, that we have béen better'd
4. by thy judgments, and found comfort in the midſt of our ſorrowes. O Lord,
Thou art good in thy ſelf, and doſt good to thy ſervants in all that thou bringeſt
3. upon them; and we muſt néeds confeſs, that even thoſe things we ſuffer, have
béen good unto us by thy mercy; for before we were afflicted, we went aſtray:
7. But now being put in mind of our ſins, the cauſes of our afflictions, we have
béen more attent and diligent to kéep thy Law. It is good for us then that we
have been afflicted, that we might learn thy ſtatutes.

Go on then gracious God, not to afflict, but ſtill to teach us, and by thy chaſtiſements to make us wiſer, teach us good judgment and knowledge, let us
2. judge aright of thy judgments, and our own deſerts; and let this thy Diſcipline make us know our duty, and perform our duty better ever hereafter, both to thée, and our Neighbour; make us by theſe to love thée, to fear thée, and to believe thy Word, That thou art a jealous God, that will viſit the iniquity of the fathers upon the children, to the third and fourth Generation of them that hate thee, and ſhew mercy unto thouſands in them that love thee, and keep thy Commandments.

Ver. 5. And yet in theſe we cannot but complain unto thée of thoſe injuries we ſuffer from the hands of proud and rebellious men. Thou, Lord, art juſt, in letting them in upon us; but they moſt unjuſt and malicious, in the execution of thy wrath. Pride hath béen the cauſe of their rebellion, and a continued pack of lies, the means they have uſed to bring their Treaſon to paſs; theſe they forged againſt us, and ſpun with ſo fine a thread, and dreſſed up in ſo handſom a way, that they have béen taken for Truth, and by that colour deceived the ſimple to our ruine, under a pretence of Piety, Juſtice, Liberty, and Reformation, they have brought upon us this horrid confuſion: And in this they
6. ſtill go on, in this they proceéd; for their heart is ſwollen with pride, and fatned with ſucceſs and riches, they are not ſenſible of thy judgments, nor fear thy wrath; Their heart is as fat as greaſe; and there is nothing, but ſome heavy judgment from thy hand that can melt it: O Lord, abate their pride, aſſwage their malice, and confound them in their lies.

And confirm thy people in the Truth, that being no way withdrawn by their deluſions, nor affrighted with their malice, they may be conſtant, and live in
Ver. 8. thy fear, and delight in thy Law, and keep thy Commandments with their whole heart. O let the Law of thy mouth be more dear and better unto them, than thouſands of gold and ſilver. Theſe cannot redéem a ſoul from hell, or from the grave; but the obſervation of thy Law will deliver from eternal death, and bring a man to that life which is everlaſting, through the merits of Jeſus Chriſt our Lord.

10. PSAL.

The Contents. 1. He prayes for underſtanding. And perſwades it, becauſe his creature.

IN this *Section*, *David* prayes for underſtanding, comfort, mercy. 2. And uſeth many Arguments to perſwade God unto it.

1. In the firſt *verſe*, he petitions for underſtanding, and labours to perſwade God unto it, becauſe he was his Creature, made and faſhioned by him.

1. *Thy*

1. *Thy hands have made me, and faſhioned me; I am thy workmanſhip.* Thy Power, thy Wiſdom (which are as it were Gods two hands) made me, when I was not; made me a living ſoul, and faſhioned all my joynts, bones, ligatures, ſinewes, tendons, muſcles, *&c.* in my mothers womb. Ver. 1.

2. *Therefore give me underſtanding:* He means not the intellectual faculty, for that every man hath; but an underſtanding heart, a divine light, that my mind may perfectly know, learn, approve, love thy Will.

3. *Give me underſtanding, that I may learn thy Commandments;* learn the ſenſe, and love the meaning, and practice what he learned.

2. His next Argument to perſwade God to this, is, the benefit that thereby would redound to others, that he ordering his life according to that underſtanding that God ſhould give him, others would thereby be edified, and better'd in their lives by his example; for there is ſuch a communion and fellowſhip betwixt the members of Chriſts Body, that they mourn, and rejoyce together; the grace given to one, is a joy to the reſt. Becauſe others better for it.

They that fear thee, will be glad when they ſee me, becauſe I have hoped in thy Word. Ver. 2.

3. His third Argument is, his ingenuous confeſſion, that he himſelf was in the fault, and not God; if he were at any time deſerted and deſtitute of this divine light. Becauſe his own fault, if deſerted.

1. *I know, O Lord, that thy judgments are right,* if at any time I be void of grace. Ver. 3.

2. *And that thou,* in faithfulneſs, in thy juſtice, *haſt afflicted me,* becauſe I have ſo deſerved, and therefore I complain not of thy juſtice, but flie to thy mercy, and ſay.

2. And this is his ſecond Petition, *Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy Word.* He had had experiment of Gods juſtice and equity in afflicting him for not keeping his Law, and therefore to comfort him, he begs mercy; being deſtitute of grace, he broke the Law, this diſheartned him; but if again God would beſtow him ſo much grace, that he might keep it, this would comfort him; which, that God might be moved more readily to beſtow, he puts him in mind of his promiſe, let it be *according to thy Word.* Ver. 4. 2. He prayes for mercy to comfort him, upon Gods promiſe.

2. And for this mercy he was ſo earneſt and fervent, that he prayes for it again, *Let thy tender mercies come unto me:* But if we mark it, in this *verſe* he ſeeks for another kind of mercy than he ſought before; then he ſought for mercy to comfort him in his troubles, now he ſeeks for mercy to live, and ſin no more. Ver. 5.

1. *Let thy tender mercies come to me,* that I may live, that I may live the life of grace, which is the ready way to the life of glory, *Matth.* 19. 17. To live the life of grace.

2. *For thy Law is my delight:* To live according to thy Will, is that I delight in.

3. A third Petition he puts up, not againſt, but for his enemies; for ſhame is often the Corrector of ſin; he that is aſhamed of what he hath done, will not do it again; and therefore he prayes in this Form. 3. He prayes for his enemies.

1. *Let the proud be aſhamed;* adding a Reaſon, that ſhewes their malice. Ver. 6.

2. *For they have dealt perverſly with me,* without cauſe, no cauſe at all I gave them; but they have dealt perverſly, wittingly, and willingly; not by chance, nor out of ignorance, nor upon inanimadvertence, but on full purpoſe of heart, they have wrong'd me, and ſought to withdraw me from the right way.

3. *But I will meditate in thy precepts.* I will be conſtant in thy Truth ſtill, and perſevere in my integrity.

Ver. 7.
4. And that he may find comfort from the godly.

4. A fourth Petition he yet offers, that however he found trouble and diſcomfort from the wicked, yet he might comfort from the godly: *Let ſuch as fear thee, turn unto me, and thoſe that have known thy Teſtimonies.* Gods Church is a Communion of Saints, and to them God hath ſo diſtributed his graces, that one ſtands in need of another; where one doubts, anothers light may reſolve him; one grieves, another may comfort him; one tempted, another may uphold or reſtore him. This company then *David* would have joyned to him, and he to them, for theſe ends.

Ver. 8.
5. He prayes for grace and ſincerity.

5. Laſtly, he petitions for that which he had often ſought, grace and ſincerity, that he may not in this, nor another life be aſhamed to appear before his God. *Let my heart be ſound in thy ſtatutes, that I be not ſhamed.* Hypocriſie and rottenneſs of heart, will be the mother of ſhame; Sincerity and uprightneſs will make a man bold before God and man. *The righteous is as bold as a Lyon.*

This *Section* is a continued prayer, and therefore there needs no other.

II. *CAPH.*

The Contents.

IN this *Section*, *David* firſt laments, being grieved with ſome inward anguiſh. Secondly, Complains to God of his enemies. Thirdly, Expreſſes his hope and conſtancy. Fourthly, And prayes to God for comfort and grace.

David complains of his heavy caſe.

1. *David* being in diſtreſs, and deferr'd of help, was ſore dejected and caſt down, his ſoul fainted, his eyes failed, and his body pined, withered and ſhrunk away, *ver.* 1, 2, 3. He begins in ſad words.

1. Within. Ver. 1.

1. *My ſoul fainteth for thy ſalvation.* As the body wanting natural helps to refreſh it, becomes faint; ſo doth the ſoul, deſtitute of heavenly comfort, languiſh. This was *Davids* caſe.

Yet he deſpairs not.

2. Yet he deſpairs not: *Yet I hope in thy Word.* The delaying of thy ſalvation makes me faint, but the aſſured hope I have in thy Word and Promiſe, keeps my heart alive, and ſtrengthneth me, and comforts me.

Ver. 2.

3. *My eyes fail for thy Word.*

1. My eyes eſpecially, thoſe of my mind are ſtill looking up to Heaven for help, and they are ready to fail, becauſe the help comes not; as the eyes do that long looks after any thing.

2. *Saying, When wilt thou comfort me, how long Lord?* how long doſt thou delay me? when will the comfort come? God delayes the prayers of his ſervants, and his promiſes, that they ſhould be the fitter to receive.

Ver. 3.

4. *I am become like a bottle in the ſmoke*; That is dried up, extenuated, and worn away to nothing, ſhrunk into wrinkles, being deſtitute of the comforts of thy Spirit.

5. *Yet do I not forget thy ſtatutes.* I mortifie my fleſh ſtill, and therefore being obedient, I have reaſon to expect comfort and eaſe from thee.

2. From without by enemies Ver. 4. And thinks the time long, till God take revenge on them.

2. This diſtreſs he found within, but he had vexation alſo from without, bitter enemies, of which he complains, asking firſt:

1. How long he ſhould ſuffer under them? *How many are the dayes of thy ſervant?* How long ſhall this affliction endure? when ſhall the dayes of this tentation and miſery be at an end, this perſecution be over?

2. When

2. *When wilt thou execute judgement*, he means temporal punishments, *on them that persecute me?* O let me not dye comfortless, but let me see, that thou art a God of judgement, and men behold, that *there is a reward for the righteous.*

3. And in the next *verse* he describes them from their qualities. Vers. 5. Who are,
   1. *They were proud.* Men that would endure no yoke of God, or man. 1. Proud.
   2. Subtile. *They digg'd pits.* For their advantage, submit to any base office, *crouch and bow*, Psa. 104. 10. *Absolon* abased himself. 2. Subtile.
   3. Impious men, for the courses they took against him, were not according to Gods Word; *They digg'd pits for me, which were not after thy Law.* 'Tis some comfort yet, that we have those men our enemies, that are enemies to God, and whose actions are displeasing to him. 3. Impious.
   4. For they are contrary to thy Law. *For all thy Commandments are true*, nay truth it self, *and they a false generation.* 6.
   5. And yet these are the men that persecute me, but they do it wrongfully. He prayes for seasonable help.
   6. *Therefore, O Lord, help me. Help me* against their treachery.
   7. And it is but time. For their malicious cruelty is unsatiable, they have not only troubled me, *but had almost consumed me upon earth.* 7.
   8. The comfort yet is, that it is not done, because *I forsook not thy precepts.* 8.

3. He shuts up all with a Petition that he makes often in this *Psalm.* 3. He petitions for strength.
   1. *Quicken me.* And it may seem strange, that so often he should acknowledge himself, as it were, a dead man, and desire God to put life into him. But to a child of God every desertion and decay of strength, seems a death, so desirous they are to live to God, that when they fail in it, and are disabled, they account themselves, as it were, dead, and pray the Lord for life. *Quicken me.*
   2. *Quicken me after thy loving-kindness*, he opposeth Gods kindness to his enemies malice, and it is comfortable, I am troubled with their malice for thy sake; and therefore I crave to be refreshed by thy kindness. In that there is comfort enough, *Psa.* 52. 1. And promiseth obedience.
   3. *So shall I keep the Testimonies of thy mouth.* So, that is, *quickned by thee*, for otherwise there was in him no strength to obey, no more than a dead man doth the actions of a natural life.

The Prayer.

O Merciful God, while that help and salvation, which we alone expect from thee, is delayed and withheld from us, our very souls have fainted within us. To thee we look day and night, and our eyes are bent toward heaven in expectation of thy promises. O Lord, when wilt thou comfort us? Our body languisheth, our skin is furrowed into wrinkles, no bottle in the smoke is more dryed up, than is our flesh, while we look and long for help from thy hand. Vers. 1. 2. 3.

Proud men, the sons of Belial, that have shaked off the yoke, have digg'd pits for our life. They wrongfully persecute us; They have almost consumed us upon the earth. O Lord, how many are the dayes of thy servants? How long shall this affliction endure? when shall the dayes of this tentation and misery be at an end? when wilt thou execute jugement on them that persecute us? Help us, O Lord, for we hope in thy Word; arise and deliver us, for we have not forgotten, nor yet will forsake thy Statutes. This we have resolved on, this 5. 6. 7. 4. 1. Vers. 3. 7.

this we have decreed, but to perform this reſolution of our ſelves we are not able, no more than a dead man is to execute the actions of the living. Quicken us then with thy Grace according to thy loving-kindneſs, and infiniteneſs of thy mercy, and ſo will we keep thy Teſtimonies, which thou haſt made known unto us by thine own finger, and left unto us by the mouth of thy own Son, Jeſus Chriſt our Lord.

8.

12. *LAMECH.*

The Contents.

THIS *Octonary* is an *Encomium* of the Word of God, and of the perfection thereof, which he commends from the immutability and conſtancy thereof. 2. Then from the comfort he received from it in his trouble.

Gods Word immutable, both.

1. In the three firſt *verſes* the *Prophet* ſhewes, That Gods Word is immutable, by an inſtance in the creatures.

1 Ver. 1. In heaven and earth.

1. In the Heavens: *For ever, O Lord, thy Word is ſetled in Heaven: For the Heavens were made by his Word*, and continue in the ſame frame, they were made by his Word to this day.

Ver. 2.

2. In the Earth: *Whoſe foundations are yet immoveable. Thy faithfulneſs is unto all Generations, Thou haſt eſtabliſhed the earth, and it abideth.*

Ver. 3.

3. *They, Heaven and Earth both continue this day according to thy Ordinance.*

4. The Reaſon is, *For all things ſerve thee.* Thy creatures they are, and thou their Lord Creator, they then muſt be at thy Beck and Command.

2. It brought him comfort in his trouble.

2. Next he ſhewes the excellent perfection of Gods Word, by a rare effect it had upon himſelf, it gave him comfort, and kept him from deſpair in his trouble, he collected it from the former inſtances; thus, if the Word of God ſuſtained the Heaven and the Earth, he ſaw no reaſon but it might alſo ſuſtain him, and ſo leaning upon it, he was delighted in it, and that delight held him up, he knew it would be an Anchor of hope that would not fail him.

Ver. 4.

Unleſs thy Law had been my delight, I ſhould have periſhed in my trouble. This he knew he could not do, becauſe God had promiſed him the contrary; no ſuch comfort in trouble, as Gods Word and Promiſe; this will abide, when other fails.

Upon this comfort, he vowes.

3. Upon which joy and comfort, firſt, he makes a promiſe of thankfulneſs; he had found life in Gods Word, and he reſolves never to forget it.

Ver. 5.

1. Never to let it ſlip out of his memory.

1. *I will never forget thy precepts*; that men forget them, is, becauſe they find no heart in them.

2. His Reaſon is, *For with them thou haſt quickned me.* He ſaith not, the Word quickned him, but God by his Word: For the Word quickens not, till Gods Spirit come to it; *Vitam gratia augendo, & vitam gloria promittendo.*

2. To be Gods ſervant.

Ver. 6.

2. Then next he devotes himſelf to be Gods ſervant, for the preſent, and for ever.

1. *I am thine:* And I do, and will ſerve no other Lord, no baſe pleaſure, no profit, nor the World, nor the fleſh, nor the Devil; and therefore I can with a good conſcience ask,

2. *O ſave me.* It is for a Lord to protect, and ſave his ſervant.

3. And that I am thine, is evident in this, that I am ready to do thy Will: *For I have ſought thy precepts.* I am thine, becauſe I ſought nothing but that which is thine, and how I might pleaſe thee. O how few can ſay this, and upon this account cry to God, *O ſave me.*

4. Which

4. Which to do, *David* had very great reaſon at this time; for he had bitter enemies, from whom he could not be ſafe, except God ſaved him; two things he notes in them.

This he had reaſon to do, having many enemies, and thoſe: Ver. 7.

1. Diligence: *The wicked have waited for me*, waited for an opportunity. 1. Diligent in miſchief.
2. Cruelty: *Waited to deſtroy me.* Their malice was ſo great, that no leſs would ſatisfie them. 2. Cruel.
3. And here now in ſuch an extremity, the comfort of Gods Word is very ſeaſonable, the conſideration of that is able to ſtay a fainting ſoul, *Pſal.* 124. with which *David* comforts himſelf here: *But I will conſider thy Teſtimonies*; that thou haſt teſtified that thou art able, and wilt deliver thoſe that truſt to thy Word, *Dan.* 6. 16. & 22. Amidſt which Gods promiſe ſuſtained him.

5. He hath ſhewed the perfection of Gods Word, in eſtabliſhing and upholding the frame of the World. 2. And then the excellency thereof, in bringing joy, comfort, help to an afflicted ſoul; but in the cloſe of this *Section*, he compares it with all other things, which we eſteem as excellent and perfect, be they Riches, Honours, Scepters, Crowns, Kingdoms, *&c.* among which, the Word of God hath ſtill the preheminence; they fail, but Gods Word endures.

1. *I have ſeen an end of all perfection.* *Jonah*'s Gourd is ſmitten with a worm; the golden head had feet of clay, &c. the faireſt day is enter'd at night. Ver. 8.
2. *But thy Commandment is exceeding broad:* Exceeding broad indeed; for in it are contain'd all other National and Municipal Lawes, they being nothing elſe, if juſt, but extracts of it; or exceeding broad, becauſe all Lawes of a good life, and the rewards of thoſe that keep the Law; and on the contrary, the prohibitions of all vices, and the puniſhments of Tranſgreſſors are contained in it: Or, exceeding broad, becauſe it is the Commandment of love, which extends to God, Angels, men, enemies: Or, exceeding broad, which is nearer *Davids* purpoſe, becauſe it extends to, and refreſheth all that are in diſtreſs and affliction, it abides by them in tentations while they live, and forſakes them not in their death, but conveyes them into their grave in peace, and the comfort of it abides with them for ever when they are diſſolved. 3. The preheminence of Gods Word.

The Prayer.

O Omnipotent God, Thou haſt given us aſſurance of thy Faithfulneſs and Truth in the performance of thy Word and Promiſe made unto thy ſervants, even by that conſtant order and continuance which we behold in thy creatures: For why is it, that theſe orbs above have been ſo long-liv'd? why are they not corrupted? why do they continue in that excellent beauty, and perpetual motion? but that thy Word is ſetled in Heaven. Why is it, that the foundations of earth do not decay and ſhake? but that thy faithfulneſs is to all generations; they continue this day according to thy Ordinance; for they are thy creatures, Thou their Lord, and they muſt ſerve and do their homage to thee. Ver. 1. Ver. 2. Ver. 3.

We alone are thy diſobedient creatures, and for this thou bringeſt us juſtly into trouble, and under theſe we ſhould have fainted, and utterly periſhed, had it not been from the comforts that we receive from thy Word, it delights our ſouls, and confirms our hearts even in the extremities of our ſorrowes, when we find in it thy Word, many gracious promiſes made unto thy ſervants. Ver. 4.

I will never therefore forget thy precepts, for with them thou haſt quickned me. I was ready even then to erpire and dye, till I meditated on, and called to mind thy Law, which by the power of thy Spirit hath encreaſed grace in me, and by the promiſe Ver. 5.

promise of glory brought me again to life: For which promise I am thine, and I vow my self to be thine; I will no more be a servant to the Devil, the World, and the flesh, I renounce them all, I forsake them, and betake my self wholly to thy service. And since I have given my self wholly unto thee, let me be thy care, O save me, save me, O my God; for I am invironed with malicious and cruel enemies, whom nothing can satisfie but my blood; they are diligent, and wait for an opportunity to destroy me, and take away my life; but thou, O Lord, hast testified, that thou will deliver those that trust in thee, and therefore I will consider in my troubles these thy testimonies.

Ver. 6.

Ver. 7.

I see an end of all perfection, Riches, Honours, Crowns, Kings, Friends fade and fail, and are but miserable comforters, but thy Commandment is exceeding broad, it extends to, and refresheth all that are in affliction, it abides by them in tentations while they live, and forsakes them not in their death; in life and death therefore I will adhere to this: Take not then the comfort of thy Word out of my mouth while I live, and never let it leave me, till it hath brought me to eternal happiness, through Jesus Christ my Lord and Saviour. Amen.

Ver. 8.

13. *MEM.*

The Contents. *Davids* affection to Gods Word.

DAVID in this *Section* shewes his great affection to the Law of God. 2. And the many benefits and fruits he reaped from it.

1. His affection is declared in the first *verse*, which he patheticallly expresseth.

Ver. 1.

1. *O how I love thy Law*; wherein he calls God himself to be Judge of his love, witnessing thereby, that it was no counterfeit love, but compleat and sincere.

2. And he proves that which he sayes. The nature of true love is, to converse with, and think on the thing beloved, and it useth all means to obtain it: So *David* here proves his love to God, by the love he bears to his Law, and his love to his Word, by the thoughts he had on it: *All the day long is my meditation in it.* I think, speak, or do little else all the day.

2. The *Encomium* of it first.

2. And now he enters upon his *Encomium*, or praise of Gods Word, from the admirable effects that it might have in them who will meditate in it, of which he makes himself the instance. This he amplifies, by comparing himself with three kinds of men, his Enemies, his Teachers, the Ancients, than all which he grew wiser by this meditation.

Ver. 2. 1. It made him wiser than his enemies.

1. *Thou through thy Commandments hast made me wiser than mine enemies.* The Law of God being well thought on, teacheth a man what, how, where, and when to speak, or to be silent, to act, or desist; which wisdom *Davids* enemies wanted; he was then wiser than they. A great controversie there is, who is the wise man, the godly man, or the Machivilian; Gods Word will easily decide it.

2. His Reason, why he was wiser, is: *For they are ever with me*, thy Commandments alwayes by me, and at hand to be my Counsellors.

Ver. 3. 2. Than his Teachers.

Again, secondly, *I have more understanding than all my Teachers; for thy Testimonies are my meditation:* Which though it may seem to be arrogantly spoken, yet it is not; for it is no new thing for him that was sometimes a Scholar, to outgo and excel his Master; yea, and there be many that will take upon them to be Masters to teach others, that which they never learned themselves. It is of practical knowledge *David* speaks, and in this it was no hard thing to exceed his Teachers.

And

And yet again thirdly, *I understand more than the Ancients.* He means not *Adam, Noah, Abraham*, &c. or any of those Ancient Worthies; but those old men with whom he lived, who were but *grandevi pueri*, being grown in years, but not in knowledge and piety: He was wiser than their gray hairs, because he kept Gods precepts, meditated in them, and daily practised them.

Ver. 4.
3. Than the Ancients.

3. Another *Encomium* he gives to Gods Word, is, That it is of power to keep from sin, and for that he gives an instance in himself also.

2. The second *Encomium* of Gods Word.
Ver. 5.
It keeps from sin.

1. *I have refrained my feet.* *Davids* wisdom consisted not in a bare speculation, but in practice, *he refrained from evil*; he took no delight in walking in wicked wayes.

2. *I have refrained from every evil way.* He knowes not what it is to resist sin, that resists not every sin; that is, fights not against, and do his utmost endeavour to refrain it, and take heed of it, and subdue it, if possible.

3. And this resistance makes us stronger, and more able *to keep Gods Word*; whereas transgression diminisheth our spiritual sight and strength, whence *David* saith, *I have refrained from every evil way, that I might keep thy Word.*

Now lest that any man should think that *David* ascribed this praise of godliness to himself, or that it came from any goodness in him, that he did refrain, he gives all the glory to God in the next *verse*, protesting, because God did teach and enable him, therefore he declined not.

Which he ascribes to Gods grace.

I have not declined, or departed from thy judgments, for thou hast taught me.

Ver. 6.

4. A third *Encomium* of Gods Law is, That it brings great pleasure to those that keep it, of which *David* having experience, cries out, *O how sweet are thy words unto my taste, yea, sweeter than honey unto my mouth.* I have a feeling of them, I desire to speak of them to others. The words of God Written in the heart, are more tasteful and pleasant to the conscience, because they quiet it, than honey can be to the palate.

3. The third *Encomium* of Gods Word.
Ver. 9.
From the pleasure it brings to the
1. Conscience.
2. Understanding.

And in the last *verse*, he proves what he said, by two excellent benefits he reaped by it; the one was understanding in his mind, the other sanctification of his affections.

Ver. 8.
3. Sanctification of the affections.

1. *Through thy precepts I get understanding*; I am by them become learned, wise, prudent; he was of good understanding of himself, but he prefers this light.

2. *Therefore*, because I love thy Law, *I hate every false way*; whether it be a false Religion, or evil manners; his affections were sanctified by it, which begot in him a strong confidence, from which did arise in his soul joy, peace, and tranquility, which is to be prefer'd before all treasures and pleasures.

The Prayer.

O Gracious God, I want words to express that love which I bear unto thy Law, O how sweet are thy words unto my taste, yea, they are sweeter than honey unto my mouth; and this is the reason that those hours of the day which others misspend upon vanities and pleasures, I spend in the meditation of thy Commandments.

Ver. 1.
Ver. 9.
Ver. 1.
Ver. 3.
Vers. 4.
Ver. 8.
3.
4.

Through thy precepts it is, that I get understanding; by thy Commandments, I am become wiser than my enemies, of more understanding than my Teachers, more prudent than the Ancients, who are full of years, but not of wisdom, because they know not what to practise, or will not practise what they know.

Ver. 6. Be thou, O Lord, my Maſter, and perfect thy work, give me more knowledge, and teach me ſtill, ſo I ſhall not depart from thy judgments. Let thy Commandments be ever with me, alwayes in my memory, alwayes in my heart, and ſo I ſhall not only refrain my feet, which I deſire, from any one, but from every evil way; ſo ſhall I carry a perfect hatred to every falſe way. Grant, O Lord, that I may beſtow that little remainder of my time I have, to live in vertuous and religious actions to the glory of thy Name, and the ſalvation of my own ſoul by thy mercy, and the merits of my Lord and Saviour, Jeſus Chriſt.

Ver. 2.

Ver. 5.

Ver. 8.

14. *NUN.*

The Contents. The commendation of Gods Word.

IN this *Octonary*, *David* gives a commendation of Gods Law. 2. Obliges himſelf, and reſolves to keep it, notwithſtanding all oppoſition.

Ver. 1. 1. The commendation he gives Gods Word, is, That it is a lamp, and a light. *Thy Word is a lamp to my feet, and a light to my wayes:* For the Law of the fleſh and ſin, darkens the underſtanding; that which is the true good, is not diſcerned from bad, till the Word of God is called for to be the light, to which, if men have an eye, and follow it, they will avoid all precipices, and arrive ſafely at the determinate end.

Ver. 2. *David* tyes himſelf by oath to keep it

2. Of this *David* was aſſured, and therefore upon it he makes a proteſtation, and binds it with an Oath:

I have ſworn, and will perform it, that I will keep thy righteous judgments.

1. *I have ſworn.* 'Tis not ſufficient to begin well, except we end well, and *David* knew our humane frailty, and that we are apt to ſlip from our Duty, and therefore he binds himſelf to it by a ſolemn Oath or Vow, *viz.* To follow the lamp, or light of Gods Word.

Which he retracts not.

2. And ſecondly, It never repented him of it, he did not retract his Vow: *I have ſworn, and I will perform it.*

3. *And I will keep*; yea, but this was beyond *Davids* power: True, legally it is ſo; but to co-operate with Gods grace, and do his beſt, it is not; and that is it which *David* vowes.

4. *I will keep thy righteous judgments*; for ſo they are in themſelves, Rules of the greateſt equity, and *David* therefore reſolves to keep them.

Nor would, though diſcouraged by afflictions. Ver. 3.

3. Yea, but calamities, afflictions, and many dangers accompany the profeſſion of Religion, and ſtudy of piety; *for they that will live godly in Chriſt Jeſus, muſt ſuffer perſecution*, 2 Tim. 3. of this *David* had experience.

1. *I am afflicted very much*, outwardly, inwardly; and yet he was conſtant, and reſolved to keep his Oath and Vow.

So that God did enable him He deſires that God accept of his vow.

2. And of theſe two, the inward affliction was the greateſt, and therefore he prayes, *Quicken me*, reſtore my decay'd ſtrength, *as thou haſt promiſed.*

This now was a free-will-offering, to ſwear and vow thus much, proceeded freely from him, and he expects not to merit by it, but deſires of God to accept of it.

Two things he asks in this *verſe.*

Ver. 4. 1. *Accept, O Lord, I beſeech thee, the free-will-offerings of my mouth:* Let my endeavours, vowes, to keep thy Law; my invocation, giving of thanks, confeſſion of my ſin, profeſſion of thy Truth, patience under the Croſs be accepted by thee.

2. *And*

2. *And teach me thy judgments.* Without thy help I am not able to perform my vow, give me therefore strength, that I may perform what I have vowed.

4. That I am resolved to keep my vow, and thy Law appears in this, that though for it I am daily in danger of life, yet I forget it not, I erred not from thy precepts.

1. *My life is in thy hand:* That is, I am exposed to a present danger of life; a phrase it is borrowed from War, where the Souldiers life is in his hand, and lies upon the valiant use of his Weapon; for if he be a Coward, and resist not stoutly his enemy, he is like to lose it; so *Jeptha* is said, *Judg.* 12. 3. *& Job* 13. 14. 1 *Sam.* 28. 21.

Ver. 5. And then no dangers shall affright him from his duty. Ver. 6.

2. But yet, though death be alwayes before my eyes, *yet do I not forget thy Law.*

3. And he shewes his danger by another similitude: *They have laid snares for me.* What they cannot do by force and violence, they seek to do by craft; they seek to take away my life by a snare, as they do that hunt after wild Beasts; both which were verified in *Saul* that fought against him, and hunted after his life, both by violence and subtilty he would have slain him.

4. *Yet I erred not from thy precepts:* But he would not lay violent hands on the *Lords Anointed*, and therefore erred not, 1 *Sam.* 23. & 26.

5. He kept his resolution, and vowes still; and now he goes on to shew his diligence and constancy in the study of piety, and shewes the Reason.

Yet constant he was. Ver. 7. Gods Law was his, 1. Heritage.

1. *Thy Testimonies have I taken as an heritage for ever.* Such is the estimation of the godly, when they compare the Word of God with other things, they account them of no price. The honey, and the honey-comb hath no sweetness; gold and silver are of no worth in comparison of it: No, not all *Canaan* it self, *Israels* heritage, all is but dung to it; they therefore *David* chose for his inheritance. He had but one Patrimony or Legacy left him, which he esteems and loves beyond all.

2. His delight.

2. Yea, and delighted in above all: *For they are the rejoycing of my heart.* Riches and wealth bring care and fear, the Word of God joy to a pious soul; for it is the Charter of salvation, sealed and confirmed by God; sealed by the Sacraments, confirmed by the Oath of God, secured and delivered to us by his Spirit, and subscribed by the blood of Christ, all which must upon necessity bring joy of heart.

And he therefore adheres to it. 8.

3. And upon it he concludes, That he would be a faithful keeper of this great Treasure, so long as he had a day to live; he would co-operate with Gods Spirit.

1. *I have applied my heart*; or, *inclined my heart*; that is, when on one part the Law of sin drew me, and on the other part thy Law. I inclined my heart to thy Law, and not to the Law of sin. The counsel of the soul is like a balance; and the mind, which hath the commanding power over the affections, inclines the balance to that which is best.

2. *To fulfil and perform.* In purpose of heart and resolution, be ever willed and desired it; in performance he might fail, but never in his intention.

To the end.

3. *Even unto the end.* His motions were not taken by starts, he was no Temporizer, whose goodness is like the morning dew; the seed of Gods Word was rooted in his heart, and therefore as he began well, so he would end well.

The Prayer.

O Gracious God, in the night of this preſent life I am encompaſſed with darkneſs, the Miſts of ignorance do darken my underſtanding, and a thick
Ver. 1. cloud ariſing from my affections, doth bewitch my will, ſo that I neither know my way, nor can chooſe that which is good: O let then thy Word be a lamp to my feet, and a light to my path; that I may not wander, ſtumble, and fall, as it happens to thoſe, who adventure into dark places without a light, without a lanthorn.

Ver. 3. And great tentations I have to fall; for behold, I am afflicted very much,
Ver. 4. my ſoul is alway in my hand, every day my life is in danger, becauſe I keep thy righteous judgments. The wicked, for this, are become mine enemies, and
5. what they cannot do by violence, that they labor to do by craft; for they lay ſnares
6. for me: And yet, O Lord, Thou knoweſt the ſincerity of my heart, nor their force, nor ſubtilty, have been able to overcome my conſtancy; yet
Ver. 4. I do not forget thy Law, yet I do not erre from thy Precepts.

And that to them my reſolution may be the more fixed, and my conſtancy
Ver. 2. the more firm, I have bound my ſelf by oath and promiſe, I have ſworn, and by the help of thy Spirit I will perform it; tyed my ſelf I have by vow,
Ver. 4. That I keep thy righteous judgments. Accept, O Lord, I beſeech thee, the free-will-offerings of my mouth, thoſe promiſes of obedience which I have made with a voluntary free heart; and teach me to moderate all my actions by thy
7. rule of equity; theſe I prefer before gold and ſilver, theſe are ſweeter unto me
3. than the honey and the honey-comb; of theſe I eſteem as my patrimony, and my
8. heritage, they are indeed the joy and rejoycing of my heart; be pleaſed then, O Lord, to quicken me in them, according to thy Word and Promiſe; and incline my heart to fulfil thy Statutes, ſo long as I have a day to live. Let me be not Hypocrite, nor Temporizer, whoſe goodneſs is like the morning dew; but grant that the ſeed of thy Word may take ſuch deep rot in my heart, that it may bring forth fruit to everlaſting life, through Jeſus Chriſt my Lord.

15. *SAMECH.*

The Contents. IN this *Section*, *David*,

1. Declares his hatred to wickedneſs, his deteſtation of wicked men.
2. Expreſſes his love to Gods Law.
3. And prayes for the grace of God to ſuſtain him in it, that he may be quickned according to Gods promiſe, nor fruſtrated of his hope, but perſevere unto the end.

Laſtly, He inſults over his enemies, and foretells their deſtruction.

1. *David* ſhews his diſlike to all things contrary to Gods Law.
1. Hatred of wickedneſs. Ver. 1.
His Reaſons.
1. His love to Gods Law.
2. God a ſhield to him.
Ver. 2.

1. *I hate vain inventions:* Not only execution of evil, but the invention, even the very beginnings of it. New inventions in his Worſhip, new gloſſes and interpretations contrary to the Text, *David* hates; not diſlikes only, but hates.
2. *But thy Law do I love:* And becauſe I love thy Law, I hate vain inventions.
3. And there is great reaſon I ſhould do ſo: *For thou art my hiding place, and my ſhield.*
1. *My hiding place*, That publick evils do not reach me.
2. *My ſhield*, to keep off blowes that are nearly made at me; in both my hope is in thy Word.

2. To

2. To God then and his Law he would adhere in all extremities; but as for all wicked men, he would be ſure to ſunder from them, he knew he ſhould get no good by their company, and therefore he turns to them, and bids them avaunt. 2. And to ill men, whom he avoids.

1. *Depart from me ye evil doers*; for ye are the peſts of piety.
2. And your courſe and mine are contrary; you go one way, and I another; you follow your own inventions, but *I will keep the Commandments of my God.* Ver. 3.

3. Now *David* being fully perſwaded that he had a peculiar intereſt in God, turns himſelf to prayer, and not without reaſon; for our intentions and reſolutions are nothing, except God bleſs them; and therefore *David* prayes. He prayes that God uphold him in this reſolution. Ver. 4. Ver. 5.

1. *Uphold me according to thy Word, that I may live, and let me not be aſhamed of my hope.*
2. *Hold thou me up, and I ſhall be ſafe, and I will have reſpect to thy Statutes continually.* There is in Gods children an inſtability of love and obedience, apt they are to cool and fall; neceſſary then it is, that they pray with *David*, that God uphold them in life, that they being conjoyned to him in love, to hold them up when they ſlip and ſtumble, that they fall not.

4. And that he did well in hating wicked men, he now proves it, in that therein he followed the example of God, in which he could not chooſe but do well. He did well in hating them, by Gods example. Ver. 6.

1. *Thou*, ſaith he, *haſt trodden down*, trampled under thy feet, as vile creatures, *all that erre from thy Statutes.*
2. *For their deceit is falſhood:* They deceive themſelves in their wickedneſs; for either they conceive, that they need not be ſubject to the Law of God, or that they look for a good in ſin, which ſin promiſeth, but they ſhall never find; or elſe they flatter themſelves with a vain hope to eſcape Gods judgment, which yet at laſt ſhall certainly overtake them.
3. This laſt is certain, and *David* in the next *verſe* expreſſeth ſo much: *Thou haſt taken away all the wicked of the earth, as droſs*; for no better they are in Gods account; they eſteem Gods children for περικαθαρματα, but they are ſo, and for ſuch ſhall be dealt with, and ſcowred away. Ver. 7.
4. *Therefore I love thy Teſtimonies*; therefore, that I may avoid this judgment.

5. How by the judgments of God, he profited in the love of his Teſtimonies, he ſhew'd in the end of the former *verſe*; in this he ſhewes how he profited in his fear.

My fleſh trembleth for fear of thee, and I am afraid of thy judgments. Ver. 8. Whom he fears

Happy is he, that by other mens harms, learns to be wiſe and godly. A ſon, when he ſees a Slave whip't, may learn not to offend his father. *The beginning of wiſdom, is the fear of the Lord*; *and we are to work out our ſalvation with fear and trembling.* Our love in this life is imperfect, and therefore it may, nay, muſt conſiſt with fear; nay, which is more, the love of God will never be kept in our hearts, but by the fear of God; and therefore this *verſe* is read, *Confige timore tuo carnes meas.* Faſten, as with Nails, my luſtful affections to the Croſs of Chriſt, that they have no liberty to move, to go looſe, and wander where they pleaſe, *Gal.* 5. 24. 'Tis then, as if *David* had ſaid, becauſe I have begun to be afraid of thy judgments that bring heavy puniſhments on wicked men, therefore I deſire to be eſtabliſhed in this holy and filial fear, and never to be ſevered from it. Over-much familiarity breeds contempt; a true conception of Gods Juſtice and Majeſty begets Reverence.

THE

The Prayer.

Ver. 1. O most holy God, and merciful Father, it is not unknown to thée, how I
8. love thy Law; thy eyes that séest the very secrets of the heart, are con-
scious, that my flesh trembleth for fear of thée, and that I am afraid of thy
6. judgments. When I behold, how thou hast trodden down all that erre from
thy statutes; how thou puttest away all the wicked of the earth like dross;
7. my heart in the midst of my body is become like melting wax, which every
moment presents unto me my sin, and what I have deserved. Let their suf-
ferings be my instructions, and thy wrath executed on them, be an admonition
to me ever hereafter, to love, to keep thy Testimonies. Lord, I desire to be
established in this holy and filial fear, and to work out my salvation with fear and
trembling.

Which, that I may bring to good effect, Lord, uphold me according to thy
Word, that I may live the life of grace. I hope in thy Word, let me not be
4. ashamed of my hope. Thou art my God, and I will keep thy Commandments;
2. hold thou me up, and I shall be safe; stay me in all tentations, that I fall not;
4. hide me under the shadow of thy wings, and be my shield, to keep off those blowes
3. which Satan makes at me, either by himself, or his instruments; these preis
5. and upon me, to invegle me to a false Worship, and to joyn with them in their
2. new coined inventions; but I hate all vain thoughts: Depart from me ye evil
Ver. 1. doers, for I will keep the Commandments of my God. By thy grace I stand,
3. and by thy grace I am what I am; O let thy grace continue with me, and ac-
company me through all the changes and chances of this mortal life, till it
hath brought me to rest in the bosom of my Lord and Saviour, Jesus Christ.
Amen.

16. *AIN.*

The Contents. *David* professeth his integrity.

DAVID in this *Octonary*, having made,
1. Profession of his Integrity.
2. Prayes for protection against his enemies.
3. And also for grace to know his way upon earth, and follow it.

1. He begins with a profession of his Integrity, where we may not think that he is justifying himself before God, but only declaring how unjustly he was oppressed by men: *Defensio est, non arrogantia.*

Ver. 1. And prayes that God leave him not to his enemies.

1. *I have done judgment and justice.* Judgment is the effect of justice, and by the exact Rule of Justice, *David* had so proceeded in judging the people, that he had given to every one his own, and yet he could not live free from the calumnies and slanders of wicked men, and therefore he prayes.

Ver. 2. 2. *Leave me not to my Oppressors*: And his Petition hath equity in it; for 'tis but equal, that he who had been so just to others, should have justice done him: And by it, we may learn to commend a just cause to God, if we look for his assistance.

Now in this Petition *David* proceeds, and useth many other Arguments to perswade it.

1. *Be surety, or undertake for thy servant for good.* My enemies suspect me of injustice and violence, but do thou interpose, and be surety for me, that it is not true; neither that ever they shall find any such dealing at my hand; or answer for me, when I am not by, for what they lay to my charge.

2. *Let*

2. *Let not the proud oppreſs me.* His condition is miſerable, that falls into the hands of proud men; for their inſultations are unſufferable, and they mercileſs, ſuch he fears, and prayes againſt them. Ver. 3.

3. And this he doth in an ardent manner, and the reaſon is, becauſe he ſaw he was deſtitute of all humane help, it was Gods help that only could ſecure him, which he expected, and almoſt fainted in the expectation of it.

1. *My eyes fail.* The eyes of faith, and whole intention of my ſoul are fixed on thee, and they are ready to fail, while thy help comes not.

2. *My eyes fail for thy ſalvation:* Not only that which is temporal, in the deliverance from mine enemies, though I vehemently deſire that too; but for that ſalvation of Gods people mentioned, *Pſal.* 106. 4. & 4. 6.

3. *For the Word of thy righteouſneſs.* The ground that I wait for thy ſalvation, is thy Promiſe, thy righteous Word paſſed to me.

4. And he proceeds in this prayer, and deſires God to deal with him, as with an honeſt ſervant; not which did his Will, but yet deſired to do it; and was diſpleaſed with himſelf, and ſorrowful when he did it not; he pleads not merit, but mercy. But deal with him as an honeſt ſervant.

1. *O deal with thy ſervant according to thy mercy.* Ver. 4.

2. *And teach me thy ſtatutes*, which he often asks, and is then obtained, when God infuſeth ſo much love into our hearts, that we know, and do his Will; for knowledge without charity puffs up, but edifies not.

5. He asks the ſame again, renewes his Petition with a Reaſon, and this frequent Petition of the ſame thing, ſhewes his ardent deſire to obtain it. I am no ſtranger unto thee, but a domeſtick ſervant, and therefore bound to obey thy Commands; let me want no grace that may enable me to ſerve thee. *I am thy ſervant, give me underſtanding, that I may know thy Teſtimonies.* It is a gift of thy donation only. Ver. 5.

6. And now he enters his complaint, and uſeth that as a new Argument, that God hear him. He complains of the ungodly, that deſtroyed Gods Law. Ver. 6.

1. *It is time for thee Lord to work*, to do judgment againſt the wicked. To us, there is a time when God ſeems not to work, in that he executes not his wrath againſt the wicked, in ſuch a time it is no ſin to pray with *David*, That God would ariſe and work; for a time it is, when his Church is in a publick trouble; the ſins of the *Amorites* full, and his people brought low.

2. *For they have deſtroyed thy Law:* Not only broken it, diſgraced; but caſt it aſide, and deſtroyed it. A time then it is to work, and execute now; made it void.

7. But their malice and endeavours were not ſo great to evacuate and deſtroy Gods Law, as *Davids* zeal and affection was bent, and inflamed for the preſervation of it, which he uſeth as another Argument, that God would not leave him in the hand of his Oppreſſours, *ver.* 1. *Therefore I love.* Which *David* was zealous to preſerve.

1. *Therefore. David* was no Temporizer in Religion, whoſe affections toward Gods Word depended upon times and perſons; but his love appears in this, That when his enemies ſought to deſtroy it, then he loves it. They endeavour to make void, *therefore I love thy Law.* Ver. 7.

2. *I love thy Law.* He ſaith not he fulfilled it, but only he loved it; it is a good progreſs in godlineſs, when we come thus far, that we can ſay with *David*, *I love thy Law.*

3. And

And ſhews his love to it.

3. And that he might ſhew the greatneſs of his affection, he mentions thoſe things which are moſt loved; gold, fine gold, or jewels; to which his love was not ſo great, as to Gods Commandments. *I love thy Commandments above gold, yea, above fine gold.*

Ver. 8.

And he inſiſts upon this point, his love to Gods Law. What, would they make it void, and caſt it aſide? This makes me the more eſteem it, and judge that there is the more excellency in it. It muſt needs be good, which wicked men ſet lite by. Two things I find in me ariſing from hence, which are quite contrary, an eſteem and hatred, but yet of contrary objects.

And his eſtimate of it.

1. *Therefore I eſteem all thy precepts*, concerning all things, *to be right.* He had an high eſtimate of Gods precepts, he thought them juſt in all things; juſt, becauſe they preſcribe nothing but that which is exactly juſt; and juſt, becauſe they bring a juſt puniſhment on the Tranſgreſſors, and a reward to the righteous.

2. *Therefore I hate every falſe way:* Not one way, but every way of ſin, and the fleſh; many they are, but he hates them all; and his hatred aroſe out of the juſtice and equity he perceived to be in Gods Law, *therefore I hate.*

The Prayer.

Ver. 1.

O moſt Omnipotent God, I can no way excuſe my ſelf before thy Tribunal for my manifold breaches of thy Law: For I have ſin'd againſt Heaven, and againſt thee, and am not worthy to be call'd thy ſon; but to man I have done no harm, I have always been ſuch a lover to juſtice, that I have done that which is juſt and equal. Thus with a good conſciance I can proteſt before thee, and therefore I beſeech thee, leave me not in the hands of thoſe who continually calumniate me, and ſeek to oppreſs me. Thou knowest, O Lord, how they detract from me, and invent lies againſt me, when I am no; by; do thou then interpoſe in my behalf, undertake to anſwer for me, and ſuffer not the proud Tranſgreſſors of thy Law, to bring upon me that hurt and injury which they have endeavoured.

Ver. 2.

Ver. 3.

That ſalvation which I erped, is from thee, and my eyes have even failed for the vehemency of my deſire to obtain it. Thy promiſe, thy righteous Word is paſſed unto me; deal therefore with thy ſervant, according to the great mercy in making this promiſe; free me from theſe preſent evils, and infuſe alſo ſo much love and charity into my heart, that I may learn what thou teacheſt, and practice what I learn, and edifie others in thy ſtatutes by my practice. I am no ſtranger unto thee, but thy domeſtique ſervant; and I have addicted my ſelf to thy ſervice, by a firm purpoſe of heart, let me not want that grace that may enable me to do my duty; Give me then underſtanding, that I may know thy Teſtimonies; for I ſhall never be able to do that which I know not.

Ver. 4.

Ver. 5.

It is time, O Lord, to work; thy Church is oppreſſed, thy people are brought very low, the ſins of the Amalekites are at the full; their impiety is grown to that height, That they have not only broken, but contemned; nor only contemned, but made both, and by their practice, deſtroy'd thy Law; they are not only my enemies, and ſeek to oppreſs me, but are thy enemies, and labour to evacuate thy Truth.

Ver. 6.

It is now then a time to ſhew thy ſelf; Ariſe, O Lord, and take a juſt revenge upon them, for this their audacious impiety and malice.

Ver. 7.

It muſt needs be good which they hate, their malice therefore hath inflamed my zeal: They would deſtroy, therefore I love thy Commandments:

I love that Law which I break, I love it above gold, yea than much fine gold. By it I learn to do that which is just, by it I learn to hate every evil way, therefore I set an high estimate upon every particular Command in it. Lord, increase this zeal, this love, this esteem, this hatred in me, that I may direct my conversation aright, so please thee in every one of thy Commands on earth, that after this life is ended, I may live with thee in heaven for ever and ever. Amen.

17. *P E.*

The Contents.

IN this *Octonary David* praiseth Gods Word. 2. Shews his affection to it. 3. And prayes for Grace to keep it.

Ver. 1. *Davids* Elogie of Gods word: that it is wonderfull.

1. The Elogy he gives Gods Word in this *verse*, is from a new quality not mentioned before.

1. *Thy Testimonies are wonderful.* For though the literal sense of them be easie and plain, yet wonderful are the Mysteries contain'd in the two Testaments. *Great is the Mystery of Godliness.* The whole Ceremonial Law is wonderful, because under those Ceremonies were obscurely shadowed out to us, the Mystery of our Redemption by the Blood of Christ. The *Decalogue* is wonderful, written in so few words, in which yet are hid all the principles of Justice and Charity, to which may and must be reduced all the just Laws that have been, or shall be made. All these are but Conclusions and Determinations of the Laws of the *Decalogue*. And must receive their trial by it. As for the Mysteries of the New Testament, no man can say, but they are wonderful.

2. *Therefore doth my soul keep them.* Learn them, love them, practise them. 2. That it illuminates,

2. The next Elogy he gives Gods Law, is, that it is the Word of Illumination. Yea, the very

Ver. 2.

1. Entrance into it such, the very first declaration of it, whether it be done by God by infusion of divine light, or by some skilful Doctor or Teacher. And if the first opening, as it were, of the door gives light, what will the progress and continuance do?

2. *The entrance of thy Word gives light.* It is *a light shining in a dark place*, 2 Pet. 1. 19. without it then men walk in darkness.

The Simple.

3. *It gives understanding unto the simple.* Not to such as are high-minded, and double in heart, that are so wise in their own eyes, that they will examine the Mysteries of Godliness by the strength of their own reason: but to such as deny themselves, and captivate their reason, and submit it to the Word of God, and labour more to believe, than to reason. These are the simple, to whom the Word of God gives understanding, of whom our Saviour speaks, *Mat.* 11. 25. And St. *Paul*, 1 Cor. 1. 25, 26, *&c.*

Ver. 3. For which *David* pants, and longs.

4. And now, saith *David*, I being one of these simple ones, *Opened my mouth, and panted.*

1. *I opened my mouth*, by prayer, as desirous of this good Spirit of light and piety.

2. *I panted after it*, as men do that want breath, and desire fresh air.

3. *For I longed for thy Commandments*; had a vehement intention to understand, to fulfil them.

3. From the praises of the Law, *David* turns himself to prayer. He said but now, *I opened my mouth*, and here he acquaints us what he said after his mouth was open. I said,

Ver. 4.

1. *Look thou upon me*, either as unjustly oppressed, or under spiritual desertion.

2 He prayes for Mercy, to pardon sin.

2. *And be merciful unto me:* This is well subjoyned, for God looks upon some in displeasure. Shew me mercy, who labour under the burden of thy precepts, that by my own strength I cannot fulfil.

3. *As thou useſt to do unto those that love thy Name*, shew me at least so much mercy as thou affordest to others, let not thy custom be broken in me, but do by me, as thou usest to do by thy friends, which love thee in sincerity and truth.

And Grace to be kept from sin. Ver. 5.

2. This was his first Petition for *Mercy*, and to it he subjoins a second for *Grace*. Many seek for Mercy to forgive sin, that seek not for Grace to deliver them from the power of sin; which is to abuse Gods Mercy to wantonness. And therefore *David* prayes,

1. *Order my steps in thy Word*, that is, my whole conversation inwardly and outwardly let me be ordered by thee, for as our director, such will be our actions.

2. *And let not any iniquity have dominion over me.* Let me be no slave to sin and Satan, in captivity to them, so that they domineer over me.

And deliverance from Calumnies. Ver. 6.

3. And yet he makes a third Petition. Gods children have not only to wrestle against the sin that dwells in them, but with enemies from without; Oppressors, Calumniators there be, that by false reports and pressures retard good men in their way, therefore *David* prayes,

1. *Deliver me from the oppressions of men*, that being not disturb'd by their oppressions, nor yet disheartned by their calumnies, I decline from the right way.

2. *So will I keep thy precepts.* This favour obtained, should not disoblige *David*, but bind him the more. *So will I keep.* 'Tis but an ill use of a benefit obtained by prayer, when we abuse it to Licentiousness. How inexcusable are we?

And that he might have a sense of Gods favour. Ver. 7.

4. A fourth Petition again he presents, that he might have a sence and feeling of Gods favour.

1. *Make thy face to shine upon thy Servant.* For as the Sun by the interposition of a cloud is obscured, and by it we are deprived of light and heat; So when God doth not help us by his Grace, he seems to hide his face, upon which there follows a coldness and darkness upon the soul, of which *David* having experience, prayes, *Make thy face to shine*, for then the contrary effects would follow, *light* and *comfort* of soul.

2. *And teach me thy Statutes.* Illuminate me.

Ver. 8. He grieves for the wickedness of others.

4. These Prayers of *David* testifie how he loved the Law, and now he witnesseth the same by his grief, his grief for the sins of others, to that use he put his tears. *Rivers of water run down from my eyes, because they keep not thy Law.* The sins of other men may become ours, if we mourn not for them, 1 *Cor.* 5. 2. *Ezek.* 9. 8.

The Prayer.

Ver. 1.

O Lord, I never can be satisfied in the contemplation of thy Law in which I find so great depths, Mysteries and wonders, in few words, I find most perfect wisdom and equity contain'd, all vertues commanded, all vices prohibited, all men of all ages and all conditions, taught their duties.

Ver. 2.

The very entrance into them gives light, and dispels the darkness of error and ignorance, the continuance in them gives understanding to the simple, who are of an humble spirit, and submit and captivate their reason to thy wisdom.

wiſdom. The proud and malicious thou doſt reject, and to them the Lamp of thy Law gives no more light, than a Candle hid under a Buſhel.

O make me then of an humble ſpirit, teach me to ſubmit my natural and corrupted reaſon to thy divine revelations, never let me think my ſelf ſo wiſe in my own eyes, that I need not the teaching of thy Spirit, ſo ſhall I hope to underſtand the wonderful things of thy Law, ſo ſhall my ſoul keep them. Ver. 1.

That I may obtain ſo great a favour, I have opened my mouth in prayer, never did any man that is anhelous and almoſt ſtifled, more labour for breath, than I have panted for this grace, for I have excedingly longed and deſired to come to a right underſtanding of thy Commandments. Ver. 3.

Behold I turn my prayer unto thee, be thou converted and look upon me, look upon me with the eye of that mercy, as thou uſeſt to do upon thoſe that love thy Name, and thy Honour; deal by me, as thou art wont to deal with thy friends and dutiful ſervants, for I deſire to be in that number, though, O Lord, I muſt needs confeſs my ſelf to be an unprofitable ſervant. That I may be better hereafter, order my ſteps, diſpoſe and direct all my affections and actions according to the exact rule of thy Word, and never permit any iniquity to have the dominion over me. Though to my grief it will dwell, yet never let it reign in my mortal body, or ſo far dominer, that I obey it in the luſts thereof. Ver. 4. Ver. 5.

I am ſenſible what a darkneſs comes over my ſoul upon thy diſpleaſure, and the withdrawing of thy countenance, make then thy face to ſhine upon thy ſervant, that all miſts and darkneſs being diſpelled, I may be again refreſhed and comforted by the bright beams of thy favour; and withal, teach me thy moſt juſt Statutes, without the knowledge of which I can expect neither protection from thee, nor felicity. Ver. 7.

To withhold and deter me from my duty to thee, I find too many impediments, tentations I have from men, who ſcoff and mock at me, becauſe I keep thy Law, that calumniate and detract from my good name, becauſe I adhere to thy Truth, that oppreſs and undo me, becauſe I am conſtant in my obedience to thee. 6.

O deliver me from the ſcorns and oppreſſion of man, and ſo being ſet at liberty, I ſhall more readily and chearfully keep thy precepts. Theſe are bitter enemies to thy truth, and ſons of Belial, they have broke the yoke, and caſt off thy bonds, and yet for them my ſoul ſhall mourn in ſecret, Rivers of water ſhall run down my eyes, becauſe they keep not thy Law. 8.

Turn, Lord, even to theſe, if it be thy good pleaſure, and turn them to thee, for they are thy creatures, and bear thy Image; true it is, that they have defaced it by rebellion, but thou canſt reſtore it by thy Spirit, which if they ſhall go on to vex and grieve, to rebell and provoke while he is at his work, then number them to the ſword, and bow them down to the ſlaughter, becauſe when thou calledſt, they would not anſwer, when thou ſpakeſt, they would not hear, but continued to do evil before thy eyes, and did chooſe that, wherein thou doſt not delight. Make them know that there is a God in Iſrael, that will avenge his own cauſe, and protect his people, and get himſelf glory upon his enemies. But let thy ſervants ſing for joy of heart, and rejoice in thy ſalvation for ever and ever.

18. *TSADDI.*

The Contents.

IN this *Octonary David* again commends the Law of God from the Author, from the equity contain'd in it, from the purity, and perpetuity of it. 2. The conſideration of which wrought in him zeal and love to it, a care to remember it, and a joy and delight in it. 3. Notwithſtanding all oppoſition.

Ver. 1. *David* in trouble comforts himself with Gods justice.

1. *David* being tempted to impatience and distrust at the prosperity of the wicked, comforts himself with the consideration of Gods righteous Nature, *Righteous art thou, O Lord*; Thou alterest not with times, thou changest not with persons, thou art alwayes unto all the one and the same Righteous God.

2. He commends Gods Law as just. Ver. 2.

2. *And just are thy Judgements*, in giving rewards, and distributing punishments; righteousness is so essential to thee, that thou canst no more defraud the godly of their promised comforts, nor let the wicked go unpunished in their sins, than deny thy self to be God, which is impossible.

2. And from a righteous God hath proceeded a righteous Law. For God forbid that the Judge of all the world should do unjustice.

The Testimonies which thou hast commanded, are exceeding righteous, and very faithful. So that God is not only just in himself, and just in his retributions, but that very Law which he hath commanded us to keep, contains in it exact justice. The Laws of men may be unequal, but Gods Law hath in it nothing but equity and Truth, it gives liberty to no injustice or iniquity.

Shews his zeal to it. Ver. 3.

3. Now the first affection that this consideration wrought in *David*, was an ardent zeal; it anger'd and griev'd him, that so just a God should be dishonored, and so just a Law forgotten.

1. *My zeal hath even consumed me.* My zeal to thy Law, and he expresses the cause.

2. *Because mine enemies have forgotten thy words.* I did even pine away for grief and anger that men should be so prophane to forget so just and useful Laws.

3. Commends it as pure, like tryed gold. Ver. 4.

4. And now he returns to a nother commendation of Gods Law, and shewes another affection that from thence arose in him, to wit, *love*.

1. *Thy Word is very pure*, or proved most pure. 'Tis like gold that is tried in the fire, from which all drosse is by melting purged. *Psal.* 12. 6. Upon trial Gods law will be found to be far from all injustice. Unjust he is not, when he chastiseth his children, for there is sin in them; nor unjust he is not, when he suffers the wicked to flourish, *for it is their portion.* Luke 16. 25. *Righteous are thy judgments.*

And shews his love to it.

2. And this raised in *David* another affection, *viz. Love. Therefore thy servant loveth it.* Love in God is the fountain of all his benefits bestowed on us, and love in man is the fountain of all our service and obedience to our God. Love is such a duty, that it cannot be excused in any, without which, all that we can do in his service, is nothing. He must love Gods Law, because it is his Law, and a just Law, that means to keep it: for *Love is the fulfilling of the Law.*

3. A third effect that this wrought in *David*, was, a careful remembrance of it, yea albeit he was in a mean estate, and for it despised by his enemies.

Ver. 5. And his care not to forget it no not in sad times.

1. *I am small*, the youngest and least among my brethren.

2. *And despised*, and little set by, by my brethren, *Saul, &c.*

3. *Yet do not I forget thy precepts*, nor my poverty, nor contempt can bring me to that passe, that I forget my duty to thee. Many there are who will professe Religion as long as they see peace and honour follow it, but rather than they will endure trouble and contempt, will utterly forsake it. Thus did not *David*, he kept in memory Gods Law. And indeed the first step of defection is to forget what God hath commanded, for upon this the transgression easily follows.

3. He commends it from the perpetuity of it. Ver. 6.

5. And here he interserts a fourth commendation of Gods Law, *viz.* The immutability, perpetuity, and eternity of it. It is immutable, and may never be dispensed with, it is a righteousnesse, and it is everlasting.

1. *Thy righteousnesse is an everlasting righteousnesse.* No man may change it, no man may dispense with it, so long as the world stands, so long it must be rul'd by it.

2. They

2. *Thy Law is the Truth.* The Truth κατ' ἐξοχὴν, it hath the priority of all Lawes in this, it contains no falshood, the promises and threats in it shall certainly be fulfilled.

6. Upon which he makes mention of a fourth effect that it produced in him, *viz.* joy and delight, yea, *non obstante*, all his troubles and sorrows. Therefore he joyes and delights in it, in his tribulation. Ver. 7.

1. *Trouble and anguish hath taken hold upon me.* The righteous are often under the crosse, that sin may be subdued, patience and the graces of the Spirit increased, the pleasures of the world contemned, and the joyes of heaven desired.

2. *Yet thy Commandments are my delights.* Yet, even in this great tribulation, the meditation of thy truth contained in thy Law doth delight me; it is the remedy against all my afflictions to call to mind what thou hast promised, This is it that sanctifies all afflictions to me, and makes me rejoyce in them.

7. That Gods Word and Truth was everlasting that gave him so much comfort and joy, that he repeats it again. 1. *The righteousnesse of thy testimonies is everlasting*, and adds only his accustomed Petition unto it. 2. *Give me understanding and I shall live.* Live and revive in all my troubles. It is no life that men have, who are destitute of this knowledge, they live uncomfortably, and therefore the Word of God is contemned by none, but such as know not the excellency thereof, and the comfort it brings. Ver. 8. He repeats both. And desires understanding in it.

The Prayer.

O Lord thou art a righteous Judge, and thy justice is so essential to thee, that thou canst no more detaine thy servants of thy promised comforts, nor let the wicked escape unpunished in their sins, than deny thy self to be God. Thou art upright in thy judgments, even in those stripes thy children receive, and in all those plagues the wicked receive at thy hands. O Lord we confesse that for our sins we justly have deserved to receive these blowes, and yet we comfort our selves in this, that these chastisements are to be but temporal, whereas the stripes of the wicked are like to be eternal. They may escape thy anger and flourish here, but they shall never flye from the wrath to come. Ver. 1.

Now from this eternal justice which is in thee, hath proceeded thy Law, which is a Law of equity, for the testimonies which thou hast commanded, are exceeding righteous, a Law of truth having no admixtion of vanity or falshood, a law of purity, the finest gold purged from the drosse is not purer, a perpetual and eternal law, that to all men, and at all times prescribes their duty. Put then, O Lord, into my heart a zeal, a love to this Law, let me never forget it, but take my delight in it, even then when trouble and heavinesse have taken hold on me. Ver. 2. 4. 5. 3. 4. 5. 6.

It is not unknown unto thee, how I have been consumed with grief, and inflamed with anger, because ungodly men have forgotten thy words, this they laugh at, for this they despise me, but their malice doth but increase my love to thy Law, and their contempt quicken me in the memory of thy promises. O give me an understanding heart, and an inflamed soul to thy truth, and so I shall live quietly in the midst of my calamities, and chearfully end my dayes in thy fear, and by thy favour be brought at last to a safe harbour in heaven by Jesus Christ my only Lord and Saviour. Amen. Ver. 3. 5. 8.

19. KOPH.

The Contents. *Davids* prayer.

DAVID in this *Octonary* fervently petitions for Audience, Deliverance, increase of grace.

2. The end he desires it, is, to keep, to observe, and meditate on Gods Word.

3. His main reason to perswade it, is, Gods mercy, and the danger he was in, by mischievous enemies; from whom nothing could deliver him, but Gods goodness, of which he had had former experience.

1. For his prayer, it was very well conditioned.

Ver. 1. 2. Ver. 3. 4.

1. It was earnest, a Cry, rather than a Petition, *I cried*; and again, *ver.* 2. *I cried.*

2. It was sincere; *I cried with my whole heart*: Toto affectu, totis viribus.

3. Seasonable and continual, he did persevere in prayer.

1. *I prevented the dawning of the morning, and cried.*

2. *Mine eyes prevent the night*; morning and evening he prayed.

For audience, deliverance, increase of grace. Ver. 1. 5. Ver. 2.

2. That which he pray'd for, was,

1. Audience: *Hear me, O Lord:* And again, *Hear my voyce, ver.* 5.

2. Deliverance: *Save me,* ver. 2.

3. Increase of grace: *Quicken me,* ver. 5.

That he might keep Gods statutes. Ver. 1. Ver. 2. Ver. 4. 5.

3. The end that he desires, salvation and grace.

1. First is, That he might keep Gods Statutes: *Hear me, I will keep thy Statutes.*

2. *Save me, that I may keep thy Testimonies,* ver. 2.

3. *I prayed and watched, that I might meditate in thy Word,* ver. 4.

4. *Quicken me according to thy Word*, for the self-same end, *ver.* 5.

His arguments to perswade it. 3. 1. His faith. 5. 2. Gods goodness.

4. The Arguments he especially useth, besides the former, to move God to hear and grant his Petitions, are:

1. His faith and hope: *I cried, because I waited, and hoped in thy Word and promises.*

2. Gods mercy: *Hear my voyce according to thy loving-kindness.* The common Argument to be used by all Gods children; for were they never so righteous and just, yet in mercy they must desire to be heard, and not for their merits.

3. The danger that he was now in by persecuting enemies.

Ver. 6. 3. The danger he was now in. His comfort, that God was near him.

1. *They draw nigh*; they are at hand, the danger is near.

2. Yea, and great too; for they are mischievously bent, they follow after mischief, hunted after all occasions to do evil.

3. Most impious men, *they are far from thy Law*, they hate it, shun it, labour to make it odious in every eye.

5. But the comfort is, that they are not so near, but thou art as near; they to do mischief, but thou to defend me; let then their number, power, malice, be what it will, thy power and mercy is beyond it.

Ver. 7. And would not desert him.

1. *Thou art near, O Lord*; let then these my enemies be far from thy Law, they cannot be far from thee, Thou art near, and wilt reach them by thy justice, and this is my comfort.

2. *For all thy Commandments are Truth.* Albeit the evil of wicked men follow me, because I follow thee, yet I know *thy Commandments are true*; and it is not possible, that thou shouldst desert thy servants, who stand

stand to the maintenance of thy Word; their wickedness shall never escape thy hand of punishment; they may punish my body, but they cannot deprive me of my Crown of glory.

6. He concludes with an *Epiphonema*, being assured upon his own experience of the stability and immutability of Gods Word; *I know thy Commandments are Truth*; for, Of which he is confident. Ver. 8.

1. *Concerning thy Testimonies*, thy Will that thou hast testified in thy Word.
2. *I have known of old*, even ever since I began to look into them, study them, and practise them.
3. *That thou hast founded them for ever*: They are of eternal Truth, immutable and indispensable; and this is the Anchor of our souls, that we be not carried away with the winds and waves of temptations.

The Prayer.

O LORD of a vehement desire I have cried to the Lord for help, and that not only with my tongue and voyce, but with my whole heart; hear me good God, which if thou will vouchsafe to grant, I will more studiously and freely seek to know and keep thy statutes. I have called and cried to no other God but thee, therefore save me from these pressures and dangers: and being by thee saved and delivered, I will more diligently keep thy Testimonies: Neither have I only called upon thee by day, but I have prevented the dawning of the morning; with a great cry I have sought thy face, and implored thy help, because I repose my sole hope in thy promises. I have prevented also the night watches, my eyes day and night have been intent upon thee, that I might be occupied in the meditation of thy words, both in those in which thou hast promised thy mercy, and in those in which thou hast signified thy Will, and exacted my obedience. Hear therefore my voyce according to thy loving-kindness, and according to that equity by which thou use to proceed with all those that love thee, and call upon thy Name, quicken me with the sense of thy favour, and deliver me from this imminent death and danger. Ver. 1. Ver. 2. Ver. 3. Ver. 4.

And the impiety of my enemies makes me be the more instant to obtain this mercy; for they that persecute my soul, are set upon mischief, they hunt after my life; nay, they hate not me only, but thy Law; it is odious in their eyes, they look strangely upon it, and desire it should be as obscure in others: From this imminent danger it is not possible for me to be safe, but by thy hand and guidance. As then they approach near to hurt, so do thou approach near to help, and make it appear by my deliverance, that all thy promises are truth. This I have known long since, and now Lord, let me have experience of it again, so shall I have just cause to praise thy judgments, and sing of thy mercies, and make it known, That thou hast founded them for ever: nor the rage of man, nor the malice of Devils, shall be ever able to shake thy Truth, or abrogate thy promises, which thou hast made to thy Church, in Jesus Christ our Lord.

20. RESH.

20. *RESH.*

The Contents

IN this *Section David* petitions to God for help in his affliction.
2. Complains of the multitude of his persecutors.
3. Laments their condition.
4. And shewes his constancy and love to Gods Word.

David in his affliction prayes to God.

1. *David* begins with a petition. In afflictions it is some comfort to us, to have our case known, consider'd and examined, especially by those that love us, therefore *David* desires:

Ver. 1.

1. To help him.

1. That God would consider his case: *Consider my afflictions*; so much at least.

2. Then that he would help him: *Deliver me* from my tempting enemies.

3. His Reason to perswade both: *For I do not forget thy Law*; though I perfectly keep it not, yet I have not cast it behind my back; I do not forget it, I desire to keep it: This he could plead with a good conscience, if not what he had done, yet what he would have done; therefore he could boldly make this request, *Deliver me.*

2. To be his Advocate.

4. But yet he goes further, and desires God to be his Advocate; to him he appeals.

Ver. 2.

1. *Plead my cause, and deliver me.* At the bar of men, a just cause oftentimes miscarries for want of a good Advocate, and is born down by an unjust Judge; wherefore I beseech thee, who art the just Judge of the World, take my cause in hand, plead it to their faces, and deliver me; Arise up for me in the judgment that thou hast commanded.

3. And quicken him.

2. *Quicken me according to thy Word:* For thy promise made in thy Word concerning the reward of good men, and punishment of bad, *quicken me*, put life into me, by refreshing me by the life of grace, and comforting me with the hope of the life of glory.

He beleves he shall be heard, because no wicked person.

2. Were I a wicked person, this I could not hope from thee, nor grace, nor glory, not help, nor deliverance; I could not be perswaded, that thou wouldst either consider, or plead my cause, or pass any judiciary sentence in my favour.

Ver. 3.

From whom salvation is far removed.

1. *For salvation is far from the wicked.* In the former *Section*, he said, *They are far from thy Law*; of which the consequent is, *That salvation is far from them.* Gods Law then must be kept by him that looks for salvation: *If thou wilt enter into life, keep the Commandments*, Mat. 19. *Do this, and live.*

Because they seek not Gods Law.

2. And this *Davids* Reason confirms; *For they seek not thy Statutes:* Saved they cannot be; for they do not so much as seek to know thy Will, the way of salvation, they esteem it not, make no account of it, and therefore do wonder if they seek it not; for men seek after that they esteem; this is a sin, of which a good man is never guilty; transgress he may, and doth, yet he is alwayes seeking what is the mind of God, and will find it if he can, and live thereafter.

And yet he desires mercies

Ver 4.

3. In which, notwithstanding all his seeking and finding, he still fails, and comes short, therefore he flies to Gods mercies, with *David* in this place, *Great*, or *many, are thy tender mercies, O Lord.* Two Epithites he bestowes on Gods mercies, and we need both.

Which are great and many.

1. *Great*, or *many*; for our sins are great and many. Great they are in continuance, *they endure for ever*; great in extension, for they are

they are above all his works; and alſo many they are: There is his preventing mercy, his ſparing mercy, his pardoning mercy, his renewing mercy, his continuing mercy, his crowning mercy; there is a multitude of them, *Pſal.* 51. 1.

2. And as they are *great*, ſo are they *tender*. *Racham, loving mercies, and eaſie to be intreated*; they flow from his bowels and inward affection, they are *miſerationes* as well as *miſericordiæ*, pitiful mercies, tender, as is the *Matrix* of the mother to the infant. — 2. Tender:

3. *Quicken me according to thy judgments*. *David* found the life of grace in him dull'd, deaded, hindred, impugned, therefore ſo often he deſires that God would quicken him. — To quicken him.

4. And now he begins to complain; 'tis not without reaſon, that I deſire to be quickned, and to have new life put into me; for, — He complains of his perſecutors.

1. *Many are my perſecutors, and mine enemies*; many Devils, many men, many viſible, more inviſible that go about to mortifie me. — Ver. 5.

2. And yet I remain conſtant, yet I do not decline to the right hand, nor to the left, *I ſwarve not from thy Teſtimonies*. It is no great matter to cleave to the Law of God, when none purſues thee for it, when Authority allowes it, when honour and proſperity followes it. When the Lord gloried of his ſervant *Job*, remember Satans anſwer, *Doth Job ſerve God for naught? &c. But do this and this to him, and he will blaſpheme thee to thy face*: But he was deceived; for the more *Job* was croſs't, the more he cleaved to the Lord; and ſo muſt a good man endure the fiery trial, reſiſt men to blood, never decline or ſwarve. — But is yet conſtant to Gods Law.

3. And a ſecond ſtrein of his complaint is, That theſe men were not only violent againſt him, and malicious, but they were injurious to his God. — Ver. 6. The qualities of his perſecutors.

1. *They were Tranſgreſſours*; not ſimple ſinners, but *workers of iniquity*. — For which he grieved

2. Now this was it that went near his heart, that his God ſhould be diſhonoured by them, and his Word contemned. *I beheld the Tranſgreſſours, and was grieved*; ſo before, *ver.* 139. 143. He took not ſo heavily his own perſecution, as the injury done to God. An admirable Argument it is of love, when the Glory of God, and his Word, is dearer to us than our lives. It was ſo in *Eliah*, in the Martyrs, in *David*, that melted away for grief to ſee wickedneſs exalted, and Piety and true Religion trode under foot. — And appeals to God for the Truth of it.

5. This was I ſay an evident Argument of his love, and for probation of it, he appeals to God, deſiring the Lord to conſider it, whether it were ſo or no.

1. *Conſider: Vide.* No man dare ſay to God, look upon me, but he that is perſwaded that God will like him, when he looks upon him; *for he that doth evil, hates the light*, and flies, as did *Adam*, that hid himſelf. It is an Argument of a good conſcience, when we dare preſent our heart to God. — And deſires him to conſider it.

2. *Conſider how I love*: It is not conſider how I perform; the comfort of a Chriſtian while he lives in this body of ſin, is rather in ſincerity, and fervency of affection, than in the abſolute perfection of his actions; for though he may fail oftentimes in his actions, yet love in his affection ſtill remains. — And the love he bears to Gods Law.

3. And his love is to the precept. He loves the Law, becauſe it is Gods Law, from a juſt God, and juſt in it ſelf. To love the promiſes of God, is no ſuch great matter, for every man out of that love he bears to himſelf, will be in love with theſe; but to love Gods Law, which is contrary to, and reſtrains our corrupt nature, is a great denial of himſelf, and a manifeſt of true love, ſo it was in *David, I love thy precepts*.

Therefore he petitions again for comfort.

4. And upon this he preſſeth on his Petition: *Quicken me, O Lord, according to thy loving-kindneſs:* As if he ſaid, *Æquum eſt*, 'tis but Reaſon thou be kind to me, and quicken me, ſince I grieve for the Tranſgreſſors, and love thy Law.

The *Encomium* of Gods Laws *viz.*

6. Now for the confirmation of his conſtancy, he concludes with a commendation of Gods Law and Truth: But theſe words are read, or may be tranſlated two wayes, and they will have two ſenſes; for if we read:

1. *Thy Word is true from the beginning*, then the meaning is, That when in the beginning thou commandeſt *Adam*, not to touch the forbiden fruit under pain of death, ſince thou haſt verified thy Word, for all men are ſince mortal.

2. But if we read, *The beginning of thy Word is true. Caput verbi tui veritas.* Vatab. The ſenſe is, Thy words proceed from Truth, as from their Principle and Fountain, and therefore are moſt true; the very garland and head of them is verity.

Two things he attributes to the Word of God, Truth and Righteouſneſs, and they both ſerve very well to his preſent purpoſe, to confirm him in his Petitions and conſtancy, notwithſtanding his many perſecutors.

1. Truth. 8.

1. *Thy Word is true from the beginning:* Which perſwaſion is the mother of all obedience and faith; for therefore we believe and obey it, becauſe we are perſwaded it is true; it begets ſuch an aſſurance in our ſouls, that no temptation or trouble is able to overcome it; upon this St. *Peter* wiſheth us to rely, becauſe it is *a moſt ſure Word*, 2 Pet. 1. 19. *The ſure mercies of David.* God will not fail his people, but according to his Word, ſo it ſhall be.

2. Eternal juſtice.

2. *And every one of thy righteous judgments endure for ever.* A reward remains for the righteous, and a puniſhment for the wicked; and with this aſſurance alſo *David* ſuſtained himſelf againſt the delay of judgment againſt wicked men, *viz.* A meditation of the eternal righteouſneſs of Gods judgments; he collected, That for the preſent they might be ſpared, but at length they would be puniſhed, ſeeing Gods judgments are everlaſting.

The Prayer.

O Lord, our afflictions at this time are great, and our dangers are great, we humbly therefore beſeech thee to look down from thy holy Heaven, and to conſider our preſent trouble, deliver us, good Lord, from our enemies, for we

Ver. 1. do not forget thy Law; though we cannot perform it, yet we have an eſpecial regard to it, and alwayes keep it in memory, deſiring that our performances might be anſwerable to our deſires. Thou which art a juſt Judge, and to whom all judgment doth belong, and to whom I have committed my cauſe,

Ver. 2. plead my cauſe againſt mine Adverſaries, and redeem my life from my unjuſt Oppreſſors; according to thy promiſe, quicken and revive my heart, that is very much caſt down by their inſolencies.

Ver. 3. Did my heart incline to any evil way, I durſt not appear in thy preſence, or expect ſo great a favour from thee; for ſalvation is far from the wicked: As they are far from keeping thy Law, ſo alſo is ſalvation far from them; when they ſeek not, nor eſteem thy ſtatutes, they cannot expect to be partakers of thoſe promiſes which thou haſt made to them that do ſeek them: But thou, O Lord,

Ver. 4. knoweſt how I ſeek both them and thee, and thy mercies are great, tender, and many, to thoſe that fear thy Name, according to theſe then deal with me, and in equity deal with me, that the remainder of my dayes, which yet cannot be many, may be comfortable.

The

The diſcomforts I have are infinite, men and Devils, viſible and inviſible enemies on every ſide aſſault me; tentations I meet with on the right hand, and on the left; and yet ſuch is my love to thy Law, that hitherto I have not declined from thy Teſtimonies: Conſider then, O Lord, how I love thy precepts, and according to thy loving-kindneſs deal with me, and aſſiſt me, and quicken me with thy grace, that no tentation prevail over me. Let me not be ſeduced by any ill example, and drawn to tread in the ſteps of wicked men; for whoſe tranſgreſſions my heart is grieved, becauſe they keep not thy Word; which is a Word of Truth and Righteouſneſs. Never ſuffer me to decline from this Truth, ever cauſe me to rely upon this Righteouſneſs; let me not be ſeduced by Errors, nor be diſcomforted with the proſperity of wicked men, whom, though thou ſpareſt for this preſent, yet will at laſt poure upon them thy full Viols of vengeance, becauſe thy righteous judgments endure for ever. O Lord, get thy honour upon thy enemies, but let the ſure mercies of David never fail thy Church and people, for thy Son Jeſus Chriſts ſake, our only Lord and Saviour. Amen.

Ver. 5.
Ver. 7.
Ver. 6.
Ver. 8.

21. *SCHIN.*

DAVID in this *Section* ſhewes his love to the Law of God. 2. And the perfection of his love.

The Contents. *David* ſhewes his love to Gods Law.

1. The firſt ſign of his love was, that notwithſtanding he was perſecuted for Gods ſake, yet he ſtill was conſtant in his obedience to God.

Ver. 1. The ſigns of it. 1. His conſtancy to it.

1. *Princes have perſecuted me. Saul, Iſhboſheth, Abner* his ſon, *Abſolon* ſought his life. It is a great tentation to ſuſtain injuries from any man, but if from Princes, a greater; to perſiſt and be conſtant then, a notable Argument of love and fortitude.

2. *Without a cauſe.* Cauſes indeed were pretended, but none found: He ſpared *Sauls* life, when he might have ſlain; wept over *Abner*, mourned for *Abſolon*.

3. *But my heart ſtands in awe of thy Word.* This was the ſign of his love, this cauſed him to ſpare Gods Anointed, revenge *Iſhboſheths* death, &c. Though Princes degenerate, and become Tyrants, Touch them not, let Gods Word awe thee.

2. The ſecond ſign of his love, is his joy and delight he took in Gods Law. He tells us, that his joy in it, exceeded that of men, victorious in battel, that returned loaden with ſpoiles, *Iſa.* 9. *David* a Souldier and Conquerot, could well tell, what joy that was, and yet he prefers this, becauſe it brings better tydings: *I rejoyce at thy Word, as one that findeth great ſpoiles.*

2. His joy and delight in it.

Ver. 2.

3. A third ſign of love to it, was his hatred of all iniquity, and his abhorrence of falſhood.

Ver. 3. 3. His hatred of falſe wayes.

I hate and abhor lying, but thy Law do I love.

It was no lite diſliking of ſin; for a cold hatred of evil in time will be turned to liking, no ſimple refuſing of evil, but an indignation againſt it, a hatred, an abhorrence. *Ye that love the Lord, hate that which is evil; for no man can ſerve two Maſters.*

Ver. 4. 4. His frequency to praiſe God.

4. A fourth ſign of his love, was his fervour, earneſtneſs, and frequency of praiſing God.

Seven times a day do I praiſe thee, becauſe of thy righteous judgments.

Ver. 5. 5. The joy he took in Gods Saints, and their peace and proſperity

5. A fifth ſign of his love, is the content he took, that not only himſelf, but others alſo were the better for loving of it: He loved Gods Saints, as well as his Law; to theſe was,

1. *Great peace have they that love thy Law*, joy, proſperity; *no peace to the wicked.*
2. *And nothing ſhall offend them*, or *they ſhall have no ſtumbling block.* Scandalize they will not actively, nor be ſcandalized paſſively; for that is offence taken by weak Chriſtians, who upon ignorance think that unlawful, which is lawful; or of *Phariſees*, who interpret that to the worſe part, which they ought to interpret to the better: But they which love the law of God, know why they love it; they are perfect in charity, nor weakling, nor *Phariſees*, and therefore they ſhall have no ſtumbling block.

He ſhewes the perfection of his love. Ver. 6. 1. By his hope. 2. His obedience.

2. And now he ſhewes the perfection of his love in the three laſt *verſes*.
1. By his hope and confidence: *Lord, I have hoped for thy ſalvation.*
2. By his obedience, *and done thy Commandments*, 2 Tim. 4. 7. *I have fought a good fight, I have finiſhed my courſe, henceforth is laid up for me*, &c.

7. 3. And this he repeats in the next *verſe*, *My ſoul hath kept thy Teſtimonies, and I loved them exceedingly. He that loves me, ſaith Chriſt, keeps my Commandments.* Si amor operari renuit, amor non eſt.

8. 4. And yet again.
1. *I have kept thy Precepts and Teſtimonies.*
2. But this is upon another Motive, which is proper to perfect men, *viz.* Gods eye; *for all my wayes are before thee, coram te.* Gods preſence over-aw'd him; whatever he did, he did as in Gods ſight, well knowing, that he ſaw all. *Walk before me, ſaith God to Abraham, and be thou perfect*, Gen. 17.

The Prayer.

Ver. 1. O Omnipotent God, Thou haſt choſen unto thee a little flock, and this flock lives among wolves, the Devil, and in his inſtruments, ſeek to devoure it; Antichriſts and Tyrannical Princes daily, without any cauſe, perſecute it; their labour is to withdraw thy people from thy fear, and to violate thy command; be then preſent with theſe little ones, aſſiſt theſe innocents, that they faint not, ever keep their heart upright, and make it ſtand in awe of thy Word. Among theſe I have had my portion, leſs I confeſs than I deſerve, but ſufficient to try my love; and yet by thy mercy, that hath held me up, I have been awed by thy Law, and have not declined from thy fear.

Ver. 2. Go on gracious God, and aſſiſt me with thy Spirit, that I may ever rejoyce in thy Word; eſteem my ſelf richer in the enjoyment of it, than they that have enriched themſelves by the gathering together of great ſpoiles. Make me to

Ver. 3. hate this their iniquity, and mine own; cauſe me to abhor all falſhood and lying: And out of a love I bear to juſtice, and a diſlike of all inſuſtice, to love the equity of thy Law. Seven times a day, as often as I think of it, move my

Ver. 4. heart to praiſe thee for all thy righteous judgments. In theſe thou haſt ſhewed thy ſelf a juſt God, that gives peace, joy, proſperity to thoſe that love thy Law, and purſueſt the Tranſgreſſors of it with a perpetual infelicity; for there is no peace to the wicked; who, though they lay ſnares for me, and caſt ſtumbling blocks in my way, yet, good Lord, let me be ſo confirmed by thy grace,

Ver. 5. that I be not offended at it; let neither their flatteries and example, draw me to tranſgreſs, nor their threats remove me from the love of thy Truth, or a conſtant practice of piety and charity.

O Lord, I have loked for thy ſalvation, and I know that I cannot be ſaved, except I do my duty both to thée and my neighbour, which is exactly preſcribed in thy Law; make me then to love exceedingly thy Word, and to do what in it thou commandeſt, and to keep it, becauſe it is thy Precept, a juſt Rule, an equal Law; and work my heart to this love and obedience, out of the conſideration of thy eye and preſence. I am alwayes before thée, Thou beholdeſt all the ſecret receſſes of my heart, much more my actions; make me then ſo ſincerely to walk before thee, and be ſo ſtudious to pleaſe thée in all thy Commandments, that I may glorifie thy Name even before men, and be glorified by thée in the preſence of Saints and Angels at the laſt day. Amen. Ver. 6. Ver. 7. 8.

22. TAU.

The Contents.

IN this laſt *Section David* prayes, gives thanks, confeſſeth his errours, and craves mercy, and promiſeth obedience to Gods Commandments.

1. He firſt prayes in the two firſt *verſes*; in which,
   1. He prayes for his prayers, deſiring God to accept them, which is a very neceſſary duty. *David* prayes, 1. For his prayers. Ver. 1.
      1. *Let my cry come near before thee, O Lord.* 2.
      2. *Let my ſupplication come before thee.* The ingemination ſhews his earneſtneſs, fervency, importunity, or perſeverance, *Luke* 11.
   2. That which he prayes for, is underſtanding: 2. And deliverance.
      1. *Give me underſtanding*; which he limits, *according to thy Word, thy promiſe*, Pſal. 32.8. That I may know, fulfil, and by my obedience, obtain life eternal. 2. Underſtanding.
      2. *Deliver me according to thy Word.* The end of underſtanding, is to be delivered from ſin; *John* 8.36. *If the Son ſhall make you free, you ſhall be free indeed.* 3. Deliverance.
2. He gives thanks; he proceeds to the other part of prayer, Thankſgiving. 2. He gives thanks. Ver. 3.
   1. *My lips ſhall utter praiſe:* His thanks ſhould not be ſmother'd, nor mutter'd over, but utter'd with a diſtinct and loud voyce; not only his heart, but his lips alſo ſhould bear a part in it.
   2. And his lips ſhould proclaim the equity of Gods commands; but yet ſo, that he were firſt taught and helped by grace: *My lips ſhall ſpeak praiſe, when thou haſt taught me thy ſtatutes.* Ver. 4.
   3. And yet again: *My tongue ſhall ſpeak*, or *intreat of thy Word*, to the edification of others; and the Reaſon, why he would ſpeak in their hearing, was, *Becauſe all thy Commandments are righteouſneſs*, and ſo moſt forcible to reform all unrighteouſneſs; there is corruption in Religion, and confuſion in manners, when Gods Word is not heard.
3. And now he ſets to prayer again; for having made promiſes of thankfulneſs, he ſeeks help of God to perform them: *Our ſufficiency is not of our ſelves, to will and to do are of him*; he therefore prayes: 3. He prayes again for help. Ver. 5.
   1. *Let thy hand help me*, thy power, thy wiſdom. His Reaſons, Ver. 6.
   2. *For I have choſen thy precepts*: *Optima ratio*; without which, no help from God to be looked for. 1. Obedience.
   3. And yet he adds two more, both his deſire and delight.
      1. *I have longed for thy ſalvation, O Lord*: Gods children are not ſatisfied with the beginnings of mercy, ſtill they wait and ſeek, and long, and ſigh, and thirſt, and hunger, and long for more; ſalvation they have but in promiſe, they long for the accompliſhment. 2. His earneſt deſire.

2. *And*

3. His delight in Gods Law.

2. *And thy Law is my delight*; which well followes on his longing; for theſe two are well conjoined, ſalvation and Gods Law: For all the hope we can have of ſalvation, is the promiſe we find in Gods Word, and the delight we take in performance of it. *I have choſen thy precepts, longed for thy ſalvation, delighted in thy Law, therefore let thy hand help me.*

4. He prayes again for prolongation of life. Ver. 7.

4. And yet farther he proceeds in his Petition for prolongation of this life, ſay ſome; for eternal life, ſay other; both may very well ſtand together.

1. *Let my ſoul live*; not only a natural, but a ſpiritual life; which is properly the life of the ſoul, and the way to that life which is eternal.
2. *And it ſhall praiſe thee*; which ſhould be the eſpecial work of the ſoul here, and ſhall be the great employment in Heaven.
3. *And let thy judgments help me*: Let thy judgments which I have kept, be a comfort unto me, and help me, when I appear before thy Tribunal; *For I know thou wilt judge every man according to his works.*

B. He relies not on his obedience.

4. And yet *David* relies not on theſe; he knew his works were not perfect, and therefore in the laſt *verſe*:

1. He confeſſeth his Errours.
2. Deſires mercy.
3. And proteſts his obedience.

1. For he confeſſeth his errours.

1. *I have gone aſtray, like a ſheep that is loſt*: *Erravi*, I learned it from *Adam*, his corrupt nature adheres to me, hath and doth ſeduce me, and I yet to my grief follow it; ſo much I confeſs againſt my ſelf, notwithſtanding all my ſincerity, all my diligence, my ſeeking, purpoſe, reſolution to keep thy Law. *Erroris medicina eſt confeſſio.*
   1. But yet my errour hath been out of infirmity and ſimplicity, *I have erred as a ſheep*; not as the Devil, maliciouſly; nor as a roaring Lyon, malapertly and preſumptuouſly, proudly.
   2. But yet my errours have carried far from the Fold, I am that loſt ſheep, *Luke* 15.

2. Asks mercy.

2. And upon it I petition for mercy: *O ſeek thy ſervant.* Thou which art the great Paſtour, that lefteſt the ninty nine feeding in the Wilderneſs, to ſeek that ſheep that wander'd from thee; come thou Lord, and by thy grace bring me home again; ſeek me, for by thy grace I ſeek thee.

3. Yet proteſts his ſervice.

3. I ſeek thee, where by thy grace I hope to find thee, in a ſincere obedience to thy Will: *Seek me, who am thy ſervant; for I forget not thy Commandments.* Though I have fallen, yet there remains ſome grace in me; tranſgreſſed I confeſs I have, yet I have not fallen into a full oblivion of thy Will; as *David* was quickned by the Word, ſo by it he is conſerved; when he fell, the Word wakened him; when wounded, the Word cured him; if at any time he reſiſted, the Word armed him; it went then well with him, ſo long as he did not forget the Word.

The Prayer.

Ver. 1.

IT is thy Command, O Lord, that we ask, ſeek, and knock; and thy promiſe is to give and open to ſuch, in obedience to which thy Command, I have ſo often ſollicited thee, and with fervour of ſpirit, and importunity of ſoul, approached unto thy Throne of grace. Let my cry, O Lord, come near before thee,

thee, and my ſupplication be admitted in thy ſight; and as I often have importuned thee, make me wiſe, not according to the methods of worldly wiſdom, but according to the rule of thy Word, deliver me from the power of ſin, and malice of Satan; I have choſen thy precepts, and made thy Law my delight, as well knowing, that without the obſervation thereof, I cannot hope for ſalvation. This, Lord, I long for, let thine hand then help me, that I may fulfil thy Commandments, and by my obedience come to everlaſting life. Ver. 2. 5. 6.

O ſpare me a little before I go hence, and be no more ſeen; but throughout that little remainder of my life, let my ſoul live the life of grace, then I ſhall praiſe thee, then ſhall my lips utter and proclaim the equity of thy commands, then ſhall my tongue intreat of thy Word, even to the edification of others, and make it known, That thy Commandments are righteouſneſs, and of force to thoſe who will take heed to them to reform all iniquity. When I ſhall appear before thy Tribunal, let thy judgments help me; and when every man ſhall be judged according to his works, let it be a comfort unto me, that I have had a regard to thy Word in all my wayes. 7. 3. 4. 7.

This, Lord, I plead, but not for my juſtification; for many are my aberrations from thy Law, I have gone aſtray like a loſt ſheep, my corrupt nature hath ſeduced me, and I have followed it. O miſerable man that I am, who ſhall deliver me from this body of death? Thou which art the great Shepherd, that leſteſt the ninty nine in the Wilderneſs, to ſeek that ſheep which wander'd from thy Fold; come Lord, and by thy grace bring me home again; ſeek me, for by thy Spirit I ſeek unto thee; and however I, in ſimplicity and infirmity, ſhall ſtill erre, yet by thy aſſiſtance, thankfully and preſumptuouſly I will not offend. O Lord, keep me in the right way, and write thy Law (a Law) in my memory and heart, that I may bear a great affection to, and delight in the Commandments. Reclaim me from ſin, and make me obedient to thy Word, for thy mercy-ſake, which thou haſt freely made known, and freely given to the World in thy Son Jeſus Chriſt our Lord. Amen. 8.

Of the fifteen following *Pſalmes* called *Hammahaloth*, ἀναβαθμοὶ, or *Pſalmes* of Aſcenſion or Degrees.

WHY the fifteen *Pſalmes* following bear this Title, it is not certainly known, many conjectures there are; of which the moſt likely are theſe:

1. The firſt is of *Rabbi David Kimchi*, and it is moſt generally received, that there were fifteen ſteps by which the Prieſts aſcended into the Temple, upon every one of which the Prieſts ſtanding, ſung one of theſe *Pſalms*, aſcending by degrees from the loweſt ſtep to the higheſt, and for this Reaſon theſe were called *Pſalms* of Aſcenſion or Degrees.

2. A ſecond opinion, is that of *Lyranus*, which is near to the former; for he ſpeaks not of the ſteps of the Temple, but of a higher and more eminent place of the Temple, where the Levites were wont to ſing theſe fifteen *Pſalms* daily; and for this, he conceives, they were called Aſcenſions, or *Pſalms* of Degrees, becauſe they aſcended unto that place to ſing them.

3. *Rabbi Saadias* conceives, That *Mahaloth* had reference to a kind of Muſick or Melody; and when the word ſignifies an Aſcent, he ſuppoſeth that the Levites were thereby admoniſhed, that when they ſang theſe *Pſalms*, they ſhould ſing with a full high voyce, a degree higher than uſual.

4. *Abenezra* refers not theſe to the intention of the voyce in ſinging, but to ſome Tune then commonly known, to which theſe *Pſalmes* were ſet.

5. Some

5. Some ſay they were ſet to be ſung by the Jews, when they came out of Captivity from *Babylon*, and aſcended to *Jeruſalem*: But this is not likely, if *David* was the Author of them, as is generally received. More likely it is that they were compoſed to be ſung by the way when they went up to the Temple yearly. For they aſcended with a Pipe.

Bellarmine hath this Moral of it, that we ought ſtill to aſcend and be mounting upward from vertue to vertue, or from one degree of vertue to another, till we come to *Jeruſalem* which is above, and this is *Nazianzenes* conceit.

Junius and *Tremellius* prefix before theſe *Pſalms* this Title, *Canticum excellentiſſimum*; it ſeems to me that their meaning was to affix this commendation, that they excel the reſt, and by ſome degrees were to be prefer'd. For certain it is, that in qualities, the more intenſe the quality is, the nearer to perfection, as we ſay, water that hath ſeven or eight degrees of heat, comes nearer to the true nature of heat, than that which hath but two or three; when then uſually theſe *Pſalms* were called *Pſalms* of degrees, they were pleaſed to tranſlate it, a moſt excellent *Pſalm*.

The firſt Pſalm *of Degrees, being the* 120.

DAVID being oppreſſed by the Calumnies and flatteries of *Sauls* Courtiers, eſpecially of *Doeg*, compoſed this *Pſalm*. In which he firſt prayes. 2. Then ſets forth the miſchief of a foul, falſe tongue. 3. Complains of his baniſhment.

The firſt part. *David* flyes to God

1. *David* being in diſtreſſe, implores not the help of man, but of God.

Ver. 1. Prayes to be delivered.

1. *When I was in diſtreſs I cried to the Lord.* He took the beſt, and the right way.

2. *And he heard me.* So he had in all his diſtreſſes before, and therefore he did believe he would do ſo now.

Ver. 2. From a falſe tongue.

2. And the Prayer he offered was this. *O Lord I beſeech thee, deliver my ſoul.*

1. *From lying lips*, for from theſe come detractions, calumnies defamations, &c. falſe teſtimonies, which are all againſt the rules of juſtice, and he had reaſon to pray againſt theſe, for he was accuſed for a ſeditious perſon, a diſturber of the peace, a traytor to *Saul*.

3. *And from a deceitful tongue.* Which under the colour of friendſhip coucheth deceit, ſuch a one will make you believe he is your friend, offer you his ſervice, that he may ſearch out your ſecrets, to do a miſchief. Flattering, diſſembling, fraudulent words you ſhall have from him. There be lying lips without a deceitful tongue. For a detractor does his miſchief openly, a flatterer ſecretly, ſo that when a deceitful tongue is joyn'd with lying lips, the miſchief is intolerable.

The ſecond part.

3. Which *David* well underſtanding, expoſtulates with a kind of indignation.

Ver. 3. The miſcief of it.

1. *What ſhall be given unto thee? Or, What ſhall be done unto thee, O thou falſe tongue?*

2. To which he anſwers, *ſharp arrows of the mighty, with coales of Juniper.*

They that read the words thus, conceive the Prophets meaning to be, that a falſe tongue is ſuch a miſchief, that there cannot be a greater, nothing can be added unto it. *Lingua mali pars peſſima ſervi.* Which the Prophet amplifies by two ſimilitudes, the firſt is of an arrow, ſharp, and ſhot by a ſtrong man. 2. The ſecond of coals of Juniper.

1. *Arrows*, which wound a far off, and on ſuch a ſudden, that it is hard to void them.

4. 2. *Sharp*

2. *Sharp arrows* prepared by the Artificer, and ſuch as pierce deep.
3. *Sharp arrows of the mighty* ſhot by a ſtrong hand, and ſo much the more dangerous.
4. *With coals*, they are fiery, they burn and deſtroy as fire, as lightning, eſpecially when they are inſtruments of the Devil, who hath his fiery dart. *Epheſ. 6.*
5. *With coals of Juniper*, which of all coals are hotteſt, and keep fire longeſt, they ſay, that they glow within, or raked up in aſhes keep fire a whole year.

But theſe words may be otherwayes read, and then the ſenſe will be other.

What ſhall the deceitful tongue give unto thee? or what ſhall it profit thee? Ver. 3. The vanity and revenge of it.

They that calumniate, and do wrong to other, or moved to it upon ſome gain. But detractors gain nothing by it but hatred, for they make themſelves ſuſpected and contemned by wiſe men, nay, even odious to them to whom they tell the tale. Τί σοι δοκεῖ περισσεύειν ὅμως ἀλλά. *What ſhall it profit thee?* What? nothing. But this is not all, for Gods vengeance will overtake thee. Thy reward is,

It is the ſharp arrows of the mighty man, *with coals of Juniper.*

1. The mighty man is God, and he will purſue thee with his ſharp arrows of wrath. Ver. 4.
2. And ſhall conſume thee with eternal fire, καυθέσω, more hot and laſting than coals of Juniper

3. And now *David* falls upon his complaint, and laments his caſe. A caſe to which honeſt men are ſubject, for the more pious any man is, the more ſubject he is to ill tongues. The third part. To this the beſt men ſubject. Ver. 5.

1. *Wo is me that I ſojourn in Meſhech, that I dwell in the tents of Kedar.*
   1. He laments his baniſhment, when he was forced to fly from *Saul*, and ſojourn where he could get a place to abide, even among the *Syrians*, *Ammonites*, *Philiſhims*, and in the Wilderneſſe to lodge in Tents, as did thoſe of *Kedar*, the *Arabians*. Sometimes baniſhed to live with wicked people. Which was *Davids* caſe. This he laments.
   2. Theſe men were inhumane, barbarous, impious, ſuch as were the poſterity of *Meſhech*, and *Iſhmael*. It was then all one to him to live among thoſe he did, as to live among them. It was a Wo to him, to live among ſo fierce a people, enemies to piety, and civility. And amplifies, ſhewing the unquiet nature of his enemies
2. And he amplifies his complaint by the continuance of the evil, and expounds in plainer words, what he ſaid in the former verſe. Ver. 6.
   My ſoul hath long dwelt among them that are enemies to peace. By peace they could not thrive, and therefore they hated the very name of it; ἐν δὲ δυσκρασίᾳ καὶ ὁ παράγκων ἔμισος ζωῆς. *Davids* diſpoſition to peace.
3. My diſpoſition is quite contrary to theirs, 'tis not like then I live a contented life among them.
   1. *I am for peace.* I am a man of peace. Or, *Pax eram*, even peace it ſelf.
   2. *But when I ſpeak unto them thereof, they make themſelves ready to battel*; or, *they are for War.* As *Philip* of *Macedon* ſaid of his *Macedonians*, *Illis pacem eſſe bellum, & bellum pacem.* Ver. 7.

The Prayer out of the one hundred and twentieth *Pſalm.*

MAny are the afflictions and diſtreſſes, into which for my ſins, thou, O Lord, haſt juſtly brought me, but I murmur not againſt thy providence, I have not deſpaired, nor put truſted to the arm of fleſh for my deliverance, but with earneſt and fervent prayer I have cryed unto thee, and thou haſt delivered me: Of which having had experience, and now being oppreſ-

Ver. 2. ſed with a heavy miſery, I again fly unto thee, O Lord, deliver my ſoul, that my enemies may not hurt me, who with ſlanderous calumnies, and a fraudulent tongue, ſeek to undo me, their words are ſmoother than oyle, but they have
Ver. 3. War in their hearts. These are very words that wound near at hand, and these are as arrows that wound afar off, these are ſhot by the mighty, and
4. ſharp they are, that wound my good name both deeply, and at unawares; as fire they conſume my good name, as coals of Juniper hotly invade, waſte my reputation, and being ſet on fire by hell, they will not eaſily be quench'd, deliver then, O Lord, my ſoul from lying lips, and from a deceitful tongue.

Let the power of thy Word, and thoſe ſharp arrows, by which all the craft and ſubtilty of Satan is wounded and pierced through, be ſent forth againſt their impiety, and the hot coals of thy anger burn up their malicious
3. ſnares, that they may ſee, that no profit ſhall redound to them from a falſe tongue. It is a grief and corrasive to my ſoul, that I am forced to ſojourn among theſe cruel, barbarous, impious and inhumane creatures in the ſhape
5. of men, it is, as if I ſojourned in Meſech, and dwelt in the Tents of Kedar, even the Scythians would be more mild to me, the Sarracens more merciful; Help me therefore with thy powerful hand, or elſe my pilgrimage upon earth without end will be protracted and ſadned by theſe evils and miſeries. For they are enemies to peace, and my ſoul hath too long dwelt among them.
6. Thou knoweſt, O Lord, that I am a man of peace, nay peace it ſelf, I ſeek
7. peace and enſue it, but when I ſpeak for peace, they reject all treaties thereof, and make them ready for battel. Since then they are for War, and I and the reſt of thy Servants, muſt hold a continual War againſt ſpiritual wickedneſs in high places; do not deny, O good Father, to thoſe who call upon thee, thy aid and aſſiſtance, and with patience let us fight a good fight, being aſſured, that from henceforth is laid up for us an immortal Crown of glory, which thou wilt give unto all thoſe that reſiſt till death, for the merits of our Lord and Saviour Jeſus Chriſt. Amen.

PSAL. CXXI.

The Sum of the Pſalme, The Prophet in trouble flyes for help.

THE Scope of this *Pſalm* is, that other helps being overweak, we put our truſt in God, and in his providence, and gives divers reaſons for it.

1. Not to man. 1. In the firſt *verſe*, as moſt Interpreters conceive, we hear *Vocem hominis*, the voice of a man in danger, that as a watchman gets him to ſome high Mountain in time of War, and looks about to ſee who comes to aid him; or to a Mountain to hide himſelf; or to a man, that being out of his way, gets him up to ſome Mountain, and views what place is near where he may repoſe: It ſhews, that when we are in diſtreſs, we too often fly to ſuch things that cannot help.

Ver. 1. *I will lift up mine eyes to the hills, from whence comes my help.*

2. But God. 2. But in the next *verſe* the Prophet checks this vain confidence, for in it we find *vocem fidei*. The voice of a faithful ſoul, that rejecting all confidence in auxiliary and ſecondary means, repoſeth his truſt in God alone.

Ver. 2. *My help comes from the Lord.* Nor from other means, nor falſe gods.

The reaſons of his confidence. 3. And next he ſets forth the reaſons why he would truſt in him.

1. Gods power. 1. The firſt is his Omnipotency declared in his work of Creation. *He is the Lord that made heaven and earth.* Able then he is to help his creature.

2. The

2. The ſecond from his grace and goodneſs. *He will not ſuffer thy foot to be moved*; *i.e.* he will not ſuffer thee to fall and ſlide in the way, but ſtrengthen thy feet, and make them ſtable. Thou ſhalt perſevere in thy courſe. Willing to help.

3. From his vigilancy over thee. *He that keepeth thee, will not ſlumber*, ſo vigilant he is, that he will give his eyes no reſt. Which the Prophet yet inſiſts on in the next *verſe*. *Behold he that keeps Iſrael, ſhall neither ſlumber nor ſleep*, never omit his care over thee: over *Iſrael* his people. *He is aſleep*, ſaith *Elijah* of *Baal*, *and muſt be awaked*, God ſleeps not. *Excubias agit.*

4. From the end of this his care and vigilancy, it is to keep, to protect, to keep off all dangers, and bad influences from *Iſrael*.

1. *The Lord is thy Keeper.* *Iſrael* in general, and thy Keeper in particular. A fiery Wall about his Church, and it needs, because his Church is continually expoſed to dangers.

2. *The Lord is thy ſhade, umbraculum*, a quitoſol upon thy right-hand. He may allude to the cuſtom uſed in hot Countries, in which men uſe to carry, or have carried Quittaſols above their heads, to keep off the heat of the Sun. Or elſe to the *Iſraelites* when travelling in the Wildeneſs, they had a cloud by day to cover them. *Paris* in *Homer* fighting with *Menelaus*, was by *Venus* covered with a cloud.

3. *So that the Sun ſhall not burn thee by day*, as it did, when it fell upon *Jonas* head, *nor the Moon by night*, no noxious influence from the Stars. The ſenſe of theſe Metaphors is, nor the day of proſperity, nor night of adverſity, ſhall hurt thee, nor the heat of perſecution, nor the coldneſs of indevotion do thee wrong.

5. In a word, he ſhall keep thee not from this, or that, but *the Lord ſhall preſerve thee from all evil.* From all, but not from all that which may light upon the body, but from that which may deſtroy the ſoul. He ſhall preſerve thy ſoul, that ſhall not periſh.

6. The Prophet concludes, adding this ſweet conſolation.

1. *The Lord ſhall preſerve thy going out, and thy coming in, Vitæ vitæ*, and we are going out in it, or coming in in it perpetually, beginning or ending ſome action, going abroad, or returning and reſting at home, either we enter upon, or perfect our work to begin it, is to go in to do it, to perfect it, is to go out of it, but the Lord promiſeth to preſerve us in both.

Or elſe *David* ſpeaks as a ſouldier, who goes out to battle, when he is to fight, and goes in when he returns home, in this God promiſeth to preſerve him; or elſe as a Magiſtrate, who goes in and out before the people. In all which God promiſeth to be his Conductor, and ſafe-guard.

2. *From this time forth, for evermore.* And this defence of God is here promiſed to be perpetual. In all places, in all times, in all actions. His help is preſent, and efficacious, *verſe* 4,5. and conſtant, *verſe* 6,7,8.

Ver. 3.
2. Goodneſs.
3. Care.
Ver. 4.
To protect his Church.
Ver. 5.
1. To be a keeper.
2. A ſhadow.
Ver. 6.
To preſerve from all evill.
7.
8.
He is with his in the entrance, progreſs, end of their actions.
And ever with them.

The Prayer.

Ver. 1.

O Almighty God, becauſe while we live in this valley of tears, we are within and without aſſaulted by enemies, and every day in trouble, we fly to the mountains, and caſt our eyes round to ſee who comes to our aide, and what, and whom to truſt to; But all in vain, for vain is the help of man. This is our infirmity, this is our ſin. And while we are compaſſed with this tenta-

tentation, our faith preſents us thee alone, a God both able and willing to help, diffident then of all other helps, we fly to thee, we cry to thee, being fully perſwaded, that our help muſt come from that Lord, not from the arme
Ver. 2. of fleſh, not from other gods, but from th Lord alone, who hath made heaven and earth. By that power then, O Lord, that thou haſt made heaven and earth, we beg from thy merciful hands, that thou wouldſt come and ſave thy poor Church that is afflicted and perſecuted by bloody and mercileſſe enemies.

Ver. 3. Lord, ſuffer not any of their inſultations ſo far to prevail againſt us, that the feet ſlip or fall in the way of Truth; let not our faith be ſhaken, nor our hope aſhamed. Thou art that good Shepherd, that keeps Iſrael, ſeem not then any longer to theſe greedy wolves, to ſlumber and ſleep, in deferring to take
Ver. 4. vengeance upon them, leſt they inſult over us, and ſay, Where is now your God? Return, return, O Lord, to the ten thouſands which mourn in Iſrael, and vouchſafe to deal with us, not as we are a ſinful nation, a people loaden with iniquity, but as thou art in thy ſelf, immenſe goodneſs, and clemency in-
exhauſted.

Make thy promiſe good to us, and be our keeper, be a ſhadow to us on our right
5. hand, a refreſhment, when the hotteſt Sun of perſecution ſcorches our heads,
6. and any dark tentation cools our devotion. O Lord, preſerve us from all evil,
7. if it be thy pleaſure; and though ſome diſaſter may light upon our body and goods, yet preſerve our ſoul, that being ſafe, and preſerved by thee, we cannot miſcarry.

Keep us, Lord, in all our actions, in all tentations, in all places, at all times
8. be preſent with us, in our going out, and at our coming in, proſper whatſoever we take in hand, and make the end thereof be ſucceſsful; never leave us in this preſent life, but let thy grace guide us to that which is eternal, through Jeſus Chriſt our Lord. Amen.

The third Pſalm *of Degrees,* CXXII.

THE Ark was a Teſtimony of Gods preſence among his people, and a Type of the Church; this was by *David* brought up, and fix't at *Jeruſalem*, when the *Jebuſites* were by him driven out of the Fort of *Zion*. To the place where that was fixed, the people of *Iſrael* were bound to aſcend three times a year to worſhip, and that with gladneſs of heart, to which end they went up thither with a Pipe.

David then in the perſon of the people.

The ſum of this *Pſalm.*
1. Expreſſeth his joy, that he might join with the Church in Gods ſervice, *ver.* 1, 2.
2. Commends the Church, under the name of *Jeruſalem*, for her Unity, *ver.* 3. Religious Worſhip, *ver.* 4. Policy Civil, Eccleſiaſtical, *ver.* 5.
3. Exhorts all to pray for her Peace and Proſperity, *ver.* 6. And puts the Form of Prayer into their mouths, *ver.* 7.
4. Shewes his own readineſs, and profeſſeth to do it, or rather performs it, *ver.* 8, 9.

The firſt part. *David* congratulates, that the Ark, &c. was ſetled.

1. The Propoſition of this *Pſalm* is a Congratulation, in which he doth expreſs his joy and thanks, that ſo happy a time was come, in which a certain place was aſſign'd, where he and the people might meet and worſhip God, in which the Ark of the Covenant, which was a Teſtimony of Gods preſence, might reſt;

which

which was not done till his time. And he took it for an assurance, that the Jewish Religion, and the Kingdom or Scepter should not depart from *Judah*, till *Shilo* came; and for this he doth congratulate with the people.

1. *I was glad.* First he expresseth his own joy.
2. *When they said unto me.* He was to hear of the unanimity of the people, mutually exhorting one and other to this Service. Ver. 1.
3. *We will go into the house of the Lord*, the place of his worship, where we shall hear his Word, call upon him, give him thanks; when I hear these words from them, I am ravished with joy.
4. And I will gladly join, and bear a part with them. *Our feet shall stand in thy gates, O Jerusalem.* Hitherto our feet have not had a certain place to stand and worship thee; the Ark being carried from place to place: But now it is fixed at *Jerusalem*, and we know whither from henceforth to resort, our feet are quiet, and rest, *stantes*, or rather *constantes*, *we will go up to the house of the Lord*, and constantly there serve thee; for it is a mercy to know where the Church is fix't, to which we ought to resort. Ver. 2.

2. And upon this he takes an occasion to commend *Jerusalem* three wayes. The second part. He commends *Jerusalem*. Ver. 3.

1. For the unity of it, especially in Religion, expressed under the Metaphor of a City, whose buildings were well compacted together; till the *Jebusites* were thence expel'd, it was two Cities, but now it was but one; guided by the same Lawes, ruled by the same Religion, in which there was a great and admirable consent among the Citizens. 1. For her Unity.

Jerusalem is builded as a City, that is compacted together.

In such a City the Buildings are uniform, orderly disposed, handsomely erected and seated; so in *Jerusalem*, all things in Gods worship are uniform, orderly, beautiful, and there is a wonderful harmony of minds, and consent among the Citizens.

2. He commends *Jerusalem* next, that it was the place constituted for Gods worship. Ver. 4.

1. *For thither the Tribes go up*; three times a year, as was ordained, *Exod.* 23. to remember their Eduction from *Ægypt*, the Law given, his preservation of them in the Wilderness, and conservation ever since; for these were the ends of the three Feasts, the Passeover, Pentecost, that of Tabernacles. 2. For Gods Service, to which all *Israel* resort unanimously.
2. *The Tribes of the Lord*: An honourable Title bestowed on Gods people; holy men out of every Tribe.
3. *Unto the Testimony of Israel*; to the Ark of the Testimony: Or, as it was agreed by Covenant betwixt God and his people, concerning which he testified his Will, *Exod.* 25. & 34. *Deut.* 16.
4. The end of their ascending was, *To give thanks unto the Name of the Lord*; that was their work, and it must be ours, *Psal.* 84. 4. Gods Will is, that *nunquam vesset à laude, qui nunquam ab amore.*

3. He commends *Jerusalem* thirdly for the Civil Policy and Ecclesiastical; it was the *Metropolis*. Ver. 5. 3. For the Civil Policy, and Ecclesiastical.

1. *For there do sit the Thrones of judgment*; the Tribunals and Courts of Justice are there.
2. *The Thrones of the house of David.* The Kings Court and Seat was there, which was established in *David*; and therefore the Prophet useth the word sitting, as if he had said, now setled there; which before this time were not: Nor in the time of the *Judges*, when the Judicature was in divers places; nor yet in *Sauls* Reign. *David* seated his Throne at *Jerusalem*, and with it the Courts of Justice, which lasted till the destruction of the City.

3. The

The third part. He exhorts the Tribes.

3. The commendation being ended, he turns his speech to the Tribes that ascend thither, and exhorts them for their own good to pray for the happy estate of *Jerusalem*.

Ver. 6

1. To pray for her peace.

1. *Pray for the peace of Jerusalem.* It is our Duty to pray for the Church and Kingdom, since it is the Seat of Gods Sanctuary, and the King's.

2. *They shall prosper that love thee.* If not then for their sakes, yet for our own, let us pray for the peace of the King and Church; for in the destruction and disturbance of these, Justice and Religion perish, King and Priest are ruined, and then our ruine must follow; as we know by miserable experience; whereas if we love, and pray for these, prosperity is promised us.

Ver. 7. The prayer formed to our hands.

3. And that we be not to seek for our prayer, the Prophet puts one into our mouths: *Peace be within thy Walls, and prosperity within thy Palaces.* Peace and prosperity, two things that are especially good, and joined, make happy Cities; for peace without prosperity, is but a secure possession of misery: And again, prosperity without peace, is but a dubious and uncertain felicity.

1. For peace.

1. *Peace be within thy Walls.* In thy walls, in which consists the strength of any City, in the multitude of people, in which consists the strength of any Kingdom, in thy Armies, in which consists the strength of War.

2. For prosperity.

2. *And prosperity within thy Palaces.* In the Kings house peace, for Factions destroyes it, and with it the Kingdom and Nation: Where the King prospers not, the people can never prosper.

This prayer he commenceth.

4. And what the Prophet exhorts others to do, he promiseth to do himself.

Of which he gives two reasons.

1. *I will now say, peace be within thy walls*; a pious Prophet.

2. *I will seek to do thee good.* It shall be my study to do it; a pious King.

And he adds his Reason to both: *I will say peace be within thy Walls*

Ver. 8.

1. That they in *Jerusalem*, are his Brethren, Companions.

1. *For my Brethren and Companions sake.* The King calls his Subjects, because of the same Church and Religion, *his Brethren and Companions*; and in his Vote, regards not so much himself, as them, peace, prosperity, abundance be within their walls, let *Jerusalem* flourish for their sakes.

Ver. 9.

2. That Religion was established.

2. But a second Reason there was, which yet moved him more, the religious Service of God there established: *Because of the house of the Lord I will seek to do thee good.* *Jerusalem* I know is the City in which the Truth of Religion is established and professed, and in it is the house of God, where they that profes this Truth, must tender their worship: and therefore I will with all my endeavour seek out wayes and means to do good to *Jerusalem*, knowing, that in the flourishing of that City, Religion will flourish: Nothing then shall be wanting in me for this Reason to advance *Jerusalem*: I wish more Kings were of *Davids* mind, therefore they wear Crowns.

The Prayer out of the One hundred and twenty second *Psalm*.

Ver. 1.

O Lord, it was the very joy of our hearts, and the delight of our souls, when Neighbour call'd to his Neighbour, Friend call'd to his Friend, and the Master to his Family, Come, let us go into the house of the Lord; but now thou hast turned our joy into mourning; debarred we are to offer up our wonted

wonted and ſolemn ſupplications to our God in thy houſe of prayer; our ſolemn Feaſts are caſt aſide, in which we met to praiſe thy Name for thoſe infinite benefits of our Redemption, and receive the comfortable ſeals of our Salvation.

O Lord, at laſt turn away thy wrath from us, and bring us out of this captivity, ſpeak peace to thy people, that ſigh after thy Ordinances, and long to appear in thy Aſſemblies before thée, and let our feet ſtand with chearfulneſs in thy gates, from which the malice and will-worſhip of our enemies have ſo long driven us. Ver. 2.

Thou, O Lord, haſt adorned and beautified thy Church with moſt excellent gifts, the unity thereof was far beyond that of any City, where the Buildings are uniform, and compacted together; the Doctrine in it was pious, the Diſcipline orderly, the Rites few and decent, and among the Citizens there was a wonderful conſent and harmony of minds; thither the Tribes took delight to aſcend, even the Tribes of the Lord, that they might appear before thy preſence, and give thanks to the Name of their God: And while thou wert thus ſerv'd in the beauty of holineſs, in Jeruſalem were ſet the Thrones of judgment, and from the Thrones of David juſtice did run down as a River: But all is quite contrary, our unity is diſſolved, our ſolemn meetings are diſturbed; for juſtice, we reap nothing but wormwood and hemlock. Lord, reſtore to us our former unity, and knit all the members of this Church together in perpetual concord: Let the Tribes of thy people go up again to thy houſe to praiſe thy Name, and all Schiſms and Hereſies, and Blaſphemies being diſpelled, let thy Word alone be heard, and obeyed amongſt us. Reſtore our Judges as at firſt, and our Counſellours as at the beginning; ſet up the Thrones of judgment, the Thrones of the houſe of David, to whom alone Kingly and Judiciary Power doth of Right belong. Ver. 3. Ver. 4. Ver. 5. 5.

In the profeſſion of true Religion, we know our peace conſiſts; in the proſperity of Jeruſalem, we know our proſperity is involved; Jeruſalem we love, Jeruſalem we long for, let as many then as love Jeruſalem, join with us in prayer, and ſay, Peace be within thy Walls, and plenteouſneſs within thy Palaces; for peace without plenty, is but a ſecure poſſeſſion of miſery; and plenty without peace, an unſecure felicity. 6. 7.

In Jeruſalem I have many Brethren and Friends, profeſſors of the ſame Faith and Religion with me, for their ſakes I will now ſay, Peace be within thee, in Jeruſalem is the houſe of the Lord our God, the houſe of prayer ſet apart to his Service; and for this cauſe alſo, I will ſeek as much as lies in me, to do thee good. Lord, accept of my poor endeavours, for the re-edification of thoſe broken walls, and let me never further proſper, then I ſeek and labour for the peace and proſperity of thy Church, and to unite all the infirm and collapſed members of this body to our Head thy Son, Jeſus Chriſt our Lord. Amen. 8. 9.

PSAL. CXXIII.

THIS *Pſalm* is a prayer of a Church in diſtreſs, and a low condition, made unto God to have mercy upon her, and to deliver her; in which ſhe expreſſeth theſe three things.

1. Her confidence and hope in God, for to him ſhe flies, *ver.* 1. illuſtrated by two ſimilitudes, *ver.* 2.
2. Her prayer for mercy, *ver.* 3.
3. A ſhort Recapitulation of her diſtreſs, *ver.* 4.

1. The

The first part. The Church flies to God. Ver. 1. And depends on him, as servants to their Masters,

1. The Church shewes her trust in God, and in it, directs us to whom to flie in distress.

1. *Unto thee lift I up mine eyes:* To thee, no other, and from thee I look for help, succour, defence.
2. *O thou that dwellest in the Heavens*; by which words she acknowledgeth his inspection and power: Out of Heaven the Lord beholds the Earth, and by his wisdom, goodness, power, governs all things; Thou canst take me out of the hand of the wicked and mighty, therefore to thee I lift mine eyes.

And this the Prophet illustrates by a double similitude, of servants and handmaids; I look upon thy hand now heavy upon me, and beating me by wicked men. *Behold*,

Ver. 2.

1. *As the eyes of servants look unto the hands of their Masters*: i.e. Menservants.
2. *And as the eye of a Maiden to the hand of her Mistress*: Both of both kinds may be beaten. Now as they are whip't, they cast back their eyes, and look to the hand that strikes them, begging even with their very heart, some favour, and an abatement of stripes.

When beaten by them.

3. *So our eyes wait upon the Lord our God.* Gods children alwayes are expectants.
4. *Until he have mercy upon us.* Abate his stripes, and take off his hand.

The second part. And desires God to take off his hand. Ver. 3.

2. For which the Church prayes in the next *verse*, and in ardency of spirit ingeminates it.

Have mercy upon us, O Lord, have mercy upon us; before she lifts the eyes, but now cryes.

The third part. Ver. 4. Because she was in contempt: And fill'd with it.

3. Of which clamour in few words she yields a Reason, the great contempt she was fallen to.

1. *For we are exceedingly fill'd with contempt*: And again, *Our soul is fill'd.* To suffer contempt is much, to be fill'd with it more, it argues that she was long under it; but to be exceedingly fill'd, intolerable, especially when it comes to scorn; as here.
2. *Our soul is exceedingly fill'd with the scorning*: *Subsannatione*, geering derision, which to a generous spirit is very heavy, it wounds his very soul; of which Beasts and Fools have little or no sense; despised they may be, but of reproach they are not capable.

And this the Prophet amplifies by the circumstances of the persons that contemned and scorned.

And that by Epicures.

1. They were such as were at ease in *Zion*, saw no Changes, had all things succeeding *ex voto*, as they would have it; and no greater contemners and scorners of men in misery than such.

And proud men.

2. *And with the contempt of the proud*: καὶ ὕβρει τῶν. Satiety breeds pride, and pride makes men injurious, apt to heap up contumelies, disgraces, scoffs, scorns, and geers, upon that man which is brought to a low condition. Again, proud men are for the most part empty, shallow-pated men; and contempt and scorn from such wounds, very deep; especially if they rise, as they often do, from the Dunghil.

The Prayer out of the One hundred and twenty third *Psalm*.

Ver. 1.

O Lord, it hath pleased thee to suffer thy people to be brought to great distress, and their condition is so deplorable, that there is no comfort or help to be expected, but from above; therefore unto thee we lift up our eyes, expecting salvation from thee alone. Thou sittest in the highest Heavens, and seest all things; Thou sittest in the highest Heavens, and over-rulest all things, to

whom then ſhould we flée for ſuccour, but to thée? ſince thou haſt created and redéemed us, by right we are thy ſervants, and never did ſervants more look to the hands of their Maſters in expectation of favour from them, than our eyes are intent upon thée our Lord and our God, till thou remit off thy ſtripes, and have mercy upon us. 2.

Withdraw, good Lord, thy ſevere hand from us, and chaſtiſe us not to deſtruction; ſay unto thy deſtroying Angel, It is enough, it is enough; ſpare thy people, whom thou haſt redéemed with thy precious blood, and be not angry with us for ever. Have mercy upon us, O Lord, have mercy upon us; Ver. 3.
for except thou be merciful unto us, we muſt periſh, ſince we can expect no mercy from men. It is not unknown unto thée, with what contempt and ſcorn we are loaded, we are excédingly fill'd with contempt, our ſoul is pierced with the ſcoffs of proud inſolent men, and ſuch, who for the abundance of ſpoil now live at eaſe. Good Lord, let not the pride and contempt of theſe rebellious and treacherous wretches proceed any farther, who by their ſucceſſes are ſo puff'd up, that they think they cannot be repreſſed by humane power. O Lord, look not upon our unworthineſs, but conſider the diſhonour and contumely that in us is caſt upon thy Name; for while they inſult over us, the injury redounds to thée; while with arms and cruelty they Lord it over us, they barbarouſly do ſuppreſs thy Worſhip, thy Religion, thy Truth, thy Word. Ver. 4.

We thy ſervants by them thus oppreſſed, contemned, derided and ſcorned, have none to flie to, but to thée alone. O merciful Lord, do thou ſet an end to theſe contumelies and injuries; we ſéek not our ſelves in this, but thée; the deſire of our ſoul is, That thou wouldſt vindicate the honour of thy Name, and glory of thy Goſpel, which theſe miſcreants have in contempt. O God, bring it ſo to paſs, that at laſt theſe enemies of thy Truth may feel and confeſs the Truth of thy Word, and will they, nill they, acknowledge thée to be the only God, and him whom thou haſt ſent, Jeſus Chriſt our Lord. Amen.

PSAL. CXXIV.

The Sum.

THE people of God newly eſcaped from ſome great danger, both acknowledge it, and that God only was the Author of their ſafety and victory, for which they thank him.

The Prophet gives the glory to God alone for their deliverance.

1. The Prophet begins abruptly, as is uſual to do in pathetical expreſſions, with much joy he expreſſeth Gods protection over his people, and how by his hand meerly they were delivered by ſome unexpected way, and he deſires the people to acknowledge it with him. Ver. 1.

1. *If it had not been the Lord, who was on our ſide:* And again, *if it had not been the Lord, who was on our ſide,* that had ſtood and fought for us; ſo that it was not our Swords, but his hand that delivered us. *Nam qui ſupponit, ponit.*

2. *Now may Iſrael ſay:* Now after the victory, after the deliverance; and his intent is, That they thankfully acknowledge it with him. 2.

3. *On our ſide, when men roſe up againſt us.* Men, carnal, corrupt men, that look after nothing, but to ſatisfie their own Ambition, Luſt, Avarice: Thoſe aroſe ſeditiouſly, tumultuouſly, rebelliouſly; of ſuch the Proverb is true, *Homo homini lupus.*

4. Which the Prophet verifies in the next *verſe*, expreſſing the danger that the Church was in from theſe men, or Beaſts rather, by theſe two ſimilitudes, of Beaſts of prey, of waters.

Ver. 3. The danger the Church was in, before delivered.

1. *Then they had ſwallowed us up quick*; that had been the conſequent of their riſing, like Wolves and Bears they had ruſh'd upon us, and devoured us as poor ſheep, eaten us even alive: Though *Bellarmine* refers this Clauſe to waters alſo, becauſe Beaſts tear before they devour, and ſo eat not their prey alive: But the Metaphor may be proper enough the other way; for he ſhewes what they would do, if they could, and that in their fury, they ſpare not a living ſoul.

By cruel enemies. The cauſe, their wrath. Ver. 4. 5.

2. Which fury of theirs, the Prophet conceals not, but illuſtrates it by a Metaphor, *This they had done to us, when their wrath was kindled againſt us.*

3. His other ſimilitude is from waters: *Then the proud waters had gone over our ſoul.* And in the *verſe* before, *Then the waters had overwhelmed us, the ſtream had gone over our ſoul.* He compares the Enemies Army to a ſwelling Torrent, that carries all before it.

Ver. 6. He gives thanks for it.

3. Next acknowledgeth the deliverance, and gives thanks to the Author to be God alone.

Bleſſed be the Lord, who hath not given us over as a prey into their teeth.

The deliverance was beyond expectation, which he illuſtrates by another ſimilitude; of a Bird taken in, but eſcaping out of a ſnare unexpectedly.

Ver. 7.

1. *Our ſoul is eſcaped, as a Bird out of the ſnare of the Fowler*; taken to be killed.

2. *The ſnare is broken, and we are delivered*; the Fowler is deceived of his prey.

Ver. 8. And relies on God.

4. He concludes the *Pſalm* with a gratulatory *Epiphonema.*

1. *Our help is in the Name of the Lord.* The Church relies in all dangers upon God, whether they be aſſaulted openly, as by Bears and Wolves; or ſecretly, as the Fowler layes wait for the Bird, yet her help is in Gods protection and tutelage.

2. *Who made Heaven and Earth*; i. e. The Creatour, who hath all things in his hand and power, and therefore is able to deliver us.

The Prayer.

Except thou, O Omnipotent and Merciful God, shalt by thy power and favour aſſiſt and help us, our enemies Swords drawn out againſt us, muſt needs diſpatch and conſume us; for their wrath is ſo kindled againſt us, that as Wolves and Bears devour the poor flock, ſo have they ruſh'd into amongſt us, and deſired to ſwallow us quick, when they ſeditiouſly and rebelliouſly roſe up againſt us; yea, the deep waters of the proud hath overwhelmed, and gone over our ſoul: Sought they have, to ſweep us away as a mighty Torrent, and over-run us at once, as an unexpected inundation doth the lower vallies: And what they could not do by violence, that they have attempted by cloſe and ſecret practices; for they have ſet ſnares for our ſouls, as the crafty Fowler doth for the innocent Bird.

Ver. 1. 2. 3. 4. 5. 7.

O Lord, avert thy anger from us, and take not vengeance upon us according to our deſerts; be not wanting to thy own Ordinances, to thy Name, thy Truth, which with us is like to ſuffer: Bring to paſs, that we may at laſt ſay, Bleſſed be the Lord, who hath not given us over for a prey unto their teeth; let their nets be broken, their plots diſſolved, weaken their ſtrength, and bring to naught their counſels, and make a way for our ſouls to eſcape, as a Bird out of the ſnare of the Fowler; from thee alone, which haſt made Heaven and Earth, we look for help; therefore we humbly beſeech thee, that for thy infinite goodneſs and mercy, thou wouldſt be propitious to our prayers, and deliver us from theſe fierce, bloody, and ſubtile enemies, for the merits of Jeſus Chriſt our Lord. Amen.

Ver. 6.

Ver. 8.

PSALM CXXV. Παραμυθητικὸς.

IT is the purpose of the Prophet to comfort the Church of God.
1. By an assurance of her perpetuity both from Gods presence and protection, *ver.* 1,2.
2. That though God suffer them to be chastised by the wicked, yet he will not leave them under the rod, *ver.* 3.
3. He prayes for the good. 4. Sets down the portion of the wicked, *ver.* 4, 5.

The Sume.

1. In the beginning of the *Psalm* the Prophet sets down a general promise of the perpetuity of the Church, because of Gods continual presence with her. And shews to whom it belongs.

The first part. Ver. 1.

1. *They that trust in the Lord.* That trust in him, not with a vain confidence and presumption, but that rely upon him by faith not fained, out of a pure heart, and a good conscience, and a fervent love.

The Church shall continue.

2. *Those shall be as mount Zion which cannot be moved*, secure and immovable, as is *Zion*, not only immovable because a mountain, but because a holy mountain consecrated, and dear to God.

3. Which the Prophet farther explains, and assigns a perpetual duration to it, *but abides for ever*, which is a comfort to the Church, of which *Zion* was the Type. No tempest, no storm, no persecution, no enemy shall destroy it.

Because God protects it.

Of which the Prophet gives a reason in the next verse, by a Similitude, for *Zion* which was in *Jerusalem*, hath the mountains round about it for a wall of defence, 'tis not easie for an enemy to approach *Jerusalem*, nor to take. It was a Virgin-City never taken but twice, and then when God took away his protection from it, and delivered it to the hand and will of the *Babylonians*, and *Romans*. Which protection he will never take from his Church, and therefore the Church is unexpugnable.

1. *As the mountains are round about Jerusalem.*
2. *So the Lord is round about his people.* A wall of fire round about, *Zach.* 2.

Ver. 2.

3. *From henceforth even for ever.* They that trust in the Lord shall be always safe, and secure, for though they be temporally afflicted, yet all shall work for their good; He may take from them their wealth, health, &c. yet he gives something better, patience, comfort, with hope of eternal glory.

2. Which the Prophet confirms, preventing an objection. What shall those that trust in the Lord be safe and secure? How comes it to passe then that they are oppressed? to which the Prophet by way of prevention answers. He grants it may be so; but the oppression is not to continue. The power of the wicked shall be over the just for their probation, for their trial, and correction, but it shall not rest upon them, it shall be transient, not permanent, temporal, not eternal.

The second part.
The power of the wicked shal never destroy it.

1. *For the rod*, i. e. Scepter and power of the wicked shall not rest, *i. e.* Stay, continue, stand, settle upon the lot, inheritance, part, portion of the righteous.

Ver. 3. Not prevail long.

2. The reason is, *Lest the righteous put forth his hand to wickedness*, *i. e.* Lest the righteous do faint, and being discouraged, lose their perseverance in piety, justice, when they see the prosperity of wicked men to be overlong, and joyn with them in their villany.

That good fall not away.

3. And because he said there was some danger to pious men, lest they should

Ver. 4.

He prayes for them.

be scandalized by the oppression of the wicked, and be seduced to fall by their prosperity, therefore he prayes earnestly for them.

1. *Do good O Lord*, send them patience, send them comfort and a speedy deliverance.
2. I mean those who are upright in their hearts, conform their hearts to thy will, do acquiesce in thee, wait upon thee, and expect thy promises.

Ver. 5. and shews the end of Apostatees.

4. Now to these men that are upright in heart he opposeth the wicked, the revolters, and Apostates, and declares what will be the end of them.

1. As for such as turn aside to their crooked wayes. That decline from their uprighrnesse of heart, to some crooked way: and in persecution, and tribulation let go their patience, and revolt from the Truth, and confidence; either denying the faith, complain of God, and murmur at his providence.
2. *The Lord shall lead them forth with the workers of iniquity.* A terrible Commination, their portion shall be with their persecutors, the worst of men, Hypocrites, Factors for mischief.

Whereas the good shall have peace.

3. *But peace shall be upon Israel.* The wicked being separated from the society of good men, there shall remain an eternal peace to the people of God.

The Prayer out of the one hundred five and twentieth *Psalm.*

O Most gracious God, because all humane helps, are vain, uncertain, weak and deceitful, therefore we are commanded, and according to thy command 'tis the joy of our hearts, that we can repose our sole confidence in thee. For we are assured that those that can rely on thee, with a pure heart, a good conscience, fervent love, and faith unfeined, shall be as mount Zion, that Mountain which thou hast chosen before all the earth to set thy name there, which nor storm, nor tempest, nor enemy, nor persecution shall remove.

Ver. 1.

Ver. 2. Be, O good Lord, a wall of fire about thy Church, and as the mountains were placed round about Jerusalem for her defence, so Lord stand round about thy people in this needful time of trouble, let not the gates of hell prevaile against them, nor the wicked approach to hurt them, but be a strong tower of defence unto them from henceforth even for ever.

Ver. 3. For our sins and hainous transgressions thou hast justly suffered the wicked to lay their severe rod upon the backs of the righteous people, but suffer not this their power and scepter to rest, lay and continue overlong upon them: Lest that they who are infirme and weak in the faith faint and be discouraged, and by the tentation of their and thy enemies prosperity deserting the way of piety and justice, joyn with them in their villany, and put forth their hands unto iniquity. O Lord send to all thy good servants constancie; send them patience, send them comfort, send them deliverance. Do good, O Lord, to them that are true of heart.

Ver. 4.

Ver. 5. But as for those, who turn aside to their crooked wayes, not only imagine wickednesse in their hearts, but by their utmost endeavour bring it to effect, whose labour it is, that thy Word be dishonoured, sincere Religion extinguished, and the sincere invocation of thy Name obliterated, lead them forth with the workers of iniquity, and make them feele and know the bottestof thy wrath, and indignation. But restore unto thy people Israel, who serve thee with an honest heart, their former peace and tranquility, and make them partakers of thy mercy, which thou hast promised to thy Church for thy Sons sake Jesus Christ our Lord. Amen.

The

The plainer ſumme of the CXXIV. *Pſalm*, in which is deſcribed,

1. The ſubtilty of the adverſaries of the Church in laying ſnares to entrap it, as fowlers do to catch birds, *verſ.* 7.
2. Their Cruelty, in ſeeking to tear it in pieces, yea to ſwallow it up quick, as ſome cruel beaſts of prey: or as mighty inundations, that overflow all in their way, *verſ.* 3, 4, 5, 6.
3. The cauſe of their Subtilty and Cruelty. Wrath, Diſpleaſure, *verſ.* 3.
4. The delivery of the Church from both, by the power and goodneſs of God, *verſ.* 1, 2, 6, 7.
5. The Duty perform'd for this deliverance, Praiſe to God, *verſ.* 6.

PSAL. CXXVI.

THIS *Pſalm* ſeems to be penn'd about the end of the Captivity, when *Cyrus* gave liberty to the *Jews* to return into their own Land, and to build again the Temple, and *Jeruſalem*. For it is the purpoſe of the Prophet in gratitude to celebrate ſo great a mercy.

The Contents of it are,
1. An expreſſion of joy for the ſtrange liberty granted them to return, which was wonderful both to *Jews* and *Gentiles*, *verſ.* 1, 2, 3.
2. A prayer for the return of the remaining part, *verſ.* 4.
3. An excellent *Corallary* or *Moral* collected by the Prophet from it, that there is a Viciſſitude of things, that our mourning ſhall be turn'd to joy, *verſ.* 5, 6.

The firſt part. The Prophet exults for the *Jews* return from Captivity. Ver. 1.

1. The Prophet firſt celebrates their return from the Captivity, and amplifies it three wayes. 1. From the cauſe. 2. From the wonder of it. 3. From the joy at it.

1. The cauſe was *Jehovah*. *When the Lord turn'd again the Captivity of Zion*; though *Cyrus* gave a Commiſſion for it, yet it was the Lord that did it.

1. The Author, Jehovah.

2. So ſtrange and wonderful, and beyond expectation it was, that the *Jews* were like them that dream. When they heard of it, for joy they could ſcarſe believe it, ſo that they thought, that they not heard, nor ſaw it, but did only dream of ſuch a thing. That hapned to them, which did to *Jacob*, at the news of his ſon *Joſephs* exaltation in *Egypt*, he did ſcarſe believe it.

2. It was beyond imagination.

3. Their joy for this wonderful deliverance, is expreſſed *verſ.* 2. For from their inward comfort there proceeded an external mirth, which they expreſſed by the joy of their countenance, and with the voice.

Ver. 2. 3. Their joy for it.

1. *Then was our mouth fill'd with laughter.* We had a merry look.

2. *And our tongue with ſinging.* Songs they ſung to the praiſe of God.

This God did for them, witneſs 1. The Heathen.

Now that God did this for them, he proves by a twofold atteſtation.

1. Of the Heathen. *Then ſaid they among the Heathen, The Lord hath done great things for them*, i.e. the *Jews*. They ſaw that it was done at the ſet time prefix'd by *Jeremy*. That *Cyrus* named by *Iſaiah*, did it; that they were not only ſet free, but ſent home with rich gifts: that a Commiſſion was given to rebuild the Temple, and the veſſels of gold and ſilver reſtored; all ſo far beyond expectation, that they could not chooſe but ſay, *This is Gods doing. The Lord hath done great things for them.* Yea, and *Cyrus* himſelf acknowledgeth ſo much, *Ezra* 1, 2.

2. Of

2. The Jews.

Ver. 3.

2. Of the *Jews*. 'Tis true, ſaith the *Jew*, that you Heathen do acknowledge,

1. *The Lord hath done great things for us.* Far beyond our Merit, far beyond our Hope. For he hath brought us out of a miſerable Captivity, and ſeated us again in our Countrey.

2. *Whereof we are glad.* Glad at heart, that we are freed from your yoke.

The ſecond part. Many Jews ſtayed behind. For the return of theſe he prayes. Ver. 4.

2. But there were many of the *Jews* that ſtay'd behind. They returned not all at once. Some of them went up with *Ezra*, ſome with *Nehemiah*, and ſome of them ſtay'd in thoſe Countries ſtill, having married ſtrange Wives, and gotten poſſeſſions in it, and for the return of theſe they pray to God, that there might be a plenary and total reverſion.

1. *Turn our Captivity, O Lord.* Put it into their hearts, that they may ſpeedily and fully return, and dwell with us, leaving the Heathen.

2. *As the ſtreams in the South:* Or as *Junius* reads it, *Tanquam validiſſimas aquas reducens in regionem ſiccam.*

They that read it, *Tanquam torrentes* χειμαῤῥους *in Auſtro*, give this ſenſe of it, That God by his Spirit, which is in Scripture compared to a South-wind, *Cant.* 4. 16. would ſo move the hearts of the *Jews* that ſtill lingred, and loytered, and remained among the Heathen, that they would unanimouſly and in great companies return from thence. Come down as a torrent of water, ſome mighty flood or ſtream from the hills, when the South-wind melts the Winter Snows, which runs with ſuch violence, that it carries all along with it: and the like happens alſo, *cum madidis Notus evolat alis.* And ſuch a reduction the Church prayes for here, univerſal, total, that by a mighty power God would work in them, ſo to melt their hearts, that it ſhould generally ſweep them along before it, and not leave a man behind, χειμαῤῥους ὄντων when the wind ſits in the South.

But they that read it: *Tanquam validas reducens aquas in regionem ſiccam*, by occaſion of the *Hebrew* word *Negheb*, that ſignifies alſo *Auſtralem plagam*: conceive that the Prophet may allude to ſome deſert and dry places, ſuch as are thoſe deſerts of *Arabia* a Southern Countrey. And they give this ſenſe of it. Turn our Captivity, O Lord, and let it be like thoſe great rains that fall in thoſe deſert and dry places, which refreſh the earth, and bring joy to the inhabitants. Make it to us a joyful day, as it is with thoſe Southern people, when the Rivers flow in dry places. Both ſenſes are apt, but I prefer the firſt, becauſe it reſpects more properly the power of God in moving their hearts to an univerſal reduction, and the manner of it, their confluence, and coming together.

The third part. The benefit great they ſhould receive by it. Ver. 5.

3. Yea, but perhaps this their return might be grievous and troubleſome to many of them, ſuch as married ſtrange Wives, which they were to leave, ſuch as had gotten poſſeſſions in *Babylon*, ſuch as learned the manners and Religion of the Heathen, *&c.* Theſe liked not to alter their dwellings. Well, be it ſo, the Prophet puts them in mind of an ample recompence, and illuſtrates it by a Metaphorical Proverb. *They that ſow in tears, ſhall reap in joy.* They may mourn for their departure from thence, but when they ſhould caſt up the income, benefit and increaſe that ſhould come by it, that would befall them, which happens to the pooreſt Husbandman, that ſows his ſeed, perhaps in a dear year, or which he hath bought, or in an ill ſeaſon, with which he ſhould ſuſtain his family, and therefore could ill ſpare it. This he commits to the ground, and covers it with clods, not being ſure whether ever he ſhall ſee it again, or reap any benefit by it, which puts him into a dump of ſorrow. He ſows in tears. But when once the harveſt comes, and he finds the increaſe, and that the earth returns him his ſeed with uſury, then he reaps with joy. For your comfort, the like upon your return ſhall happen to you. 'Twill be your joy, that you are return'd to your own Land, where you ſhall enjoy your former poſſeſſions, and over and above the Religion of your forefathers, and abundant recompence for all loſſes you can ſuſtain.

And

And this the Prophet amplifies or declares more fully in the next *verſe*.

1. *He that goes forth and weeps, viz.* the poor husbandman, for the reaſons expreſſed, bearing precious ſeed. *Semen acquiſitionis:* or *Semen acquiſitum.* Seed bought with a price, which augments his grief, being ſo poor, that he had none of his own. Or elſe it may be read, the Seed-basket, but to the ſame ſenſe.
2. *He ſhall doubtleſs come again with joy*, with joy at time of harveſt, *and bring his ſheaves with him.* For every grain he ſowed, full ears of corn.

The general collection from this is, That no man ſhall be a loſer in obeying the voice of God; if he part with any thing for him, he ſhall be ſure of an ample recompence. There will be a turn, *extrema luctus gaudium occupat.* For the Croſs, they ſhall have a Crown.

Some refer theſe two laſt *verſes* to the time of the *Iſraelites* carrying into Captivity, and their return thence. Thus. Then when they were carried away Captive, they ſowed in tears, they went forth weeping. But at their return they reaped in joy, they brought their ſheaves with them, in that they were inrich'd by many gifts and favours. But I conceive the former ſenſe more coherent with the Text, and cloſer to the Prophets purpoſe, being a ſtrong argument to the *Jews*, that were over-backward to return.

The Prayer collected out of the one hundred and twenty ſixth *Pſalm.*

O Lord our God, for our diſobedience to thy holy Laws, and our ingratitude for that great light of thy Goſpel, which thou in mercy haſt cauſed to ſhine amongſt us, thou, Lord, haſt brought us under a heavy Captivity. Tyrants have had their wills upon us, and have loaded our necks with a grievous yoke. It is thy mercy alone that can relieve us, thy hand alone that is able to redeem us. To thee therefore we fly; Turn our Captivity, O Lord, and bring back our baniſhed, let it be ſo univerſal and unexpected, that it may put all into admiration that behold it, yea, that even thoſe that now hold us in bondage, may ſay, The Lord hath done great things for his people. Yea, and we alſo in thankfulneſs, and in a juſt acknowledgment of thy favour, will echo back unto them, The Lord hath done great things for us, whereof we will be glad: So great, that we even in the enjoyment of it could ſcarſe believe it, or think it poſſible to be done, we were even like unto thoſe that dream. But ſince we have experience of it, our mouth ſhall be filled with laughter, and our tongue with joy.

O Lord, long it is that we have ſowed in tears, O let us reap in joy; for many years we have gone on our way weeping, and eaten the bread of carefulneſs, O let us come again with joy, and gather the full fruits of our Piety and Religion, for the Merits of Jeſus Chriſt our Lord.

Ver. 1. Ver. 4. Ver. 2. Ver. 3. 2. Ver. 5. Ver. 6.

PSAL.

PSAL. CXXVII.

THE *Jewes* were at this time very buſie in building their Temple, their Houſes, and the Walls of their City, and that in all, they ſhould be ſure to take God along with them; the Prophet teacheth them, That without his aſſiſtance, all their labour would be in vain; for that nothing can be gotten and conſerved without his bleſſing: That inheritances are from him, and children, the props of Houſes, are his bleſſing alſo.

This the Prophet ſhewes by theſe words repeated, *Niſi, niſi, fruſtra, fruſtra*; and proves it by an Induction.

Nothing can proſper without Gods help.

1. In Civil Affairs, whether in Houſe or City.

1. In the family. Ver. 1.

1. *Except the Lord build the houſe, they labour in vain that build it.* God muſt be the chief Builder in the Family, his bleſſing and help by prayer call'd for, to the ſuſtentation and nouriſhment of Wife, Children, Servants, Corn, Cattle, &c. elſe all labour and induſtry is in vain.

2. Or City.

2. *Except the Lord keep the City, the Watchman wakes but in vain:* And 'tis ſo in Kingdoms and Commonwealths alſo. The *Jewes* had now a Trowel in one hand, and a Sword in the other, watchful they were againſt their enemies; But the Prophet tells them, that the Lord muſt be their Protector and Keeper, otherwiſe the Watch would be to little purpoſe: Magiſtrates, Judges, Officers, their great Councel of little value.

Without his bleſſing all labour, care is in vain.

And this he declares and illuſtrates, by an elegant *Hypotypoſis* of an induſtrious man, that does all that may be to be rich, great and ſafe; but not calling for Gods bleſſing upon his labours, 'tis all in vain: Such a man omits nothing that may be thought on, or is to be done, that he may thrive.

Ver. 2.

1. *He riſeth early:* No man up before him, he prevents the Sun.

2. *He ſits up late:* No man goes later to Bed, or takes leſs reſt.

3. *He eats the bread of ſorrowes.* He defrauds himſelf of neceſſary food, fares very hard; his mind is ſo taken up with labour, care and fear, that a pleaſant morſel comes not into his mouth: But all this without God is in vain: *It is in vain for you to riſe up early, &c.*

With it all goes well.

Whereas with God it is far otherwiſe; for to what before he ſaid briefly and obſcurely, he ſubjoins this *ἀντικατάθεσις*. *For ſo he gives his Beloved ſleep*: So in his bleſſing, in his help, he gives to all thoſe he loves, who call upon him for aſſiſtance after the honeſt labours, he gives a quiet and contented mind, and ſound ſleep at night; nor cares, nor fears diſtract them.

Children are a bleſſing from him. Ver. 3.

2. After the Prophet had ſet down, that nor in the Houſe, nor in the State, nor in a mans private goods no man can proſper, except God be with him; he proceeds to ſhew, that children, the ſtay, props and continuance of a mans houſe, are from him alſo; about which, he ſets down their Generation, Education, and the Benefit that comes by them.

Their Generation.

1. For their Generation, that from the Lord: *Lo, children are an heritage of the Lord, and the fruit of the womb is his reward.* He hath the key of the womb, opens and ſhuts. *Rachel* ſaid to *Jacob, Give me children, or elſe I dye. What*, ſaith he, *am I in Gods ſtead?* Gen. 30. 1, 2. Chil-

dren

dren are inheritances that come of God, and they are *rura relicta, non labore parta.*

2. For their Education, being well brought up, and in the fear of God, and vertue, they become to be of generous ſpirits, which is a bleſſing of God alſo; for we ſee many that are brought up with great care and coſt, often degenerate: But with Gods bleſſing they become brave men. *As Arrowes are in the hand of a mighty man, ſo are the children of thy youth,* enabled to great Actions, to defend themſelves and others. Ver. 4. Education.

3. And the Benefit will redound to the father in his o'd age. Ver. 5. 3. From them the parents receive comfort in their old age.

1. *Happy is the man that hath his Quiver full of them,* full of ſuch arrows, full of ſuch children.

2. *He ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the Gate;* able enough he ſhall be to defend himſelf, and keep off all injuries, being fortified by his children; and if it happen, that he hath a Cauſe depending in the gate, and to be tryed before the Judges, he ſhall have the Patronage of his children, and not ſuffer in his plea for want of Advocates; his ſons will ſtand up in a juſt cauſe for him.

The Prayer out of the One hundred and twenty ſeventh *Pſalm.*

O Lord, I know that the way of man is not in himſelf; It is not in man that walks, to direct his ſteps; Thou art our ſtrength, and all our ſufficiency is in thee; vouchſafe therefore ſo to preſerve, and direct us through the whole courſe of our lives, that whatſoever we do may proſper: Proſper thou the work of our hands, O proſper thou our handy-work, build thou our Houſes and Families for us; let our wives, our children, our ſervants, our corn and Cattle be watered with the dew of heaven. Watch thou upon the Walls of our Cities, and aſſiſt and bleſs the Watch-men, our Princes, Prelates, Counſellors, Magiſtrates, and Souldiers, with thy favour; for we know without thy help, except thou build with us, and watch over us, our building and waking is but vain. It is vain for us to riſe early, to ſit up late, and to eat the bread of ſorrowes, anxiety and carefulneſs; all our early labour, and late endeavours, accompanied with thrift, and trouble of mind, to come forward in our vocations, are to no purpoſe, if thou ſhalt blow upon it. Ver. 1. Ver. 2.

Prevent us then, O Lord, with thy gracious favour, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may ever glorifie thy holy Name, attributing the ſucceſs to thy mercy only. Never ſuffer us to be diſtracted with anxiety for the things of this life, or be over-ſolliciteous for to morrow; but having uſed thoſe means which thou haſt ordained, honeſt labour, and a competent thrift, let us rely upon thy Providence, and compoſe our minds to reſt and ſleep in it; for this is the acquieſcence thou givest to thoſe thou loveſt. Ver. 2.

We know, O Lord, that children are the props of our Families, and that theſe are thy bleſſings alſo: For children are an heritage of the Lord, and the fruit of the womb are thy Reward. Thou, O God, haſt the keyes of Heaven and Hell, of Rain and Providence, of the Grave, and of the womb, let not then thy ſervants feel the curſe of dry breaſts, and a barren womb; but make us joyful parents of children, that may increaſe the number of thy redeemed. Ver. 3.

Give us thy grace and favour, that we may inſtruct them with diligence and meekneſs, govern them with prudence and holineſs, and bring them up in the nurture and admonition of the Lord; provide for them ſuch uſeful imploy-

Ver. 4. ments, That they may be as Arrowes in the hand of a mighty man, defences and ſuccours to our old age. If it be thy bleſſed Will, let them live to a full age, and make us happy, that we have our quivers full of them, from whoſe powerful arm may be ſhot quick and ſharp arrowes into the very hearts of

Ver. 5. thoſe, who are enemies to all Piety, thy Goſpel, and thy Truth; fill, O Lord, thy Church with ſuch children of youth, who while they oppoſe the Adverſary, and maintain the ſincerity of Religion in word and deed, may never be aſhamed, nor yield, when they ſpeak with the enemies in the gate. Grant us theſe things, O gracious Father, for thy Son, our Lord Jeſus Chriſts ſake.

PSAL. CXXVIII.

IN this *Pſalm*, the Prophet perſwades to fear God, upon the ſeveral Rewards that attend upon Piety.

The Contents are theſe.
1. He deſcribes the pious man, and pronounceth him bleſſed, *ver.* 1.
2. He propoſeth the particulars of his bleſſing, *ver.* 2, 3, 5, 6.
3. He gives his Acclamation to it, *ver.* 4.

The firſt part. That man that fears God. Ver. 1. Is Bleſſed.

1. He deſcribes the man, who is to expect the bleſſing; two qualities he muſt have.
   1. *He muſt fear the Lord:* Fear to offend him, not decline from him.
   2. *He muſt walk in his wayes:* For this is the true character of his fear.
   3. *This man ſhall be bleſſed*; yea, every ſuch man, high or low, rich, or poor, there is no exception, *Bleſſed is every one.* In a happy condition.

The ſecond part, Ver. 2.

2. And the bleſſedneſs and happineſs conſiſts in theſe particulars.
   1. In his goods. He ſhall enjoy thoſe Goods which he hath honeſtly gotten with the labour of his hands: *For thou ſhalt eat the labour of thy hands.* His happineſs is not in having much, but enjoying it, *Eccleſ.* 6. 1, 2.
   2. *Happy ſhalt thou be, and it ſhall be well with thee:* So well, that he ſhall have enough for himſelf, and be able to relieve others, and leave ſomewhat to his children.
   3. In his wife. Happy he ſhall be in his marriage; too often, γάμων ἀνάλωσις ἐσθ' καὶ οὐκος γυνή. But he that fears the Lord, and marries in the Lord, ſhall be happy in his match.

Ver. 3.

   1. *His wife ſhall be as a fruitful Vine:* Fœtifera, non ſterilis.
   2. *Upon the walls of thy houſe: Domi porta*, modeſt and ſhamefac't, ſtaying at home, and caring for the things of the houſe, while her Husband is taking care abroad: φιλουὸς ἐχυσα, οἰκουρὸς δὲ μένη.
   4. Happy in his children.

3. In his children.

   1. *Thy children like the Olive-branches:* Freſh, green, ſpredding, fruitful, and pledges of peace; not like ſharp Thorns, and a pricking Hedge.
   2. *Round about thy Table.* It will be a comfort to ſee them, ſit with them, eat with them, and hear their pretty Diſcourſe.

Now

Now theſe temporal happineſſes the Prophet concludes with an Acclamation:

Lo, thus ſhall the man be bleſt, that fears the Lord. Thus in his goods, wife, children.

3. But there is a bleſſing attends him far beyond all this, the ſumme of which is,

1. Gods bleſſing: *The Lord ſhall bleſs thee out of Zion*; by a federal bleſſing, a Church-bleſſing.
2. *Thou ſhalt ſee the good of Jeruſalem*, the peace and proſperity of the Church, *all thy dayes.*
3. *Yea, thou ſhalt ſee thy childrens children.*

Et natos natorum, & qui naſcuntur ab illis.

4. *And peace upon Iſrael:* And a flouriſhing Commonwealth and Kingdom; for by peace is underſtood all proſperity.

Ver. 4. The third part. The Acclamation.

Ver. 5. God ſhall bleſs him. 1. With a Church-bleſſing.

Ver. 6. 2. With grand-children. 3. With a peaceable life.

The Prayer out of the One hundred and twenty eighth *Pſalm.*

O Holy and juſt God, if no bleſſing or happineſs can befall any, but thoſe which fear thée, and walk in thy wayes, we muſt needes acknowledge the cauſe to be juſt, why we are brought into theſe ſtraits, and woful afflictions: For when thou haſt opened unto us a full Sea of mercies, and beyond our deſerts conferr'd upon us infinite and unſpeakable benefits, we have neglected thy fear, and gone a whoring after our own inventions; and thy Commandments being caſt aſide, we have walked after our own wayes.

Ver. 1.

O Lord, pardon our iniquities, and be merciful to our ſins, put thy fear into our hearts, and obedience to thy Lawes, ſo ſhall we yet hope to eat the labour of our hands, that we may yet be happy, that our wives may be as the fruitful Vines upon the walls of our houſes; and our children, as the Olive-branches round about our Tables.

Ver. 2. Ver. 3.

God God, howſoever thou pleaſe to deal with us, yet remember thy afflicted Church, and bleſs her out of thy high and holy place of Zion; ſhe is thy Spouſe, let her then flouriſh as a fruitful Vine, and bring forth children unto thée; let her ſée her childrens children, and enjoy a perpetual, and a ſetled peace. After our great troubles and afflictions, it would be the rejoycing of our hearts, might we but ſée the good of Jeruſalem all the dayes of our life, and behold thy people Iſrael, that are now divided by Factions and Schiſms, united in a Chriſtian peace. O thou, who art the God of peace, grant us this for his ſake, who have our peace, thy only Son, our Saviour, Jeſus Chriſt.

Ver. 5. Ver. 6.

PSAL. CXXIX.

THE intent of the Prophet in this *Pſalm*, is to comfort the Church in affliction, and to ſtir her up to glorifie God, for his Providence over her, alwayes over her for her good, and bringing her enemies to confuſion, and a ſudden ruine.

The Contents are.

1. The indefatigable malice of the enemies of the Church, *ver.* 1, 2, 3.
2. That their malice is in vain, for they prevail not, from *ver.* 2. to 4. God saves them.
3. For they are accursed, and cut off, from *ver.* 4. to 8.

The first part. The indefatigable malice of the enemies of the Church. Ver. 1.

1. God puts into the mouth of his people what they may comfortably say to their enemies, even in their greatest extremities, when their malice is at the highest.

1. *Many a time have they afflicted me from my youth, may Israel now say. Many a time have they afflicted me from my youth.* In which observe:

Ver. 2. Her afflictions many, &c.

1. That afflictions do attend *Israel*, and must be expected by all that will live righteously in Christ Jesus.
2. That these afflictions are many; for *saepe, Many a time have they afflicted me.*
3. That this affliction began with the Church; even from the righteous *Abel*, and hath continued ever since the Patriarchs, Prophets, Apostles, Martyrs felt it. *It is from my youth.*

Ver. 3.

4. This affliction was a sore affliction, which the Prophet by an elegant Metaphor illustrates, of a Plow and Plowers, and Furrows drawn out at length. *The Plowers plowed upon my back, and made long Furrowes.* They dealt unmercifully with me, as the Husbandman doth with his ground, tears it up with his share, and spares not the green gundon, till he hath turn'd it all up.

The second part. They prevail not. Ver. 2.

2. But all this their malice, all their fighting is to no purpose; *oppugnarunt, non expugnarunt.*

1. *Yet they have not prevailed against me*, they have not prevailed to extinguish the Church; prevailed they have, to reduce her to a low and sad condition, but they have not destroyed her, nor never shall; *for the gates of hell shall not prevail against her. Haereticis portae.*

2. The Reason is, *The Lord is righteous.* A righteous, a good, a just Lord; and out of his Justice he protects all those that he hath under his Tuition, and punisheth their Adversaries.

Ver. 4. For God delivers her.

3. *For the righteous Lord hath cut asunder the cords of the wicked*, hath cut asunder their Tackings, Chains, Ropes, with which they plowed, and made their Furrowes. *He hath delivered Israel from their oppressers.*

The third part. And takes revenge on her enemies. Ver. 5.

3. In the following *verses* to the end, the Prophet either by way of imprecation or prediction, sets down the vengeance that God would bring upon the enemies of his Church for their malice, which hath three degrees.

1. The first of which is, That they fail of their hopes, and their attempts frustrated. *Let them all be confounded, ashamed, and turn'd back, that hate Zion*; that are *Osores*, Persecutors.

6. 2. The next is, That their persons prove useless, and quickly perish. *Let them be as grass growing on the house-tops*; grass in a Meadow is good for somewhat, on house-tops for no use: *It withereth, before it groweth up.* Mowed it is never: *Wherewith the Mower fills not his hand, nor he that binds up the sheaves*, that rakes it together, *fills his bosom.*

7. 3. The last is a want of a blessing from God or man: No man saith so much as God speed, as is usual to do to Workmen in Harvest: *Neither do they which go by, say, Blessing of the Lord be upon you, we bless you in the Name of the Lord.* They were about an ill work, Who durst say, God bless, or prosper you in it?

8.

The

The Prayer out of the one hundred and twenty ninth *Psalm.*

O Omnipotent and mercifull God, it is not unknown to thée, how that people whom thou hast cholen unto thée for thy heritage, hath bèn in all ages afflicted and vexed by cruel Tyrants, even from that time that thou madest a Covenant with our fathers to this very day. They have set their Plowes to work upon our backs, wounded us with afflictions, and furrowed us with sorrowes. The escape out of one danger, hath but bèn the entrance into another; and of these, there hath bèn a continuance, as in a plow'd land, in which furrow is added to furrow, and ridge to ridge, till the whole be turned up. Ver. 1. 2. 3.

But thou, whom we serve, hast shewed thy self unto us a god speaker, a righteous and a just God, Thou hast cut asunder all the cords of the wicked, in which they trusted, the snare is broken, and we are delivered, their hopes and expectation is eluded, their endeavours brought to naught: Though they had plotted our destruction, Yet they have not prevailed against us. 4. Ver. 2.

This is the Lords doing, and it is marvellous in our eyes; especially when we call to mind our ingratitude toward thée, and our unexcusable disobedience: But now we humbly beseech thée, look not upon our merits, but upon the glory of thy Name; for we deserve not only these, but far greater punishments: Wast of thine infinite mercy, pour not upon us the hottest of thine indignation, but let it rest upon those that are enemies to thy Truth; let them all be confounded and turned back, that hate, and seek to extirpate Zion; let them quickly wither away as the grass, that grass that growes upon the house-top, as an unprofitable, and an unuseful thing; let them perish, and never be harvested, as brought into thy Barn; make it appear, That the seed of their frauds and deceits cannot fill the hand, much less the bosom and heart of any one, that hoped to carry in heavy sheaves from them. Ver. 5. 6. 7.

O Lord, preserve thy people in their integrity, and keep them from joining their counsels with them; let none of thine that go by, and see what is done, say, The blessing of the Lord be upon you, we bless you in the Name of the Lord: But let thy blessing rest upon thy people, and upon thine inheritance, whom thou hast cholen; keep them from all evil, increase them in all goodness, for the merits of Jesus Christ our Lord. Amen. 8.

PSAL. CXXX. *Being one of the Penitentials.*

IN this *Psalm* the Spirit of God proposeth to us the case of a person oppressed with the wrath of God against sin, yet flies to God for mercy, and trusts to receive from him comfort, remission and pardon.

The Contents are these.
1. Acknowledging his miserable condition, he prayes to be heard, *ver.* 1, 2.
2. He desires remission of sin, *ver.* 3, 4.
3. He makes mention of his hope and confidence, *ver.* 5, 6.
4. He exhorts Gods people to trust in him, *ver.* 7, 8.

1. *David*

The Contents are.
1. The indefatigable malice of the enemies of the Church, *ver.* 1, 2, 3.
2. That their malice is in vain, for they prevail not, from *ver.* 2. to 4. God saves them.
3. For they are accursed, and cut off, from *ver.* 4. to 8.

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3. That this affliction began with the Church; even from the righteous *Abel*, and hath continued ever since the Patriarchs, Prophets, Apostles, Martyrs felt it. *It is from my youth.*
4. This affliction was a sore affliction, which the Prophet by an elegant Metaphor illustrates, of a Plow and Plowers, and Furrows drawn out at length. *The Plowers plowed upon my back, and made long Furrowes.* They dealt unmercifully with me, as the Husbandman doth with his ground, tears it up with his share, and spares not the green gundon, till he hath turn'd it all up.

Ver. 3.

The second part. They prevail not. Ver. 2.

2. But all this their malice, all their fighting is to no purpose; *oppugnarunt, non expugnarunt.*

1. *Yet they have not prevailed against us*, they have not prevailed to extinguish the Church; prevailed they have, to reduce her to a low and sad condition, but they have not destroyed her, nor never shall; *for the gates of hell shall not prevail against her. Hieronym. in patrem.*

Ver. 4. For God delivers her.

2. The Reason is, *The Lord is righteous.* A righteous, a good, a just Lord; and out of his Justice he protects all those that he hath under his Tuition, and punisheth their Adversaries.

3. *For this righteous Lord hath cut asunder the cords of the wicked*, hath cut asunder their Tackings, Chains, Ropes, with which they plowed, and made their Furrowes. *He hath delivered Israel from their oppressors.*

The third part. And takes revenge on her enemies. Ver. 5.

3. In the following *verses* to the end, the Prophet either by way of imprecation or prediction, sets down the vengeance that God would bring upon the enemies of his Church for their malice, which hath three degrees.

1. The first of which is, That they fail of their hopes, and their attempts frustrated. *Let them all be confounded, ashamed, and turn'd back, that hate Zion*; that are *Osores*, Persecutors.

6. 2. The next is, That their persons prove useless, and quickly perish. *Let them be as grass growing on the house-tops*; grass in a Medow is good for somewhat, on house-tops for no use: *It withereth, before it groweth up.* Mowed it is never: *Wherewith the Mower fills not his hand, nor he that binds up the sheaves*, that rakes it together, *fills his bosom.*

7. 3. The last is a want of a blessing from God or man: No man saith so much as God speed, as is usual to do to Workmen in Harvest: *Neither do they which go by, say, Benedicite, &c. The blessing of the Lord be upon you, we bless you in the Name of the Lord.* They were about an ill work, Who durst say, God bless, or prosper you in it?

8.

The

The Prayer out of the one hundred and twenty ninth *Psalm*.

O Omnipotent and merciful God, it is not unknown to thee, how that people whom thou hast chosen unto thee for thy heritage, hath been in all Ages afflicted and vexed by cruel Tyrants, even from that time that thou madest a Covenant with our fathers to this very day. They have set their Plowes to work upon our backs, wounded us with afflictions, and sorrowed us with sorrowes. The escape out of one danger, hath but been the entrance into another; and of these, there hath been a continuance, as in a plow'd land, in which furrow is added to furrow, and ridge to ridge, till the whole be turned up. Ver. 1. 2. 3.

But thou, whom we serve, hast shewed thy self unto us a good Master, a righteous and a just God, Thou hast cut asunder all the cords of the wicked, in which they trusted, the snare is broken, and we are delivered, their hopes and expectation is eluded, their endeavours brought to naught: Though they had plotted our destruction, Yet they have not prevailed against us. 4. Ver. 2.

This is the Lords doing, and it is marvellous in our eyes; especially when we call to mind our ingratitude toward thee, and our unexcusable disobedience: But now we humbly beseech thee, look not upon our merits, but upon the glory of thy Name; for we deserve not only these, but far greater punishments: But of thine infinite mercy, pour not upon us the bottel of thine indignation, but let it rest upon those that are enemies to thy Truth; let them all be confounded and turned back, that hate, and seek to extirpate Zion; let them quickly wither away as the grass, that grass that growes upon the house-top, as an unprofitable, and an unuseful thing; let them perish, and never be harvested, or brought into thy Barn; make it appear, That the seed of their frauds and deceits cannot fill the hand, much less the bosom and heart of any one, that hoped to carry in heavy sheaves from them. Ver. 5. 6. 7.

O Lord, preserve thy people in their integrity, and keep them from joining their counsels with them; let none of thine that go by, and see what is done, say, The blessing of the Lord be upon you, we bless you in the Name of the Lord: But let thy blessing rest upon thy people, and upon thine inheritance, whom thou hast chosen; keep them from all evil, increase them in all goodness, for the merits of Jesus Christ our Lord. Amen. 8.

PSAL. CXXX. *Being one of the Penitentials.*

IN this *Psalm* the Spirit of God proposeth to us the case of a person oppressed with the wrath of God against sin, yet flies to God for mercy, and trusts to receive from him comfort, remission and pardon.

The Contents are these.
1. Acknowledging his miserable condition, he prayes to be heard, *ver.* 1, 2.
2. He desires remission of sin, *ver.* 3, 4.
3. He makes mention of his hope and confidence, *ver.* 5, 6.
4. He exhorts Gods people to trust in him, *ver.* 7, 8.

1. *David*

The first part. *Davids* cry to be heard.

1. *David* begging with an ardent affection and desire, pathetically he prayes that he may be heard, he likens himself to a man in the bottom of a Pit or that must cry aloud to be heard.

Ver. 1.

1. *Out of the depths have I cryed to thee, O Lord. De profundis, non de profundo.* Because a true penitent, cryes out of two depths; the depth of his misery, and the depth of his heart sensible of that misery.

Ver. 2.

2. *Lord hear my voyce.* Although I be in these depths, and thou dwellest on high, yet thou canst hear me, and therefore I cry, O Lord hear.

3. *Let thine ears be attentive to the voice of my supplications.* 'Tis to no purpose to cry for audience, except he will be attentive to whom we cry. And therefore begs of God, that he would vouchsafe to hear, to attend.

The second part.

2. Yea, but there was great reason, why God should not hear, nor yet encline his ear to his cry. He was a grievous sinner, and God hears not such. Well, be it so, yet his case was but the same with other men. All men involv'd in sin, as well as he, and therefore if this should be a sufficient impediment that he should not be heard, the like lay against other men, and so God attentive to no prayer. He desires therefore to remit his sin, and that this might not be charged upon him.

Ver. 3. 2. He cryes for Remission of Sin,

1. *If thou Lord shouldst mark iniquity, O Lord, who shall stand? mirabilis rhetorica,* I, nor no other man can bring into thy sight any thing else but filth, sinne, shame, and therefore if thou shouldst deal with us in rigour of justice, and execute thy anger, necessary it is that all be condemn'd, not a man stand in thy sight. But it becomes not thy infinite goodness to destroy all men, and therefore I need not seem overbold, if I cry out of my depths and ask a pardon.

1. Acknowledging his own misery.

Ver. 4.

2. *But there is mercy with thee, or forgiveness with thee, that thou mayst be feard.* True repentance requires two things, the recognition of our own misery, and the perswasion of Gods mercy. Both are needful, for he that knows not his own misery, seeks not for help, and he that knows not Gods mercy, despairs. In the three former verses *David* acknowledgeth himself in a pitiful case for he was in the depths, and cryes from thence, that if God should deal with him in rigour of justice he were undone, never able to abide it. In this verse he comforts himself with Gods mercy, and that notwithstanding the greatness and multitude of his sins, he hoped for pardon, as if he had said, Though no man can abide it, if thou shalt mark our iniquities, yet I know that by nature thou art merciful, and forgivest sin.

2. Gods mercy.

3. The end of remission that God be feared.

2. *That thou mayst be feared,* not with a servile, but with a filial fear, which comprehends, invocation, faith, hope, love, adoration, confession, giving of thanks, and all the duties of the first Table. With this fear I fear thee, in this I fly to the throne of grace, and because thou art a Merciful God, I hope for pardon.

The third part.

3. The method of Gods Servants in their addresses to heaven is, that they Believe, Hope, Pray, Expect. This course *David* took, he prayed, believed, he hopes in Gods mercy, and now he expects to find favour in the fifth and sixth *verses*: Every word of which is able to inform, confirm, and comfort a distressed soul.

4. He hopes and expects favour.

Ver. 5.

1. *I expect the Lord.* Upon him only he relies, and prescribes not time, nor manner, leaves to him to succour him at what season he pleaseth. For his part he would be still an Expectant.

For which he will wait.

2. *My soul doth wait.* His expectation was not formal, but real, an expectation that proceeded from the fervency of his heart. He hungred and thirsted after righteousness.

3. His expectation was no presumption, but well grounded upon Gods Word and Promises. *Deut.* 4. 29, 30. *And in his Word is my hope.* Upon Gods word.

4. And that we may know his expectation was earnest, full of faith and hope, he repeats it, *My soul waits for the Lord:* which he declares by a Similitude of men set upon a watch in the night, *that long for the morning.* Ver. 6. He ingeminates his hope.

5. *I wait for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning.* It was now night with him, darkness and misery was upon his soul, the morning he expected was remission, which must come from Gods mercy, for this he waited, this he expected more greedily, than watchmen look for the morning light, that they may be freed from their station. Which, though it be not in their power, yet they expect it.

4. This his example he proposeth to Gods people, and exhorts them to do the like, and to animate and encourage them in it, adds his reasons. He proposeth his example to Gods people. Ver. 7.

1. *Let Israel hope in the Lord.* Take out my example, and do thereafter. Let them cry *è profundis*, expect upon his word and promise, wait his leasure.

2. *For with the Lord there is Mercy.* Not only a Merciful God, but Mercy it self. With him it is, and from him it flows to us. And our Misery is a fit object for his Mercy. No other creature can help, because miserable. For which God is mercy.

3. *And with him is Redemption.* That we needed, being sold under sin, and that we found; a price given for us to redeem us, the precious blood of his dear Son. And plentious redemption.

4. And this his Redemption was *Copiosa redemptio, plentiful, abundant*, for by it he redeemed the whole world, 1 *Joh.* 2. 2. and bequeathed to his an inheritance in heaven, *Rom.* 8. 17. Ver. 8.

5. But this is to take effect upon *Israel*, his people only. *For he shall redeem Israel from all his sins.* It is not as the *Jews* expect a temporal redemption, but a spiritual, as the Angel told *Joseph. His name shall be Jesus, for he shall save his people from their sins*, which is begun in this life, and shall be perfected in the other, where we shall be delivered not only from sin, but the punishment, and danger of sinning. Which he will apply to *Israel* only.

The Prayer out of the one hundred and thirtieth *Psalm.*

O Most just and holy God, whose eyes cannot approve iniquity, no not in thy best and dearest servants, we must needs confess, that for our rebellion and ingratitude against thee, we are justly brought to this abyss of troubles, from which, without thy help, we cannot escape. Being then oppressed and overwhelmed with these depths of sin and misery, from the bottom of our hearts we cry unto thee. O Lord, Lord, hear our voice, and let thine ears be attentive to our supplications, lest if thou make as though thou hearest not, we become like them that descend into the pit. Ver. 1. Ver. 2.

Pity our infirmities, and remember thy mercy, for which our misery is a fit object, be not unto us a severe Judge, but a merciful Father, and take not that revenge upon us, which we deserve, for if thou shalt observe and punish according to the rigour of justice, what man amongst us is so holy and pure in thy eyes, that he may stand before thee, and abide thy sentence? We flee then from thy seat of justice, to thy throne of Grace. With thee there is forgiveness, Mercy is so genuine and natural unto thee, that thou canst no more be, than not be Merciful: Therefore out of this thy inclination and facility Ver. 3. Ver. 4.

facility to remit iniquities, and paſs by tranſgreſſions, in fear and reverence, in faith and hope, we approach thy preſence, and beg a pardon.

Ver. 5. It is at the gate of thy mercy we lie, there we expect and wait for our Lord, our ſoul doth wait for the accompliſhment of thy Word and promiſe, who haſt ſaid, that if in our tribulation we ſhall turn unto thee, and ſeek thee with all our heart, and with all our ſoul, thou wilt be found by us. Remember then thy Word, in which thou haſt cauſed thy ſervants to put their truſt, for in Ver. 6. this night of miſery we relie upon it, and our ſouls wait for it, more than they that watch for the morning, yea, I ſay, more than they that wait for the morning.

Ver. 7. Thou art the hope and fear of Iſrael, and with thee is plenteous redemption, a price thou waſt pleaſed to accept for our ranſome, and thy beloved Son was pleaſed to lay down the price, for the merit then of that price, being the blood of Ver. 8. thy dear Son, accept us into thy favour, pardon our iniquities, and redeem us from the guilt, from the power, from the puniſhment of our ſins, and bring us to thine everlaſting Kingdom, where we may reign with our bleſſed Redeemer for evermore.

PSAL. CXXXI.

David being accuſed by *Sauls* ſervants, that he aſpired to the Kingdom, proteſts his innocency, his humble thoughts, and meek deportment. 2. That his confidence was upon Gods promiſe, to that he truſted, and therefore was far from any ambition. And by his example calls on *Iſrael* to truſt in God, as he did.

David proteſteth his humility.

1. He profeſſeth he was far from pride, in his heart, in his carriage, in his undertakings.

1. Far from pride. Ver. 1.

1. No pride there was in heart. *Lord, my heart is not haughty:* and calls God to witneſs of it.
2. No arrogance in his geſture, carriage, brow. *Nor my eyes lofty.*
3. Nor in his undertakings. *Neither do I exerciſe my ſelf in great matters, which are too high for me.* He kept himſelf within his bounds, and vocation, attempted not to meddle with matters of State, when out of his employment, and beyond his ſtrength.

2. Humble as a weined child. Ver. 2.

2. Now that which kept from pride, was the contrary vertue, *Humility*, to which he brought down, and compoſed his ſoul, made it as ſubmiſſive, as is a new weaned child.

1. *Surely I have behaved and quieted my ſelf.* Calm'd all high thoughts that might ariſe in me.
2. *As a child that is weaned of his mother*; My ſoul is even as a weaned child; which modeſtly expects what the mother will give it, depends on her, and her care, and carves not for it ſelf. Nor do or will I, for I depend on God, and ſhall expect and receive gratefully what he ſhall beſtow.
3. Which he confirms by an Oath, as ſome conceive. For it is to be read, *Si non compoſui & ſeclavi animum.* If I have not compoſed and quieted my ſoul as a weaned child, then let this and this befall me. Which clauſe is to be ſupplyed.

He propoſeth his example to *Iſrael*. Ver. 3.

That they truſt not on themſelves, but God.

3. Laſtly, he propoſeth his own example of humility for all *Iſrael* to follow. *Let Iſrael hope in the Lord from henceforth, even for ever.* The Prophets intention was not then to boaſt of himſelf, as did the proud *Phariſee*, or to be puffed with pride becauſe he was not proud, but to admoniſh the people, how little they ought to preſume of themſelves, and how much to repoſe their confidence in God. For if a King and a Prophet dare neither boaſt of his wiſdom and power, nor preſume upon himſelf, but truſt upon God: fit it is that the people depoſe their high thoughts, that they think not too well of themſelves, and think themſelves to be ſomething, when they are indeed nothing, that they truſt not to their wit, ſtrength, arms, but that they truſt in God, both for the preſent time, and hereafter alſo. The

The Prayer collected out of the one hundred and thirty firſt *Pſalm.*

O Almighty God, who gives grace to the humble, and reſiſts the proud, ſuffer not haughtineſs and arrogance to puff up our rebellious hearts; or prive and loftineſs to take up its ſeat in our eyes; or bold and arrogant actions too high for us to be attempted by our hands: But we humbly beſeech thee to give us a modeſt heart, a compoſed and quiet ſpirit, regulated and moderate deſires, that may never exceed or attempt matters, which are beyond the Bounds of our Vocation. Ver. 1. Ver. 2.

O God, ſo ſubdue our affections, that our ſoul may be as a weaned child, that depends only upon the hand of the mother, and receives with thanks that nourithment and nurture which ſhe is pleaſed to give; ſo let our ſouls depend upon thy bounty, and take thankfully what thou art pleaſed to beſtow. We know thy Church can never be happy, except deſpairing of her own ſtrength, ſhe take thee for her Refuge; we beſeech thee therefore give her grace, that renouncing her own merits, ſhe may humbly put all her confidence in thee. Let Iſrael hope in the Lord, from henceforth, and for ever. Amen. Ver. 3.

PSAL. CXXXII.

THE intention of this *Pſalm* may eaſily be collected out of 2 *Sam.* 7. and 1 *Chron.* 17. For when *David* purpoſed in his heart to build a houſe to God, where the Ark ſhould reſt, and God perpetually be ſerved, he was commanded to forbear the work by *Nathan*, and leave it to his ſon, the place being ſhew'd where the Temple was to be erected; which pious intention of *David* was much approved by God, ſo that he promiſeth to him and his poſterity a perpetuity in the Throne, and very great proſperity; which promiſes are mentioned and inculcated in this *Pſalm.*

Either then *Solomon* compoſed this *Pſalm*, when the Temple being built, he brought the Ark of God, and ſetled it in the place prepared for it: Or elſe, which is more likely, it was compoſed by *David* himſelf, and left to his ſon to be ſung at the Dedication of the Temple: That *Solomon* then made uſe of ſome part of it, is apparent, 2 *Chron.* 6. 16, 41, 42.

The parts of this *Pſalm* are three.

1. A Petition, before which is expreſs'd *Davids* care and vow to ſettle the Ark, mentioning the place where it was before, and with what reverence they would ſettle it in the Temple; and then ſets down the ſolemn prayer then uſed, from *ver.* 1. to 11.
2. An Explication of the promiſes made unto *David* for the continuance of his Kingdom in his poſterity, *ver.* 11, 12. and Gods love to his Church, *ver.* 13.
3. A Prophecy ſpoken in the perſon of God for the ſtability of Chriſts Church, and the bleſſings upon the people, the Prieſts, and the houſe of *David*, from *ver.* 14. to the end.

The first part. *David* reflects on Gods promise.

1. In all prayer a man must reflect upon Gods promise, otherwise he cannot pray in faith; whether then it were *David* or *Solomon* that commenc'd this prayer, they put God in mind of his promise; nor that he can forget it, but that till it be performed to us, he seems not to remember it, and he loves to be called upon for performance; and therefore the Prophet begins,

And upon it prayes, remember *David*. Ver. 1.

1. *Lord remember David*; that is, thy promises made to *David*. In this *Psalm* he prayes first for the King, then for the State Ecclesiastical, *ver.* 8, 9. Lastly, for the Commonwealth and people, *ver.* 8.

2. *And all his afflictions.* Many he had before, after he attained the Kingdom, and among these one, and that an especial one was, the care he had of setling the Ark, and place of Gods worship; he reckoned this among his afflictions, That it could not be brought to pass according to his mind, which was a sign of his integrity, and this he desires might be remembred also.

And remembers his Vow to build God a house. Ver. 2.

Now this his ardent and sincere desire, appeared by his oath and vow, which is expressed in the three following *verses: Remember*,

1. *How he sware unto the Lord, and vowed a vow unto the mighty God of Jacob*; In this imitating *Jacob*, that erected *Bethel*: But when he made this vow, it appears not; probable it is, that it was, when he opened his mind to *Nathan*, 2 Sam. 7.

2. The matter of his vow and oath followes: *Surely I will not come into the Tabernacle of my house, nor go up into my bed. I will not give sleep to my eyes, or slumber to my eye-lids; until I find out a place for the Lord, an habitation for the mighty God of Jacob.* Now the words of this oath are hyperbolical; for we must not conceive that *David* came not into his, or went not into his bed, or slept not, till he found out this place to build Gods house; in it he shewes only his great care and sollicitude he had about it, that it was chiefly in his head, alwayes in his thoughts.

Ver. 3. 4. 5.

1. *I swear that I will not enter into the Tabernacle of my house*, so that I forget to build Gods.

3.

2. *I will not climb up to my bed*, that I think not of Gods Temple, where the Ark may rest.

4.

3. *I will not give sleep to my eyes, nor slumber to my eye-lids*, so that I cease from the care of preparing Gods house; which oath and vow he as much as lay in him fulfilled, as appears by his provision for building the Temple, 1 *Chron.* 26. 26, 27, &c. & 1 *Chron.* 29. from *ver.* 2. to 10.

He finds the place to build it, and to settle the Ark. Ver. 6.

2. And here the Prophet interserts two *verses* by way of gratitude.

1. In the first he exults for the newes they heard of the Ark.

Lo, *we heard of it at Epratah, we found it in the fields of the wood.*

This *verse* hath much obscurity in it, and Expositors vary about it.

By *Epratah* some understood the land of *Ephraim*, in which the Ark remained at *Shilo* in *Samuels* dayes, 1 *Sam.* 4. After this, being sent home by the *Philistines*, it was found in the field of *Joshua* the *Bethshemite*, and thence conveyed to the house of *Aminadab* that dwelt in *Kirjath-jearim*, that signifies a woody City; where it abode twenty years; whence *David* might well say, *We heard of it at Epratah*; that is, *Shilo* in *Ephraim*; *and found it in the fields of the wood*; that is, in *Kirjath-jearim*, a City compassed about with woods. From *Kirjath-jearim David* fetch't it, and because *Uzzah* was smitten for his rashness, he left it in the house of *Obed-edom*, whence after three months he fetch't it, brought it up to *Jerusalem*, and placed it in the City of *David* with gladness, 2 *Sam.* 6.

By *Epratah* others understand *David* that was born at *Bethlehem*, *Epratah*, and they sense it thus: We knew not the place where the Temple was to be built, and the Ark to rest till this day, only we heard of the same in *Epratah* our City, that it should come to pass, that a resting place should be chosen for it; for nor

Silo,

Silo, nor *Nob*, nor *Kirjath-jearim*, were the places for it to reſt; only we heard out of the mouths of old men, that the place was yet to be revealed: And behold, *now we have found it in the fields of the wood*; that is, in *Jeruſalem*, which is compaſſed about with Olive-yards; and the place is the threſhing floor of *Araunah* the *Jebuſite*, on which ground the Temple was after built, and found out by *David*, becauſe God anſwer'd him there by fire from Heaven, that deſcended upon the Altar of burnt-offering, 1 *Chron.* 21. 26.

2. And the place being found, ſuppoſe now that the Ark being to be tranſlated thither, he calls to all *Iſrael*, ſaying,

The form uſed at the Tranſlation of the Ark. Ver. 7.

1. *We will go into his Tabernacles*, 2 Chron. 5. from 2. to 10. As if they had ſaid, Hitherto the Lord hath, as it were a ſtranger, dwelt in divers places, but now he ſhall have a ſtable houſe, and to that houſe built in Mount *Zion* will we go.

2. *And we will worſhip at his foot-ſtool.* Not make raſh approaches to the Ark, as ſome before us have done, and ſuffer'd for it; but come with reverence and bowing, into his preſence. The Ark we will not worſhip, but him who ſhewes his preſence by the Ark, *Pſal.* 99. 5.

And when *Solomon* brought it into the Temple. Ver. 8.

And now *Solomon* being about to bring the Ark into the Temple, uſeth this ſolemn form of words, 2 *Chron.* 6. 41.

1. He prayes to God, and invites him to enter and dwell in the Temple. *Ariſe, O Lord, from the place where thou haſt hitherto dwelt as a ſtranger.*

2. *Into thy reſt*; enter and reſt here, and paſs no more from place to place, as hitherto.

3. *Thou, and the Ark of thy ſtrength*: Thou with thy Throne, in which thou haſt ſhewed thy ſtrength at *Jordan*, Joſh. 3. at *Jericho*, Joſh. 6. in the Temple of *Dagon*, 1 Sam. 5. at *Bethſhemes* upon *Uzzah*, 2 Sam. 6.

Soloman prayes

And the Ark being brought into the Temple, he prayes,

Ver. 9.

1. For the Prieſts: *Let thy Prieſts be cloathed with righteouſneſs.* Inwardly in heart and ſoul, and outwardly in life, words and works, let them be holy, adorned and beautified with it, as with a garment, that hides all deformities. 1. For the Prieſts.

2. For the people: *Let thy Saints ſhout for joy*, praiſe thee with a chearful voyce, that the Ark hath found a place to reſt in. Spare all thy people that appear before thee, and let not that happen to them, that fell to the *Bethſhemites*, 1 Sam. 6. 2. For the people.

3. He prayes for the King, that is, himſelf: *For thy ſervant Davids ſake, turn not away the face of thine Anointed.* 3. For the King. Ver. 10.

1. *For thy ſervant Davids ſake.* *David* is not here to be taken abſolutely for his perſon only, but as having the Covenant and Promiſe made to him; and God could not be better put in mind of the promiſe, than by mention of the perſon to whom it was made: He prayes not then to be heard for *Davids* merits, but for the promiſe made to *David*.

2. *Turn not away the face of thine Anointed*: That is, ſuffer me not, who am Anointed in my fathers ſtead, and ſit upon his Throne, to depart from thy preſence aſhamed and confounded, rejecting my prayer. In this Form *Bathſheba* petitioned to *Solomon* for *Adonijah*, 1 Kings 2. 20. *I deſire one ſmall Petition of thee, ne avertas faciem meam*; which we tranſlate, *Say me not nay*: Or elſe this phraſe imports, That we turn our face from God when we ſin, and he turns away his face from us; and ſo long as we continue in that ſtate, our faces are turned from God: *Solomon* then might pray, That when at any time he turned his face from God, that God would not continue his face from him, but look back upon him, as Chriſt did on *Peter*, that ſo he might repent,

pent, and amend, and not alwayes ſtand with his face from God; for though we freely ſin, and turn our face from God, yet if God be pleaſed with a merciful eye to look upon us, and pity us, that ſo by his mercy and pity we deſire and endeavour to ſin no more, then he does not turn away our face, ſhame and confound us for ever. *Solomon* in this ſenſe prayes, *Suffer not my face to be turned from thee*; which will be done, If thou ſuffer not thy face to be turned from me.

The ſecond part. Gods promiſe made to *David*.

2. The Prophet now proceeds to reckon up the promiſes made to his father *David*, which were confirmed by an Oath from God, that theſe being remembred, he might the eaſilier prevail in his Petitions, asking of God, as it were, a due debt; in which we are to obſerve:

Ver. 11. 1. Confirmed by oath.

1. The manner of the promiſe he confirmed by his own Oath, *The Lord hath ſworn in truth to David*, having no greater to ſwear by, he ſwear by himſelf, 2 *Sam.* 12. 13. *Iſa.* 55. 3. *Pſal.* 89. 34. It was mercy to promiſe, but greater for aſſurance, to bind himſelf by a faithful Oath, an irreverſible Oath: *He will not turn from it, he will not repent of it*, Pſal. 110. 4.

2. The matter of his Oath, expreſſed in the end of the eleventh, and in *ver.* 12, 13, 14.

2. The matter of his oath.

1. As it relates to Chriſt abſolute.

1. For the ſeed of *David*, as it concerns Chriſt, is categorical and abſolute: *Of the fruit of thy body I will ſet upon thy Seat*; which words are refer'd by St. *Peter* unto Chriſt, *Acts* 2. 30. According to the fleſh he was from *David's* ſeed; and it is obſervable, that the Prophet ſpeaks reſervedly, *De fructu ventris*, not *de fructu femoris*; for by the mothers ſide Chriſt was to be of *David's* ſeed, not by the fathers. 2. Again, *I will ſet upon thy Seat*, Luke 1. 32. *David's* Seat was *Zion*, and *Zion* typically, *Iſa.* 2. is the Church, over that Chriſt was to reign, as *David* in *Zion*.

Ver. 12.

2. As it relates to *Davids* ſeed hypothetical.

2. For the ſeed of *David*, as it relates to his poſterity, the Oath is hypothetical and conditional: *If thy children will keep my Covenant, and my Teſtimonies that I ſhall teach them, their children ſhall ſit upon thy Throne for evermore*, 1 Chron. 28. 7. *Pſal.* 89. 28. *to* 32. Ezek. 21. 26. For if his poſterity obſerved not the Law, but worſhipped their own inventions, the promiſe was at an end.

3. And to *Zion*, i. e. the Church eternal. Ver. 13.

3. As the external Kingdom was by this Oath annexed to one Family, ſo by the ſame Oath and Covenant, the external worſhip was aſſigned to one place.

Ver. 14.

1. *For the Lord hath choſen Zion, he hath deſired it for his habitation.*

2. *This my reſt for ever, here will I dwell, for I have deſired it.* From the time of the promiſe performed, *Zion* was the Seat of the Sanctuary, and ſo continued to the coming of the Meſſiah; ſo long *Zion* was *Civitas Regia & Sacerdotalis*: But *Zion* was but a Type of Chriſts Church, of which theſe words are more truly verified; for this Chriſt hath truly choſen, and it ſhall be his reſt for ever; with it he will be for ever preſent, efficacious in the hearts of Believers, and approve their works and worſhip to the worlds end.

The promiſe which God makes to his Church. The third part.

3. In the laſt part of the *Pſalm*, the Prophet bringeth in God, promiſing to his Church many good things.

Ver. 15.

1. Firſt, He promiſeth ſuch abundance of temporal things, that the poor ſhall not want: *I will abundantly bleſs her proviſion, I will ſatisfie her poor with bread: Godlineſs hath the promiſe of this life, as well as that which is to come.*

Ver. 16.

2. He promiſeth for a ſecond bleſſing, *That her Prieſts ſhould be endued with holineſs, and her Saints ſhout for joy*; which anſwers to the Petition in the ninth *verſe*.

Ver. 17.

3. The third Benefit is, That there the Kingdom of *David* to ariſe;

viz.

viz. The Kingdom of the Messiah. *There will I make the horn of David to flourish*, that is, the power, *Luke* 1. 69. *I have ordained a Lamp for mine Anointed*, 1 Kings 11. 36. & 15. 4. John 5. 35.

4. The fourth Benefit, is the confusion of their enemies, and eternal Authority in this Kingdom. Ver. 18.

His enemies will I cloath with shame; but upon himself shall his Crown flourish.

The Prayer out of the One hundred and thirty second *Psalm.*

O Lord, merciful and gracious, declare thy self mindful of the seed of our David: be mindful, O Lord, of all his meekness, charity and patience, in which he suffered with a constant and invincible fortitude, many and great afflictions. Remember, O Lord, his bodies, remember how mindful he was of his oath given unto thee, for the preservation of thy Church and Truth. He gave his eyes no sleep, nor slumber to his eye-lids, that he might uphold the places dedicated to the Lord, the habitations of the mighty God of Jacob. Ver. 1. Ver. 2. 4. 5.

These, O Lord, for our sins, Thou hast suffered to be demolished and prophaned; wicked men are come into thine inheritance, and made thy house of prayer, a den of Thieves: Arise, O Lord, and reward the proud after their deservings, Then will we go into thy Tabernacle, we will worship at thy foot-stool. 7.

Arise, O Lord, into thy rest, and come with us into that place that thou hast peculiarly chose unto thy self, and sanctified for thy honour and service, shew in this thy strength and presence; and that thou may'st be worthily honour'd in this place, Let thy Priests be cloathed with righteousness, as with a garment, and let thy Saints, whom thou hast especially consecrated to thy service, exult and shout for joy. 8. 9. 10.

For thy servant Davids sake, our Lord and Saviour Jesus Christ, hear the sighs and groans, and turn not away the face of thine Anointed; let him not forever suffer a repulse in his petitions, and with shame avert his face from thee; But grant him his hearts desire, and deny him not the request of his lips.

Thou swarest unto David in thy Truth, and didst never turn from it; Of the fruit of thy body will I set upon thy Seat. Set once more upon the Seat, the son of our David, and make his children keep thy Testimonies which thou hast taught them; and let his children also sit upon thy Throne for evermore. 11. 12. 13. 14.

Thy Throne is in Zion, and Zion is thy Church which thou hast chosen to thy self, and setled for thy habitation. O Lord, let it be thy rest for ever, dwell here, because thou hast desired it; abundantly bless her provision, and satisfie her poor with bread; cloath her Priests with salvation, and make her Saints to shout aloud for joy. 15. 16. 17.

In the midst of her make the horn and power of David to bud, ordain a burning and a shining lamp for the loins of thy Anointed; cloath his enemies with shame and infamy, but upon his head let the Crown flourish, and in his posterity to perpetual generations. 18.

PSAL.

PSAL. CXXXIII.

IN this *Pſalm* the amability of peace, and the bleſſings of unity are deſcribed and commended, whether in the Church, Family and Commonwealth.

1. *It is*, ſaith the Prophet, *a good and pleaſant thing*, ver. 1.
2. He declares both by ſimilitudes.

1. The pleaſantneſs, by the oyntment with which the High Prieſt was anointed.
2. The goodneſs or profit of it, by the dew that falls upon the Mountains, *viz. Hermon* and *Zion*.
3. But in plainer terms, from the bleſſing commanded by God, to fall upon the head of the peaceful, *ver.* 3. It is probable this *Pſalm* was written by *David*, when all the Tribes were united, and agreed to anoint him King in *Hebron*; for then all Factions were ceaſed, and it was a good and a pleaſant thing to behold their concord and unity under one King, and in one Religion.

An Elogy of peace, and concord. Ver. 1.

4. The Prophet begins with a general *Encomium* of peace, unity, concord.

Behold, how good and pleaſant a thing it is, for Brethren to dwell together in unity.

1. *Behold*, take notice of it, for it is the ſpeech of him who did now taſte it, and had the experience of the difference of diſſention, and the profit of a ſetled peace.
2. *How good and pleaſant*: He admires it, being not well able to expreſs it.
3. The *Encomium* it ſelf is expreſſed by two Epithets: *It is good and pleaſant.*

1. It is good. 1. *It is good*, and brings much profit with it: *Concordia parvæ res creſcunt.*

2. Pleaſant. 2. *It is pleaſant*, and brings much content with it: *Vis virtæ fortior, & amanior.*

4. The concord it ſelf thus expreſſ'd, *Brethren*, either in a Family, Church, or Commonwealth, to dwell together in unity, to be of one heart, one mind, one ſoul, and intend the common good. *This is a good and pleaſant thing.*

Like the perfume on *Aarons* head. Ver. 2.

The pleaſantneſs and content that is to be received from it, he opens by a ſimilitude, comparing it to the oyntment which was very precious and ſweet, that was poured upon the head of the High Prieſt.

2. *It is like the precious oyntment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garment*; concord was like this balm.

1. All ſorts were the better for it, Princes, Nobles, people; *the head, the beard, the skirts.*
2. It ſends forth a ſweet and pleaſant ſavour, rejoyceth all, as did that oyntment.
3. It heals bruiſes, wounds, ulcers, made by War, as that balſom did, 1 *Cor.* 13.

3. Profitable. Ver. 3. 3. The profit and commodities that flow from unity, peace and concord, he expreſſeth, by comparing it to the dew that falls upon the Mountains, which makes them fruitful; for when the rains that falls upon them, dry up, or run away, the dewes remain, and refreſhes the graſs; peace, he ſaith, is like this dew.

It is as the dew of Hermon, and as the dew that deſcended on the Mountains of Zion, it gently deſcends, and inſenſibly fructifies and benefits the ground, and peace enricheth. Like the dew of *Hermon* of *Zion*; which is accompanied with a bleſſing

4. And this he ſets down without any Metaphor, *viz.* That peace hath a promiſe of a bleſſing, a perpetual bleſſing from God; *for there the Lord commanded his bleſſing, even life for evermore.* God declares by the abundance of all things, which he gives to thoſe that live in peace, how acceptable concord and unity of Brethren is unto him.

1. He commands his bleſſing, commands all creatures to be uſeful unto them, and ſerve them.
2. His bleſſing is proſperity, good ſucceſs, &c. *Benedicere ejus eſt benefacere.*
3. This he calls life; for *non eſt vivere, ſed valere vita*; with troubles, grief, &c. a mans life is *non vitales*, no life: A quiet life thoſe then that live in peace ſhall have, which is not interrupted with grievances. On the contrary, where there are diſſentions in Religion, or in the Civil State, there is malediction and death.

The Prayer out of the One hundred and thirty third *Pſalm.*

O God, who art the Authour of peace, and lover of concord, and haſt adopted us to be thy children in Chriſt Jeſus, grant that we may be all of one heart, and one ſoul; and as we are Brethren, ſo as Brethren we may dwell together in unity; make us to know the good and ſweet of peace, and no longer by Schiſms, Wars and Diſſentions, withhold good things from us. Ver. 1.

Thou didſt anoint the head and skirts of the garment, Prince and people with this precious ointment; let it deſcend upon thy people, as the dew upon the Mountains, by which they are moiſtned, and bring forth much fruit. Ver. 2. Ver. 3.

After our long experience of the evils that ariſe from diviſion and diſſention, command thy bleſſing of peace to lite upon us, ſo ſhall our life, that hath been hitherto full of troubles, be ſweet and comfortable, proſperous and happy, and we will alwayes live in unity, peace and concord, and praiſe thy Name for thy mercy in Jeſus Chriſt our Lord. Amen.

PSAL. CXXXIV.

IN this *Pſalm* the Prophet exhorts the Levites and Miniſters of Religion to attend to their appointed houres of prayers: 2. Brings in the Miniſters bleſſing the people, *ver.* 3. The Levites exhorted to bleſs God. Ver. 1.

1. *Behold, bleſs ye the Lord.*
2. Yea principally, and before all others; *for ye are the ſervants of the Lord*, choſe out of the people to this ſervice.
3. *Ye are thoſe which by night ſtand in the houſe of the Lord; ye are appointed*, Levit. 8. Numb. 18. *and muſt therefore ſtand upon your watch.*

In the Temple you ought not to be ſleepy and idle, for you were ſet for another purpoſe. Therefore,

4. *Lift up your hands by prayer in the Sanctuary*, before the Ark of the Covenant, which was the ſymbol of his preſence. 2. And to bleſs the people.
5. *Bleſs the Lord, laud and magnifie his Name.*

The other part of your office is to bleſs the people, let not that be forgotten neither, but ſay in this Form of words:

1. *The*

Which they do 3. The form of bleſſing.

1. *The Lord bleſſe thee.* Let them know from whom the bleſſing comes.
2. *Out of Zion.* So long as they remain'd in the unity of the Church, no bleſſing to be expected, when *Zion* was left.
3. *That Lord who hath made heaven and earth.* He that hath power to bleſs, and hath given, and muſt give his bleſſing to all creatures, without which, they will not be bleſſed to thee.

The Prayer collected out of the one hundred and thirty fourth *Pſalm.*

1. O Merciful God, that haſt choſen the Tribe of Levi, and taken us neere unto thy ſelf, give us grace and abilities to perform our duties to thee. We are thy choſen ſervants, we are to ſtand in the houſe of the Lord, raiſe us therefore night and day to ſtand conſcionably upon our watch, to lift up our
2. hands in thy Sanctuary, to offer up our prayers continually unto thee, and to intercede for thy people, and never let us forget to bleſs thee our Lord, and thy people in thy name,
3. And moreover we intreat of thee dear Father, that thou wouldſt ever do good to thy people out of Zion, who fly unto thee for a bleſſing. Thou art the Lord who haſt made heaven and earth, deliver us from our preſent difficulties and dangers, and ſince thou haſt vouchſafed to call us to the knowledge of thy truth, give us a heart to laud and praiſe thy holy Name for ever and ever. Amen.

Here endeth the *Pſalms* of Degrees.

PSAL. CXXXV.

He invites the Levites to praiſe God. The firſt part. Ver. 1. Ver. 2.

IN this *Pſalm* the Prophet invites the ſervants of God to praiſe him, and Miniſters eſpecially, *verſ.* 1, 2. by arguments drawn,
1. From his goodneſs, eſpecially in his election of *Iſrael*, *verſ.* 3, 4.
2. From his greatneſs and power ſhewed in his works, from *verſ.* 5. to 8.
3. From his juſtice ſhewed upon the enemies of *Iſrael*, from *verſ.* 8. to 13.
4. From his loving kindneſſe extended, and to be extended, to his ſervants, *verſ.* 13, 14.
5. Having derided the vanity of Idols, from *verſ.* 15. to 19. he returns to his exhortation, calling upon all to bleſſe God, from *verſ.* 19. to 21.

1. He calls upon the Miniſters of Religion eſpecially to attend to the recitation of divine praiſes, and in the ſame words of the former *Pſalm.*
1. *Praiſe ye the Lord, praiſe ye the Name of the Lord, praiſe Him, O ye ſervnats of the Lord.*
2. *Ye that ſtand in the houſe of the Lord, in the Courts of the houſe of our God.*

The ſecond part. The reaſons. Ver. 3. 1. Becauſe he is good.

2. And now ingeminating his words again, he produces his reaſons to perſwade it.
1. Becauſe the Lord is worthy of all praiſe. *Praiſe the Lord, for he is good.* What is good is worthy of praiſe, what is bad worthy of diſpraiſe. But God is abſolutely good, not comparatively, nor by participation, from himſelf good, not from any other, and therefore *praiſe the Lord, becauſe he is good.*

2. It is a pleaſant work.

2. *Sing praiſes to his Name*, becauſe it is pleaſant, it is no troubleſome work, or laborious, but full of delight, ſweetneſs, content. The *Hebrew* word *Nahim*, may be referred to the Lord, to his Name, or to the

the praiſe, ſo that the ſenſe may be, ſing unto the Lord, becauſe the Lord is ſweet, or ſing to his name for it is ſweet, or ſing unto the Lords Name, for it is a pleaſant and an action of content that delights the ſoul.

3. Praiſe the Lord for his love to *Iſrael*, which impoſeth a debt and obligation to praiſe him. Ver. 4. 3. They tyed to do it becauſe God choſe *Jacob*.

1. *For the Lord hath choſen Jacob unto himſelf*, to be his inheritance, portion.

2. And *Iſrael* to be his peculiar treaſure. *Rom. 9. Malach 1. I have loved Jacob and hated Eſau.* And this obligation lies upon Chriſtians now.

3. The next Argument which the Prophet uſeth to perſwade to the praiſe of God, is from his greatneſs, of which he was aſſured. The third part.

For I know, firſt, that the Lord is great; ſecondly, that our Lord is above all gods. Ver. 5. 4. Becauſe God is great.

And firſt that the Lord is great, and of great power, he proves by many inſtances.

1. From his Empire, and univerſal dominion, in heaven, the earth, the ſeas, &c.

1. *Whatſoever the Lord pleaſed, that he did.* Nothing is impoſſible to him. We would do many things, but cannot. He does all by his free will, not out of any need: but we work for the moſt part, becauſe we want, neceſſity compels us. 'Tis but ſitthen we give to him the praiſe, not to our ſelves. Ver. 6. In his works

2. *He doth all things what he pleaſeth* in all places, in heaven, earth, ſeas, hell.

And theſe laſt words the Prophet amplifies, by ſetting down ſome eſpecial places, in which his works are moſt apparent.

1. *In the earth.* He cauſeth the vapours to aſcend from the ends of the earth from all parts, Eaſt, Weſt, North, South, which are endued with ſeveral qualities. 1. In the earth. Ver. 7.

2. *In the air*, and clouds above. He maketh lightning for the rain. A wonder, that fire ſhould be mixt with water, and not diſtinguiſhed. 2. Aire.

3. *In the water. For he brings the winds out of his treaſures.* A third wonder, for nothing is more obſcure than the generation of the winds, out of his treaſures they come, from his rich and ſecret power. *John 3.* 3. The water.

4. The third argument the Prophet uſeth to perſwade us to praiſe God, is from his juſtice in taking vengeance of the enemies of his people: as, The fourth part. 5. Becauſe juſt Ver. 8.

1. Upon the Ægyptians. For inſtance on *Egypt*.

1. *Who ſmote the firſt-born of Ægypt both of man and beaſt*, and it was evident that it was his hand, becauſe the firſt-born only were ſmitten, and of the *Ægyptians* onely, and not of *Iſrael*.

2. *Who ſent tokens, and wonders into the midſt of thee O Ægypt*, upon *Pharaoh*, and all his ſervants, *Exod. 7. 8, 9, 10, 11, 12.* in brief, he minds us of all the ſigns and plagues of *Ægypt*.

2. On the Amoritiſh Kings, *Sihon* and *Og*, and the thirty one Kings of *Canaan*. 2. On the *Amoritiſh* Kings.

He ſmote great Nations, and ſlew mighty Kings, as for example, Ver. 10.

Sihon King of the Amorites, and Og the King of Baſhan. Ver. 11.

And gave away their land for an heritage; an heritage unto Iſrael his people. All which is evident out of the books of *Numb. Deut. Joſhua.* Ver. 12.

5. To the commemoration of the revenge that God took upon the enemies of his people, and the benefits he beſtowed on them, he adds a concluſion formed into an *Epiphonema*, in which he firſt extols Gods name, and then ſhews his mercy to his people. The fifth part. For this he extols God.

1. *Thy Name O Lord endures for ever*, i. e. *for theſe thy wonderful works.* 13.

2. *And thy memorial throughout all generations.* Thy memory, thy fame, the remembrance of thy Acts ſhall flouriſh and remain to all poſterity.

2. And the reaſon is drawn from his mercy, which excites us alſo to praiſe him. 14.

And ſhews his mercy to his people

1. *For the Lord will judge his people.* The world judgeth them forſaken, but he is their keeper and defender, and will judge their cauſe, and at laſt take revenge on their perſecutors, and deliver them.
2. *And he will repent himſelf concerning his ſervants,* Though he puniſheth his deareſt children, yet he will be at laſt entreated, be propitious and kind, and remove his heavy hand, *Pſal.*136.23.

The ſixth part. 2. God above all gods.

6. The Prophet hath proved that God is abſolutely great in himſelf, which he propoſed *verſ.* 5. And now he proves the ſecond part of his propoſition, that our Lord is above all gods. For being compared to the Idols of the Heathen, he far exceeds them. They were Divels, not gods, they the work of mens hands, made of earthy materials, they could not infuſe life, ſenſe, reaſon into their images, as God did into his image man, they nor ſaw, nor heard, nor moved. For he ſhews their vanity divers ways.

And ſhews the vanity of Idols.

1. From their matter, wherof they were made. *The Idols of the heathen are ſilver and gold.*
2. From the efficient cauſe, their makers men. *The work of mens hands.*
3. From their impotence, from performing any act of life. *They have mouths, but they ſpeak not, eyes they have, but they ſee not: They have ears, but they hear not, neither is there any breath in their mouths.*

Ver. 15. 16. 17.

4. From the ſottiſhneſs and miſery of thoſe that worſhip them. *They that make them are like unto them, ſo is every one that truſteth in them.*

Ver. 18.

The makers are blind, mute, deaf, underſtand nothing at all, who ſuppoſe, that they can make gods. And they that truſt in them more ſottiſh, that think a ſtone can help them.

The ſeventh part. That therefore all praiſe God.

7. In the laſt part he invites all the true worſhippers of God to praiſe him, becauſe they are lively images of the living God, they ſee, they hear, they ſpeak, they underſtand, and therefore they praiſe that God, from whom they the faculty of living, hearing, ſpeaking, ſeeing, and underſtanding. To this he invites,

1. All *Iſrael. Bleſs the Lord O houſe of Iſrael,*
2. Then the Prieſts. *Bleſs the Lord O houſe of Aaron.*
3. The *Levites. Bleſs the Lord, O houſe of Levi.*
4. Laſtly, of all the Laity. *Ye that fear the Lord, bleſs the Lord,*

Ver. 19. 20.

To which he adds his own vote, concluding with this *Epiphonima.*

1. *Bleſſed be the Lord out of Zion,* where he ſhews his preſence by the Ark.
2. *Which dwelleth at Jeruſalem;* who though he be every where by his Eſſence and preſence, yet peculiarly dwells in his Church by his inhabiting Spirit. Let the Citizens of *Zion* and *Jeruſalem* never ceaſe to bleſs him.

The Hymn and Prayer collected from the One hundred and thirty fifth *Pſalm.*

O Omnipotent God, all we thy ſervants now gathered together in thy Spirit to bleſſe thy name, and here met in the Courts of the houſe of our God to praiſe thee, do acknowledge that we have infinite reaſons to pay this debt to thy divine Majeſty. For we know, O Lord, that thou art good, good abſolutely in thy ſelf, and gracious unto us, and that all our goodneſſe is as nothing in compariſon of thee. We know again that to ſing praiſes unto thee is a pleaſant thing, and therefore our heart ſhall be glad, when we ſend forth prayſes unto thee with joyful lips. We know alſo that thou art great, and far above all Gods. Thy benefits are innumerable, not only which thou haſt conferd upon thy choſen people, thy Iſrael, who is thy peculiar treaſure, but even which with a full hand, thou haſt powred forth upon all mankind.

Ver. 1. 2. 3. 5. 4.

For in heaven, the earth, the ſeas, and in all deep places, thou haſt done whatſoever thou pleaſedſt. Thou ſo ordereſt the clouds, the vapours, the lightning, winds, and rain that they may be obedient to thee, and ſerviceable for the uſe and ſuſtenance of man. And when thou haſt in thy power the

6. 7.

hearts

hearts of all Kings and Princes, thou so bendest them, as may make most for the good and salvation of thy people, upon them thou revengest their wrongs, and deliverest in due time thy chosen people from their power and oppression. Egypt, the Amorites, and Canaanites felt thy power, whom thou smotest in thy anger, plaguest, and slew in thy wrath, and gavest away their Land for an heritage, even for an heritage to Israel thy people. 8. 9. 10. 11. 12.

Thy Name, O Lord, endureth for ever, and thy memorial through all generations, and therefore our hope, which is grounded upon thy promises, is thereby confirmed and increased, that though thou art risen up in judgment against thy people, yet at last it will repent thee concerning thy servants. O merciful God, arise we beseech thee, and behold the miseries and calamities of thy poor servants, and deal not with us according to the merit of our iniquities. Pardon our offences, and let it repent thee of the evil thou hast brought upon us. We have lived unworthy of thy Name, unworthy of our Vocation, yet at last break the force of the Devil, and his instruments, and repress their pride and boldness, that we be not compelled to fall down and worship the imaginations of their own brains, which are little better than the Idols of the Heathens, that nor saw, nor spake, nor heard, nor understood. Ver. 13. 14. 15. 16. 17. 18. 19. 20. 21.

Which mercy if thou wilt grant us, then all that fear the Lord, both Priest and people, the whole house of Aaron, of Levi, and all Israel shall have just occasion to bless the Lord, and say, Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Allelujah.

PSAL. CXXXVI.

THIS *Psalm* is of the same Argument that the former. For in it all men are call'd upon to praise God for his greatness and goodness, his providence and mercy in creating, governing, and ordering the world, but especially his love shew'd to his people the Church. All which works, because they proceeded from his Mercy, therefore that Attribute is made the burden of the *Psalm*; and the close in every *verse*. And this was a Solemn form in use in the *Jewish* Church, as is apparent, 2 *Chron.* 7. 3, 6. & 20, 21.

The parts of this *Psalm* are,
1. A general exhortation to praise God for his goodness, Majesty, *vers.* 1, 2, 3.
2. A declaration of his goodness and Majesty by the effects.
   1. Of his Creation, from *vers.* 4. to 10.
   2. Of his Providence especially in conserving his Church, and exercising his judging toward her enemies, from *vers.* 10. to 25.
   3. That his Providence extends to all creatures, *vers.* 25.
3. A conclusion fit for the *exordium*, for it calls us up to praise God, *vers.* 26.

1. In the three first *verses* the Prophet invites to praise God for his goodness and mercy. The first part. An invitation to praise God.
   1. *O give thanks unto the Lord, for he is good; For his Mercy endureth for ever.*
   2. *O give thanks to the God of Gods; For his Mercy endureth for ever.*
   3. *O give thanks to the Lord of Lords. For his Mercy endureth for ever.*

In theſe *verſes* Expoſitors find the Trinity.

1. In the firſt, *Jehovah. God the Father*, who is the fountain of Being.
2. In the ſecond, *God the Son*, who is the *God of Gods*, whether Angels or Princes, who are called *Gods*, but he is over them.
3. In the third, *the Holy Ghoſt*, who is *Lord of Lords*, who, as the wind, blows where, when, and on whom he will. Other Lords have not Free-will, but, as Servants, muſt do his pleaſure. *Bellarmine.*

The chief reaſon, becauſe good, merciful for ever.

His reaſons are, that we give thanks to him, *becauſe he is good, becauſe merciful, and his mercy endures for ever.* For 'tis his mercy, that we ſhall live for ever; ſo that his mercy is extended to us both while we live on earth, and when we live with him in heaven. It is no improbable conjecture of *Muſculus*, that this *Pſalm* was ſung by the Quire, and that the people at the end of every *Verſicle*, ſung this *Reſponſory. For his Mercy endureth for ever.* Which was no Battology neither, ſaith *Moller*, for it follows and applyes every particular benefit.

The ſecond part. And farther, for his works.

2. The Prophet now begins to praiſe God for his great and wonderful works, which he alone was able to do, ſuch as was the work of Creation, in which he uſed not the power of Angels, but his own only. *Give thanks to the Lord,*

1. *Who hath done wonderful things.* His inſtance is preſently in the Creation.
2. *For his Mercy endureth for ever.* His Mercy was conſpicuous in this work, for he made not any thing of neceſſity, as if he needed the creature, but meerly out of his ineffable good-will, and Mercy.

1. Of Creation, in all which he ſhews his mercy.

Ver. 4. Inſtance firſt. 1. The heavens.

Of theſe wonderful things, the Prophet his

1. Firſt inſtance in the heavens. *To him, give thanks*, that by wiſdom made the heavens. It was his firſt work, *Gen.* 1. For whether we look upon the magnitude, the figure, the beauty, the motion, the order of the Orbs, the ſplendor, the influence, the effects of the celeſtial bodies, there is a ſtrange and wonderful evidence of wiſdom and power in them, not unitable by any creature.
2. *For his mercy endures for ever*, becauſe it pleaſed him to create theſe heavens out of nothing, to be an eternal habitation for Men and Angels.

Ver. 5. 2. The earth.

2. His ſecond inſtance is in the earth. *In the beginning God made heaven and earth*; Heaven to be the Palace of immortal Citizens: The Earth to be the Manſion of Mortals.
   1. *Give thanks to him, that ſtretch'd out the earth above the waters:* So naturally it could not be, becauſe it is the heavier element: but he furrowed the earth, and let into the concavities thereof, the water, that men and beaſts might live upon it.
   2. *For his mercy endureth for ever.* In this there was a threefold mercy.
      1. In reſpect of the *earth*, to make it ſomething of nothing.
      2. In reſpect of the *water*, to which he prepared a ſetled place.
      3. In reſpect of *man*, to whom he gave the earth uncovered, and ſafe from the waters, yet watered with rivers, that he might live in it, till it, and reap the fruit of it.

Ver. 6. 3. The Sun and Moon. Ver. 7. 8. 9.

3. The third inſtance is the two great Luminaries, and the Stars, in the three following *verſes*.
   1. *Give thanks to him, who made great lights. For his Mercy endureth for ever.*
      The Sun to rule by day. For his Mercy endureth for ever.
      The Moon and the Stars to rule the night. For his Mercy endures for ever.

Theſe do wonderfully adorn the heaven, and profit the earth. For theſe lights eſpecially, by illuminating the earth, do comfort us, and are over our

our works by night and day. And he inſtanceth in theſe, rather than in other works of God, becauſe theſe ſhine to all the world, and therefore every man is unexcuſable, if by them they acknowledge not Gods wiſdom.

3. From the wonderful works of Gods Creation, he deſcends to ſpeak of the works of his Providence, in preſervation of his Church, and inſtanceth in his people *Iſrael*, whom he delivered from *Ægypt* with a mighty hand, as if he had been a man of War; and this, in reſpect of *Iſrael* was an act of mercy, though on the *Ægyptians* an act of juſtice.

The third part. 2. Of providence to *Iſrael* before.

Give thanks to him that ſmote Ægypt in their firſt-born: for his mercy endureth for ever. Ver. 10.
And brought out Iſrael from among them: for his mercy endureth for ever. 11.
With a ſtrong hand, and ſtretched-out arm: for his mercy endureth for ever. 12.
To him which divided the red Sea: for his mercy, &c. 13.
And made Iſrael to paſs through the midſt of it: for his mercy, &c. 14.
But overthrew Pharaoh and his Hoſt in the red Sea: for his mercy, &c. 15.
Give thanks to him which led his people through the Wilderneſs: for his mercy, &c. 16.
To him which ſmote great Kings: for his mercy, &c. 17.
And ſlew famous Kings: for his mercy, &c. 18.
Sihon King of the Amorites: for his mercy, &c. 19.
And Og the King of Baſhan: for his mercy endureth for ever. Ver. 20.
And gave their land for an heritage: for his mercy, &c. 21.
Even an heritage to Iſrael his ſervant: for his mercy, &c. 22.

He performed unto them all the Offices of a good Captain, Guide, Leader, nay, Father; for he took care for food for them, fed them with bread from Heaven, brought for them waters out of the Rock, cured their ſick, defended them, and avenged them on their enemies, &c. But the whole Hiſtory is ſo plain in *Moſes*, that it needs no explanation.

4. All this was done for them before they entred the land of *Canaan*; the Prophet goes on to remember what was done for them after: They proved a rebellious people, for which God humbled them, and brought the *Philiſtins*, and the *Babylonian* Kings againſt them, who conquered them, and kept them under, and in ſubjection: But God in this their oppreſſion, when they cryed and turned to him, forſook them not, but raiſed up ſome Judge, King, or other, to deliver them, as *Gideon*, *Sampſon*, *David*, *Cyrus*, &c. which the Prophet mentioneth in the next *verſes*.

2. After they entred *Canaan*.

Who remembred us when we were in our low eſtate: for his mercy, &c. Ver. 23.
And hath redeemed us from our enemies: for his mercy, Pſal. 135. 14. 24.

5. Laſtly, That this goodneſs is not extended only to his people, but even to all Creatures, is manifeſt, in that he provides for, nouriſhes and conſerves every living creature; for *Caro*, here ſignifies every thing that hath life, and bread, all kind of nouriſhment by which the life is ſuſtained.

3. And his providence to all creatures. Ver. 25.

Who gives food to all fleſh: for his mercy endures for ever.

6. He concludes as he begun, *O give thanks unto the God of Heaven, for his mercy endureth for ever.* And he calls him the God of Heaven, becauſe he only made the Heaven, and hath his Throne in Heaven, having the whole World under him, and in his power, that preſerves, moderates, governs all things by his wiſdom power, mercy.

The concluſion that we praiſe him. Ver. 26.

The,

The Hymn collected out of the One hundred and thirty sixth *Psalm.*

O Omnipotent God, so great is thy goodness, so infinite is thy mercy to the sons of men, that we are not able to express it, because we cannot comprehend it: Whatever we enjoy is from thy mercy, whatever we hope to enjoy is thy mercy; Thy mercy endures for ever, and therefore we will sing of thy mercies from everlasting to everlasting. Whethersoever we cast our eyes, we
Ver. 5. find objects of thy mercy; whether we behold the Heavens, framed by thy
7. wisdom, and adorned with great lights, the Sun to rule the day, or the Moon and
8. Stars to govern the night; or whether we look down upon the earth, stretched
6. out above the waters, that it might be the habitation, and yield food for all creatures, in both these, nay, in all places they occur unto us ample Testimonies of thy bounty and mercy; all which, should we consider with a pious and serious mind, we must needs with an inflamed heart, and free tongue, never cease to sing with the Prophet, Thy mercy endureth for ever.

Ver. 25. In the Creation of all things, in giving food to all flesh, thy mercy hath been
From Ver. 10. wonderful: But in the choosing, gathering, conserving, revenging the wrongs,
To Ver. 22. and pardoning the sins of thy people more wonderful; our hearts were as hard and as cold as a stone, should we not consider what thou didst for thy people Israel, which is an engagement to us, what thou wilt do for thy Church: For thy mercy endures for ever; Thou smotest Ægypt, and slew mighty Kings for their sakes; Thou didst lead them as a Captain, and provide Manna and Quails, and water for them, as a father; defend them from their enemies, and never cease
23. to prosecute them with mercy, till thou givest them the heritage of the Heathen;
24. yea, when they were brought to any low estate, Thou redeemest them from their enemies: for thy mercy endures for ever.

Thou therefore who art rich in bounty, clemency and mercy, that never can have an end, behold, we beseech thee, thy Church, and remember it now in a low estate; remit our sins, pardon our transgressions, repent concerning thy servants, and redeem us from our enemies: for thy mercy endures for ever. Thou
Ver. 25. which givest food to all flesh, feed our souls with the celestial Manna, thy Word and thy Sacraments: for thy mercy endures for ever.

So shall we give thanks to thee, O Lord, because thou art good, and thy mercy endureth for ever. So shall we give thanks to the God of gods: for his mercy
Ver. 1. endureth for ever. So shall we give thanks to the Lord of lords: for his mercy
2. endureth for ever. We will give thanks to the God of Heaven: for his mercy
3. endureth for ever.
Ver. 26.

PSAL. CXXXVII.

AT the composure of this *Psalm*, the *Jewes* were in captivity at *Babylon*, under the heavy yoke of the *Assyrian* Tyrant, far from their own Countrey, banished from the Temple of God, deprived of all publick Exercises of Religion, scoffed and scorned by the pride and insultation of an enemy, and now they begin to complain and pray; remember what they were, and what they are; what they enjoyed, and what they want; that at *Jerusalem* they could sing songs of *Zion*, but now at the Rivers of *Babylon*, they must sit down, and hang up their Harps.

The

The *Psalm* hath two parts.
1. A complaint of *Israel*, because of the insultation of the *Babylonians*, in which they deplore their sad condition, remember the pleasures of *Jerusalem*, and the Religion of the Temple, and long to be there, from *ver.* 1. to 7.
2. An imprecation, for they pray for Divine vengeance to descend upon their Persecutors, *ver.* 7. 8, 9.

Israels complaint in their captivity.

1. Their complaint ariseth from the sense of their captivity, which is aggravated:

The first part.

1. From the place, *Babylon*; *By the waters of Babylon*, a place far from their own Countrey, where they served a cruel and barbarous people; a people that were Aliens from the Covenant God made with *Abraham*, and scorners of their Religion, that had wasted their City, consumed with fire, defiled, robbed their Temple; by them they were disposed to the Banks of the Rivers, where in their fields they were forced to base and servile works.

1. From the place. Ver. 1.

2. From the continuance of their captivity and misery: *There we sate down*, took up the seats they allotted us, and durst not remove for seventy years, exposed to wind and weather, and injuries of wild Beasts.

2. From the continuance and misery.

3. From the effect it produced in them, tears, mourning; *yea, we wept*, so we spent our time; but our enemies cruelty was such, that our tears wrought not any compassion on their hard hearts.

3. The effect, tears.

4. From the cause that drew these tears from them; not so much their present calamities, as the remembrance of what they enjoyed before; but now were deprived of the Religion and Service of their God. *We wept, when we remembred thee, O Zion. Toties, quoties*, so often as they remembred the Temple, the Feasts, the Sacrifices, the Songs, the Hymns they sung to God in *Zion*, so often they sate and wept.

4. The cause, the remembrance of *Zion*.

5. From the intensiveness of their grief, so great it was, that they laid aside whatever should provoke mirth, they had more mind to weep, than sing; their Harps were unstrung, and their Instruments of Musick laid aside: *As for our Harps, we hang'd them upon the Willows in the midst thereof*: They now had no use of them, for their soul within them refused to be comforted.

5. Their grief intensive. Ver. 2.

2. Now that which also increased their grief, was the ἐπηρεασμὸς, the joy of the enemy at this their grief, and the scoff and scorn they put upon them, in an insulting manner they to us in our greatest sorrow.

The insultation of the *Babylonians*.

1. *There*, in a strange land, in the land of our captivity.
2. *They*, that carried us away captive, they that wasted us, they did it.
3. *They required of us a song*, they required of us mirth, *saying*,
4. O thou Jew, our Captive, our Slave, *Come now, sing us one of the Songs of Zion.* O they are sweet songs, your God will be pleased with them, they, we know, will ease your grief, Come now, let us hear a fit of mirth from you.

Ver. 3.

3. To this Sarcasm of the insulting *Babylonian*, the captive *Jew* returns a double answer.

The *Jewes* answer to the *Babylonians* insulting request Ver. 4.

1. *Ab impossibili*, This was a thing that could not be done, might not be done. *How shall we sing the Lords Song in a strange land?* The land is strange, the people Aliens, the Song the Lords, destined to his honour, to his service, and therefore how can we sing it, without giving offence to our God, and to

1. Impossible for them to sing.

to you? Holy Hymns and *Psalms* were not composed to please carnal ears.

2. They are constant in their profession of Religion Ver. 5.

2. Next they answer by a protestation of their hope and constancy in Religion, and devote and accurse themselves, if they do not continue in it.

1. *If I forget thee, O Jerusalem*; forget the Feasts I kept there, the worship I used to God there, which would be done, if I should sing the Lords Song in a strange land, as you desire: No, *Jerusalem* is the place we ought to worship: *Then let my right hand forget her cunning*; let my right hand wither, dry up, and never touch Harp more.

Ver. 6. And if not, devote themselves to a curse.

2. *If I do not remember thee*; if I do not make mention of thee *Jerusalem*, and prefer thee; make thee the beginning, middle, end of my mirth, *then let my tongue cleave to the roof of my mouth*, never let me speak more, or have any use of that excellent Organ of Gods glory: *Let me never have use of hand or tongue, if I prefer not Jerusalem above my chief joy*: Which I could not do, should I, to please you, sing the Songs of *Zion*; for by that I should do what were unworthy of my Religion, dishonour my God, scandalize his people, satisfie and confirm you in your profaneness and impiety: But I know the day will come, when *exhilarò caput*, I shall lift up my head; and when that day comes, I will sing one of the Songs of *Zion*; for it will be a merry day.

Their faith, that God will deliver them.

2. This is the sense of the first part of this *Psalm*; the other is an imprecation against *Edom* and *Babylon* both enemies and persecutors of Gods people: The *Babylonians* carried them away captive, and overturned *Jerusalem*; and the *Edomites* did persecute his brother with the Sword, and cast off all pity; read *Amos* 1. 11. *Obadiah*, from *ver.* 10. to 17. *Ezek.* 35. 5. Against both the Prophet prayes.

The second part, An imprecation.

1. Against *Edom*.

1. Against *Edom*.

1. *Remember, O Lord, the children of Edom, in the day of Jerusalem*: Remember how they carried themselves toward thy people on that day, when thy anger did smoke against them, and the walls of *Jerusalem* was destroyed by the *Babylonians*.

Ver. 7.

2. Remember how they helped on the affliction, and encouraged our enemies, *crying, Raze it, raze it even to the foundations*; Root and Branch, down with it to the ground.

2. Against *Babylon*.

2. Against *Babylon*; to her he turns his speech by an Apostrophe, but foretels her ruine.

1. *O daughter of Babylon, which art to be destroyed.* Thou seemest to thy self to be now most happy, but thy ruine approaches, which shortly fall out by *Cyrus* and the *Medes*, whom he blesseth.

Ver. 8. Blesseth the man that destroyes it, or takes the revenge.

1. *Blessed shall he be, that rewardeth thee, as thou hast rewarded us.*

Εἴπερ πάσοι ἃ ἔῤ ἐξε. δίκη ἰδία γένοιτο.

Ver. 9.

2. *Blessed shall he be, that takes and dasheth thy little ones against the stones.*

The Prayer collected out of the One hundred and thirty seventh *Psalm*.

O God, to whom the secrets of all hearts are open, Thou knowest it is the desires of us thy poor servants to adore and praise thee, and with Hymns and Songs of Zion to magnifie thy holy Name: But for many years we have sate at the waters of Babylon, we live with a strange people of a divided tongue, who have banished us from thy Temple, and destroyed thy houses

houſes of prayer, and aboliſhed thy Service: So that hanging up our Harps, and muſical Inſtruments with which we were wont with joyful hearts to appear before thee, we ſit down and weep, and give our ſelves wholly to grief and complaints, and mourning, deploring not ſo much our own miſeries, as the deſtigation brought upon thy Church, and the ſcorn and contempt caſt upon Religion. Ver. 2.

They that carried us away captive, inſult over us; they that have ſpoiled and waſted us, deride us, as if they had been aliens and ſtrangers, and never any of our mothers children; they revile and blaſpheme, and gear at thy Service, and at thoſe Songs of Zion with which we were wont to praiſe thee. Ver. 3.

But the melody of them is yet in our ears, and the efficacy of them is in our hearts: If I forget thee, O Jeruſalem; forget thy Solemnities, and not remember thy Songs, then let my right hand forget her cunning, and never touch the ſtrings of Inſtrument any more; if I do not with ſighs and groans remember thee, and the pleaſure I took in thy religious and pious Devotions, then let my tongue cleave to the roof of my mouth; yea, if I prefer not Jeruſalem above my chiefeſt joy. Ver. 5. 6.

Turn our captivity, O Lord, as the Rivers in the South, let not thy Church for ever be deprived of her holy and ſpiritual joy; ſuffer not the mouths of thoſe that bring glad tydings of peace, to be ſtop't; let not this lawful and ſincere Worſhip alway be laid aſide; nor the Hymns, ſung to thy praiſe and honour, for ever be baniſhed from thy houſe; remember thoſe that have done it, Edom and Babylon, take revenge on both for thy Name ſake.

Remember our brother Edom that helped on the affliction, and in the day that thou wert angry with Jeruſalem, encouraged and made ſtrong the hand of the Babylonian againſt us; when born of the ſame fleſh, and regenerated by the ſame Spirit, they ſhould have been moved with pity; They, without mercy, haſtned our Ruine, cryed to the Rulers, Rot and Branch, Raſe it, raſe it, even to the foundations. 7.

And thou, O Babylon, which haſt done the work; as I doubt not, but as my God hath begun, and will in his good time take a condign puniſhment upon the Edomites, ſo alſo he will bring thee down. Thou art miſerable, and thou ſhalt be miſerable. Happy ſhall that King and people be, that rewardeth thee, as thou haſt ſerved us. Happy ſhall he be, that taketh and daſheth thy little ones againſt the ſtones. 8.

O merciful God, whatever wrath and indignation is due unto us for the breach of thy Commandments, and diſhonouring thee in thy Service, remove it, O Lord, from thy people, and transfer it upon them, that with an implacable malice purſue thy people, and ſeek by all means to corrupt and waſte thine inheritance, which was purchaſed by the precious blood of our Lord and Saviour, Jeſus Chriſt. 9.

PSAL. CXXXVIII.

DAVID delivered from his enemies and troubles, and advanced to the Kingdom, gives thanks to God, acknowledgeth Gods goodneſſe in hearing his prayers; foretels the converſion of Kings, ſhews that God regards the humble, rejects the proud, puts his truſt in God for the future, and prayes that God would continue and enlarge his mercy to him. More briefly.

1. In the three firſt *verſes* he promiſeth a grateful heart, and to ſing forth the praiſes of God, becauſe God heard his cryes and prayers, and in tribulations ſent him comfort.
2. In the three next, he ſhews what after Kings would do, when the works and truth of God ſhould be made known to them.
3. In the two laſt *verſes* he profeſſeth his confidence in God, ſhews what he hopes for from him, and in aſſurance that God will perfect his work, prayes him not to deſert and forſake him.

David ſhews his thankfulneſs. The firſt part. And illuſtrates it, that, Ver. 1. 1. He would do it heartily. 2 Before all men. Ver. 2. 3. In the Temple.

1. Firſt, *David* ſhews his thankfulneſs, which he illuſtrates and amplifies.
   1. From the manner of the doing of it, done it ſhould be cordially, ſincerely, ardently, totally, *I will praiſe thee with my whole heart.*
   2. From the witneſſes before whom it ſhould be done, *Before the Gods will I ſing praiſe. Coram Elohim.* Not only privately, but publickly, before the Potentates, whether Angels or Kings of the earth, *Pſal.* 111. 1. *Pſal.* 107. 32.
   3. From the place, the Temple, then the Tabernacle, a ſymbol of Gods preſence with his people. It was as it were Gods Palace and there he ruled as a King, and therefore he would fall low, bow, worſhip, *I will worſhip toward thy Holy Temple.* Which the Jews did when abſent from *Jeruſalem*, *Dan.* 6.

4. The cauſes inducing him to it. 1. Gods calling him to be King. 2. Performing his word.

   4. From the cauſes inwardly inducing him to it, *I will praiſe thy Name for thy loving kindneſſe, and for thy truth.*
      1. *For thy loving kindneſſe*, in calling me from the ſheepfold to the Kingdom.
      2. *And for thy Truth*, in performing thy promiſe. In performing which
   5. *Thou haſt magnified thy Word above all thy Name.* This clauſe is diverſly read: *Thou haſt magnified thy Name in thy Word*, that is, *in performing thy Word above all things.* Or, *Thou haſt magnified thy Name and thy Word above all things.* Or, *Magnificas cum toto nomine tuo ſermonem tuum.* Jun. All theſe have the ſame ſenſe. But the vulgar reads it thus, *Quoniam magnificaſti ſuper omne nomen ſanctum tuum.* And *Bellarmine* by *Sanctum tuum*, underſtands Chriſt, who *Luc.* 1. is τὸ ἅγιον, to whom *he gave a Name above every Name.* I ſuppoſe our *Engliſh* Tranſlation ſhould be pointed thus. *Thou haſt thou magnified thy Word above all thy Name*, or, *and above all thy Name.* For *Muſculus* by and joyns the Subſtantives. *Magnificaſti ſuper omnia nomen tuum & eloquium.*

3. For hearing and granting his petitions. Ver. 3.

   6. From Gods facility in hearing and granting his petitions, which he preſented to his God in the time of his baniſhment and affliction. *In the day when I cryed thou anſweredſt me, and ſtrengthenedſt me with ſtrength in my ſoul.* Infirme creatures we are, and in temptations and afflictions muſt faint, except God ſtrengthen us. Out of all theſe motives *David* would praiſe God.

2. *David*

2. *David* having ſet down what God had done for him, in mercy call'd him *from following the Ewes great with young ones, anointed him to be a King, heard his prayers, ſtrengthned him in his affliction, and in truth performed his promiſes*; conceives it impoſſible, but that either the Neighbour, or future Kings, ſhould take this, when they heard of it, into their conſideration, and acknowledge the miracle, and praiſe God for it. This certainly is the literal ſenſe, though it may have an eye to the converſion of Kings in future to the faith.

The ſecond part.

This mercy to *David*, was like to move other Kings to magnifie God. Ver. 5.

1. *All the Kings of the earth; Hiram, Toe, &c.* or the future Kings of *Iſrael, Judah ſhall praiſe thee, when they hear the words of thy mouth, what thou haſt ſaid of me, David, and of my ſeed.*

2. Yea, *They ſhall ſing in the wayes of the Lord*; that is, *of the wayes of the Lord*: Muſcul. of his mercy, truth, clemency: *For great is the glory of the Lord*; he is very glorious in all his wayes, his works, his proceedings.

3. Of which this is one: *Though the Lord be high, yet hath he reſpect to the lowly*, of which, I *David* may be an inſtance: *But the proud he beholds afar off.* He removes far from him, he will not have to do with them, they are *in remotis agendis*; of which *Saul* may be an example, and the Devil. 6.

3. Becauſe *God, who is high, looks upon the lowly*, therefore *David* being conſcious to himſelf of his own humility, promiſeth himſelf help from God in all his tribulation, even for the time to come.

The third part. With it ſo mov'd he was, that he puts his affiance in God. Ver. 7.

1. *If I walk in the midſt of trouble*, that is, on all ſides expoſed to trouble.

2. *Thou wilt revive me*, make me live, and preſerve me ſafe, and untouch't.

3. *Thou ſhalt ſtretch forth thy hand againſt the wrath of my enemies*: Thou, by thy power, ſhalt reſtrain their fury, that would devour me; and hinder their endeavours and enterpriſes.

4. *And thy right hand ſhall ſave me*: Thy power, thy virtue, thy Chriſt, who in *Iſa.* 53. is call'd *the arm of the Lord, ſhall do it.*

The laſt *verſe* depends on the former, becauſe he knew, that as yet many troubles and afflictions remained to be undergone, therefore he was confident, that the ſame God who had hitherto delivered him, would be a good God to him for the future, and deliver him in time to come, and ſo make his work perfect.

And that that God who had, would yet deliver him.

1. *The Lord will perfect that which concerns me*; not for any merit, but mercy.

2. Of which he gives the Reaſon: *Thy mercy, O Lord, endureth for ever.* It is not for a moment, it vaniſheth not with one benefit; but [illegible]od is eternal, ſo is it eternal, and therefore *I know that God will perfect in me what he hath begun.* Ver. 8. For his mercy.

3. And to that end he concludes with a prayer, *Forſake not the work of thy own hands.* Thou which in mercy haſt begun this work, conſerve, increaſe, perfect it, becauſe it is thine own work only, and none of mine. If we deſire that God ſhould perfect any work in us, we muſt be ſure that it is his work. *Abſolons* work had no bleſſing, for it was none of Gods. And for this he prayes.

The Prayer out of the One hundred and thirty eighth *Pſalm.*

O Lord, I will praiſe thee with my whole heart; neither will I do this privately, and within the walls of my houſe, but in publick, and in the Aſſembly of thy Saints, even before Angels, and the greateſt Princes, who are
Ver. 1. Terreſtrial gods; I will ſing Pſalms to the honour of thy Name; I will bow my ſelf, and fall low, and worſhip towards thy holy Temple, and there praiſe thy Name for thy loving-kindneſs, in making unto me many gracious promiſes; and for thy Truth, in performing what thou haſt promiſed, in both which, Thou
Ver. 2. haſt magnified thy Name, and thy Word, above all things that are in heaven and earth. Thou haſt commanded me to call on thee in time of trouble, and I, in obedience to thy Word, have call'd: And in the day when I cryed, Thou anſwer'dſt me, by which, Thou haſt magnified thy Word; and in my weakeſt e-
Ver. 3. ſtate, Thou haſt ſtrengthned me with ſtrength and conſolation in my ſoul, by which, Thou haſt magnified thy Name.

So many have been thy mercies, ſo wonderful thy Providence, ſo ſtrange thy protection toward me through my whole life, ſo beyond expectation thy ſal-
Ver. 4. vation ſent unto me in my greateſt dangers, That whoſoever ſhall hear the words of thy mouth ſpoken of me, and fulfilled in me, will be ready to praiſe thee,
Ver. 5. yea, they ſhall ſing of the wayes of the Lord; of thy wiſdom, thy power, thy juſtice, thy goodneſs, and confeſs, upon the conſideration of thy works, That great is the Majeſty and Glory of our God.

For though thou art high, moſt high in nature, moſt high in power, moſt high
Ver. 6. in command and empire, yet thou humbleſt thy ſelf, and haſt reſpect to the lowly; for whoſe ſake thou humbledſt thy ſelf in thy Son, didſt vouchſafe to deſcend from Heaven, and converſe with them: As for the proud, Thou beholdeſt them afar off, as no way approving their haughty thoughts. O Lord, remove far from me all pride of heart, and create in me an humble ſpirit, that thou
may'ſt caſt one good look toward me, deſcend into my heart by grace; and that I may from this low eſtate aſcend unto thee.

Thou, O Lord, haſt hitherto been merciful unto me, and deliver'd me from
Ver. 7. many troubles, but yet I carry about me a body of fleſh, and my ſorrowes are not at an end, I muſt look for afflictions, and I expect them; that which alone can arm me againſt theſe calamities, is the experience of thy former mercies; hitherto thou haſt, and I am aſſured, that hereafter thou wilt deliver me: Though then I walk in the midſt of trouble, I know thou wilt revive me; Thou ſhalt ſtretch forth thy hand againſt the wrath of mine enemies, quell their fury, and allay their rage, and thy right hand ſhall ſave me.

O Lord, perfect thy work in me that thou haſt begun; It proceeds not from my
Ver. 8. merit, but thy mercy; and this thy mercy is not for a moment, but endures for ever; it vaniſheth not with one benefit, but is eternal, as thou art eternal: And all the works that flow from me, whether within me, or done upon me, are thy works; forſake not then, but protect and cheriſh the works of thine own hands; nor leave me, who am thy workmanſhip, created after thine own image. God God, renew in me what is decay'd by the fraud and malice of the Devil, or my own frailty; let thy grace purſue me, and thy right hand uphold me, that I may attain to that perfection of thy Saints in glory, through Jeſus Chriſt our Lord. Amen.

PSAL.

PSAL. CXXXIX.

IN this *Psalm*, *David* having aſperſions laid upon him by his enemies, appeals to God in juſtification of his innocency, and he deſires of God to be his Witneſs and Compurgator, *ver.* 23.

Now that this his Appeal be not thought unreaſonable, he preſents God in his two eſpecial Attributes, *Omniſcience*, and *Omnipreſence*: Then he ſhewes how free he was like to be from the faults with which he was charg'd, in that he loved goodneſs, and good men, and hated the wayes of wickedneſs, and wicked men: This is the Sum.

The parts are:
1. A Deſcription of Gods *Omniſcience*, from *ver.* 1. to 7.
2. The Deſcription of his *Omnipreſence*, from *ver.* 7. to 18.
3. *Davids* hatred of evil and wicked men, from *ver.* 19. to 23.
4. The Proteſtation of his own innocency, which he offers to the Teſt and Tryal of God, *ver.* 23, 24.

1. He begins with Gods *Omniſcience*, and takes upon him the perſon of mankind; for what he ſaith of himſelf, is as true of all men; for we are all known to God. — The firſt part. Gods Omniſcience. He, Ver. 1. Knowes:

1. *O Lord, Thou haſt ſearched me out*, proved, examined, tryed me by an exact ſearch or ſcrutiny; it needed not, but he would have us know, that God moſt accurately ſearcheth into all our wayes, not the leaſt thing we do is hid from him. *Thou ſearcheſt me out, and knoweſt me*: Now what he ſaid in general, he opens in particulars.
2. As firſt for our Actions, he ſearches and knowes them. — Ver. 2. 1. Our actions.
   1. *Thou knoweſt my down-ſitting, and my uprising*; when, where, and for what cauſe I ſit down or riſe.
   2. For our thoughts, he ſearches them alſo: *Thou underſtandeſt my thoughts afar off*, from all eternity; Thou knoweſt my counſels, my cogitations, even before I began to think them. — 2. Our thoughts.
   3. The intents and purpoſes of our thoughts and actions, the ends we aim at: *Thou compaſſeſt my path, and my lying down, and art acquainted with all my wayes.* — Ver. 3. 3. Our intents.
   4. Yea, and our words too: *There is not a word in my tongue, but, O Lord, Thou knoweſt it altogether.* — Ver. 4. 4. Our words.

And of this, he gives this Reaſon, becauſe God is our Maker, *tot i quanti quanti ſumus*, we are his work: *Thou haſt beſet me behind and before, and laid thy hand upon me.* The Vulgar reads this *verſe* thus, *Ecce Domine, tu cognoviſti omnia, noviſſima & antiqua mea, tu formaſti me, & poſuiſti ſuper me manum tuam*; where *Bellarmine* ſaith, there be two Arguments to prove that God knowes all things that belong to us. — Ver. 5. The Reaſon is, becauſe he is our Maker.

1. Becauſe God knowes all things paſt and future; *antiqua*, *noviſſima*, *before*, *behind us*, and therefore no wonder, if he know all the actions of men.
2. Becauſe he hath made man, he governs him: *Thou, O Lord, madeſt man, and after haſt put thy hand upon him*, to order him; Thou beareſt him, as it were, in thy hands, and muſt therefore of neceſſity know his wayes.

The

Such knowledge is not in man. Ver. 6.

The Prophet concludes this Attribute of Gods *Omniscience* with an *Epiphonema*: *Such knowledge*; to know the hearts, thoughts, actions, words of all men, is too wonderful for me, it is a property that belongs to God alone; *It is high, I cannot attain unto it*; it passeth my Reach and Capacity.

The second part. His Omnipresence. Ver. 7. No place can hide us from his presence.

2. From Gods *Omniscience*, *David* descends to speak of his *Omnipresence*, and by it shewes, That no man can hide himself from the eye and knowledge of God, because he is present in every place.

1. *Whither shall I go from thy Spirit?* i. e. That I may be hid from thy knowledge.
2. *Or whither shall I go from thy presence?* i. e. From thy eye, face.

Say, I should think of some lurking place to hide my self in, it must be in Heaven, Hell, the Sea, the utmost part of the earth; or else I must be hid from thee by some dark night: But none of these will do it; *For thou art present in all these places, and beholdest in the thickest darkness.*

Ver. 8. 1. *If I ascend up to heaven thou art there.*
Ver. 9. 2. *If I make my bed in hell, thou art there.*
10. 3. *If I take the wings of the morning, and remain in the uttermost parts of the Sea, even there shall thy hand lead me*; ut custos captivum, *and thy right hand shall hold, arrest me*, and keep me under restraint.
11. 4. *If I say, Surely the darkness shall cover me, even the light shall be about me;*
12. *yea, the darkness hides not from thee, but the night shineth as the day, the darkness and light are both alike to thee.*

His instance to prove both, is mans formation in the womb.

3. And among many instances that might be given to declare Gods *Omniscience* and *Omnipresence*, omitting other, he makes choice of one only, *viz.* the formation of a child in the womb. God, *saith he*, forms the child in the belly of the mother, makes the seminal vessels, which are destined for generation, sees how to work, and how to join all parts together, in that dark Cell, and therefore night, day, darkness and light are all one to him: He is present in that abstruse and secret place, and sees how to knit bones and sinewes, and nerves together; to form the vital parts, endue them with faculties, cause flesh to come upon them, and till all be perfected, to wrap up the *Embrio* in it *Secundine*. But to the words.

Ver. 13. 1. The excellency of the Authour is commended. *Thou hast possessed my Reins*: The Reins are Organs ordained for generation; the Reins are again, the most secret and hidden parts of the body, *Psal.* 26. 2. The sense then is, Thou hast undertaken wholly to frame me, as I lay hid in the womb, and there hast cherished me, being formed.
2. *Thou hast covered me in my mothers womb*, cloathed me with flesh, skin, bones, and inclosed me with a *Secundine*.

Which the Prophet admires. Ver. 14.

And here the Prophet, before he proceeds in his description of the childs formation in the womb, breaks off the course, and falls in admiration of Gods work, and sings praise for it.

1. *I will praise thee, and extoll thee my Maker.*
2. *For I am fearfully and wonderfully made.* It is enough to strike any man into a reverential fear of thee, and a wonder, that shall consider seriously this work.
3. *Marvellous are thy works*, all are marvellous, and that *my soul knoweth right well*, but none beyond this.

He continues his Narration of a childs formation in the womb. Ver. 15.

And now he goes on, and continues his Narration of the formation of the *Embrio*, and descends to speak of some parts.

1. *My substance*, (*Vis mea, robur meum, ossatio mea, ossium & artuum compages, essentia mea*; for Interpreters differ in the reading) *is not hid from thee.*
2. *When I was made in secret*, in the dark and secret Cell of my mothers womb.

3. And

3. *And curiouſly wrought.* The word in the *Hebrew*, as *Moller* obſerves, ſignifies, *aca pingere, veſtes auro, & variis filiis diverſarum colorum intexere.* Man indeed is a curious piece, and the variety of faculties, Organs, parts, ſhew him to be ſo.

4. *In the loweſt parts of the earth.* Not that man was made in *infimis terræ*, but in his mothers belly, in which yet the work is as ſecret and remote from us, as if God did it in the lower parts of the earth, 2 *Maccab.* 7. 22, 23.

5. *Thy eyes didſt ſee my ſubſtance being yet imperfect.* When I was an *Embrio*, in which there appeared no form, or diſtinction of parts. Thy eyes ſaw what all would come to, that from that imperfection time would produce a perfect child, and alſo cauſed it to be ſo. 16.

6. *And in thy book of preſcience and providence were all my Members written:* The *Idea* of them was with thee. *Ut pictura in mente pictoris.*

7. *Which in continuance were faſhioned,* mora temporis, *when as yet there was none of them perfect.* He again admires Gods works.

He cloſeth this part with an ἐυφώνησις, in which he doth admire the wiſdom of God in his counſels, and in his works. Two things he ſaith of them.

1. That they are dear, and of eſteem to him. *How precious alſo are thy thoughts to me, O God.* Not only in the formation of man, but in other things.

2. That they are infinite, as indeed they are to any man that ſhall reflect upon the kinds, the *Species*, the *Individua's* in the world. *David* might well ſay, *O how great is the Summe of them? If I ſhould count them, they are more in number than the ſand.* For they are indeed innumerable. 17. 18.

3. For this cauſe, *When I awake, I am preſent with thee.* I never awake, and riſe, but ſome new matter or other of thy providence, wiſdom, is offer'd to my mind to meditate on, which puts me into an admiration of thy power, which ſhould be the uſe that every man ought to make of Gods works, from the conſideration of them ariſe to conſider the Creator This is to be preſent with God.

3. And ſo *David* having ended his *Theis* of the *Omniſcience* and *Omnipreſence* of God, comes up cloſer to that, for which he ſaid all this, which was to juſtifie himſelf before Gods Tribunal. It is objected againſt me, that I am a bloody man, a man of *Belial*, and that out of ambition I have invaded the Kingdom. But thou, Lord, art Omniſcient, and knoweſt all things; thou art Omnipreſent, and at all my actions; if therefore I be ſuch a man, execute juſtice upon me. For, The third part. *David* purgeth himſelf from ambition and blood.

1. *Surely thou wilt ſlay the wicked, thou wilt execute vengeance upon them:* I dare not then be of their ſociety, or embrace their friendſhip. 19. Will not have to do with ſuch men.

2. *Depart therefore from me, ye bloody men. Joab, Doeg, Shimei, Saul,* avaunt.

3. Beſides, I deſire none of their company and acquaintance, for they are not only enemies to me, but thee alſo; they ſpeak not only ill of me, but they blaſpheme; *For they ſpeak againſt thee wickedly, and thy enemies take thy name in vain.* 20.

4. And yet he deals more roundly with them, that he was ſo far from ſhewing them any love, and giving them the right-hand of fellowſhip, that he hated them. Which hatred aroſe from their hatred of God, their impiety was the cauſe of it, and to that he oppoſeth himſelf, even with a perfect hatred.

1. *Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?* The interrogatory makes it the more quick. Such he hates. 21.

2. And to himſelf he returns this anſwer, *Yea, I hate them with a perfect hatred,* I count them my enemies. I cannot then be the man they would make

make me: ſo far I am from the imputed crimes, that no man condemns them more than my ſelf.

The laſt part. And ſets himſelf before Gods Tribunal

4. Laſtly, for his more full purgation, and ſets himſelf before Gods Tribunal. It ſeems his conſcience was very clear, and his heart ſincere, that he durſt abide that Trial. If I be ſuch as they ſay, I refuſe no puniſhment, but if otherwiſe, ſhew ſome teſtimony of my innocency in this matter.

23. 1. *Search me, O God, and know my heart.* What in the beginning of the *Pſalm*, he ſaid, God did, now he intreats him to do, and to do it with effect.

2. *Try me, and know my thoughts*; examine my heart, my wayes, my thoughts, my progeſs, my actions.

24. Prayes for Gods direction. 3. *And ſee if there be any wicked way in me*; i.e. any malicious, bloody, preſumptuous way.

4. *And lead me in the way everlaſting.* This, this, was the end he propoſed of his trial, That if God ſaw any way of wickedneſs in him, that might ſeduce him, he would withdraw him from that way, and lead him to think, deſire, and do thoſe things which would bring him to eternal life.

The Prayer collected out of the One hundred and thirty ninth *Pſalm*.

Ver. 1. Ver. 2. 3. 4. Ver. 7. 8. **O great is thy knowledge, providence, and perſpicality, O Almighty God, that nothing can be hid from thy eye, Thou haſt ſearched and known my actions, my thoughts, my motions, and my intentions: There is not a word in my tongue, but thou know'ſt it altogether.** Whither then ſhall I go from thy Spirit? or whither ſhall I go from thy preſence? Could I aſcend to Heaven, Thou art there? ſhould I make my bed in Hell, Thou art there alſo? **Nor Eaſt, nor Weſt, nor Sea, nor Land, nor Night, nor Day, are able to conceal us from thee; for thou knoweſt all, and art preſent at all our ſecrets: So awe us then, O God, nay, over-awe us by the preſence of thy eye, that in fear and reverence we may walk before thee, as wary to offend the eye of holineſs, and to provoke the ear of jealouſie.**

13. 14. 15. 16. **I never caſt my eye ſeriouſly upon my ſelf, but I find matter of wonder and fear**; for I am fearfully and wonderfully made. **Thou wert preſent with thoſe ſeminal veſſels, when I was framed in ſecret, and faſhioned in my mothers womb. Thy work then was curious, the formation ſtrange, the ſymmetry wonderful, the harmony admirable, the proportions ſutable**; in thy Book, were all my members written, **which in continuance were faſhioned; from an imperfect Embrio, Thou brought'ſt me to the ſhape of a perfect child, and gaveſt me life and being.**

17. 18. O how precious are all thy thoughts unto me, O God? how great is the ſum of them? If I ſhould go about to count them, **they paſs my capacity**; for they are more in number than the Sand; **and therefore ſo often as I take thy wayes and works into conſideration, I awake out of the lethargy of a ſecure and careleſs mind, and am preſent with thee in my thoughts and meditations, as deſirous only to live to thee, and to pleaſe thee alone.**

19. 20. **Thy wiſdom, thy knowledge, thy preſence doth over-awe me in all my wayes; for I am aſſured, that thou lookeſt into the very ſecret receſſes of the heart, and that thou wilt ſlay the wicked, and all them that ſpeak againſt thee wickedly, and who take thy Name in vain: Theſe thou counteſt for thy enemies, and they never ſhall be eſteemed for my friends:** Depart therefore from me you bloody men. 21. 22. **Thou, Lord, which knoweſt all things, and ſearcheſt the ſecrets of all hearts, art my witneſs,** That I hate them that hate thee, and that I am grieved with thoſe that riſe up againſt thee; yea, I hate them with a perfect hatred; **becauſe they are enemies to thee, therefore I count them my enemies.**

Thou

They lay to my charge many grievous crimes, for I am a man of contentions, they charge me as a pestilent Fellow, a son of Belial, a troubler of Israel: But Lord, Thou knowest my innocency, and integrity of my heart; to thee there to are I appeal, who art an infallible Witness and Judge of my Conversation. Search me then, O my God, and know my heart; try me, and examine my thoughts; and see if there be any wicked way, any action, or progress of any wickedness in me: And if (as by the testimony of a good conscience I am firmly perswaded) no such guilt can be found upon me, leave me not then to perish with wicked men, but lead me constantly in the way of Virtue and Religion (in which, without thy conduct, I cannot walk) lead me, I say, in that way, by thy Word and Spirit, which will bring me to everlasting life, through the merits of Jesus Christ our Lord. Amen. 23. 24.

PSAL. CXL.

DAVID being persecuted by *Saul*, *Doeg*, and the men of *Ziph*, prayes to God for his safety and defence from their evil tongues: But the Fathers apply it more largely, and make it a prayer of the Church in persecution, against the Devil, and wicked men, which are his instruments to persecute Gods people.

The parts of the *Psalm* are:
1. A Petition to be delivered from his enemies, whom he describes, from *ver.* 1. to 6.
2. A Protestation of his confidence in God, *ver.* 6, 7.
3. A prayer against them, *ver.* 8, 9, 10, 11.
4. A manifestation of his hope, that God will uphold him in a just Cause, *ver.* 12, 13.

1. He first summarily proposeth his Petition.
   1. *Deliver me, O Lord, from the evil man*; *Doeg*, or the Devil; *qui inimicus homo*, Mat. 13.
   2. *Preserve me from the violent man.* Two qualities he had, Malice and Violence.

The first part. *David* prayes for deliverance from wicked men. Ver. 1.

And the effects were consonant to these qualities; of which,
1. The first was, evil counsels, meditations of deceitfulness, and wicked stratagems. 1. Who plotted mischief. Ver. 2.
   Which imagine mischief in their heart; it is their study.
   Continually are they gathered together for War. There was no Truce with them, no peace to be had without any intermission, they fought against me.
   The Prince of darkness thus molests us continually, offering to us unchaste desires, temptations to infidelity, scruples and perplexities, &c.
2. The second, was the evil of their words; for their words were correspondent to their thoughts. 2. And calumniated him. Ver. 3.
   1. *They have sharped their tongues*, with calumnies, detractions, reproaches, frauds, &c.
   2. *Like a Serpent, Adders poyson is under their lips.* They shoot out their Arrowes, even bitter words, as the Viper and Adder doth his poyson, which, without pain, extinguisheth life, which causeth a dead sleep to fall on the man, and the senses to fail. *Sycophant*

wound and kill inſenſibly. The tongues of Hereticks do the like, diſtil, by fair words poyſon, and ſo kill.

He repeats his petition and adds. To be delivered. Ver. 4. From their hands. For 1. They ſupplant him in his wayes.

2. He repeats his petition, and deſires a protection, as before from their thoughts and words, ſo now from their actions alſo.

1. *Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man.*

2. And that he might move God the eaſier to grant his deſire, he ſhews their intentions.

1. *They have purpoſed to overthrow my goings.* They ſupplant, precipitate me, which is the Divels work, who labours to ſupplant us in our wayes, that we ſhould not walk at all, or walk ſlowly, or fall in the wayes of God, or elſe forſake, or turn back from them.

Ver. 5. 2. They lay ſnares.

2. The way they took to compaſs their ends. *The proud have laid a ſnare for me, and cords, they have ſpread a net by the way-ſide, they have ſet gins for me.* Selah. As hunters and fowlers do for birds and beaſts. So the Divel ſhews the bait, but conceals the hook. He ſhews us pleaſure, or profit, but conceals the bitterneſs of ſin, and loſs of Gods favour and eternal life. Theſe are his ſnares in our way.

The ſecond part. He flyes to God. 6.

2. Againſt the evil and danger he proteſts his confidence in God, and implores his aid.

1. Conſtant he is to his principles, notwithſtanding all their malice, violence, machinations, pride, impiety. *I ſaid unto the Lord: Thou art my God.* I do not caſt away my confidence, I fly to thee. Thou art my Lord, I am thy ſervant, and therefore,

2. *Hear the voice of my ſupplications, O God.*

3. And that he might the better ſhew the ground of his Conſtancy, he ſhews,

7. 1. What eſteem he had of his God. *Thou art the ſtrength of my ſalvation*; the vertue, power, fortification, by which I may be ſafe from my enemies.

2. What he had formerly done for him, and therefore he doubted not, but he would do it again. *Thou haſt covered my head in the day of battel*; ἄπαν δὲ χρηστὸν τὴν ἴσην ἔχει φύσιν. God alwayes does good.

The third part. Prayes againſt them.

3. This is the other part of his Petition. For as before he deſired to be delivered and defended from his enemies, ſo now he begins to pray, that their plots and conſpiracies might never have any good ſucceſs, but both they and their counſels periſh together.

Ver. 8.

1. *Grant not, O Lord, the deſires of the wicked*, let them not have their wiſhes.

2. *Further not his wicked device.* Give no proſperity to what they undertake.

3. *Leſt they exalt themſelves.* Leſt they triumph, glory, and exult, that they have not conquered me, but with thy help. And ſo their fury, rage, and blaſphemy fall upon thy people, and prove deſtructive to them.

He proceeds in his prayer. Ver. 9.

And after in plain terms he prayes againſt them, and predicts their puniſhment. *As for the head of thoſe that compaſs me about,*

1. Deal with them, *Lege talionis*, *Let the miſchief of their own lips cover them. Aleo arbitratu delatores linguis, anſcultatores auribus, pendeant. Let them periſh by their own counſels and lies. Let them be taken in their own Craftineſſe.*

10. 2. Deal ſeverely with them. *Let hot burning coles fall upon them, let them be caſt into the fire.* Let them ſuffer extreme puniſhment. Let them fall from above, from thy juſtice. *Let them be caſt into the pits, that*

they

they never riſe up again: without any hope of recovery.

3. *Let not an evil ſpeaker*, a lyar, a flatterer, a detractor, *be eſtabliſhed*, proſper, or his houſe continue *in the earth.* 11.

4. *Evil ſhall hunt*, give no reſt, but purſue till he take, *the violent man*, thoſe who write their counſels and decrees in blood, and by force and armes perſecute Gods Church: To overthrow him, to his utter ruine.

4. To the Commination of puniſhment to the wicked, he ſubjoyns by an *Antithesis* the promiſe of God for the defence and ſafety of the righteous, and ſo concludes. The laſt part. He promiſes ſafety to the righteous. 12.

1. *I know*, and am certainly perſwaded, both my own experience, and the example of my forefathers whom thou haſt delivered in their trials and tentations.

2. *That the Lord will maintain the cauſe of the afflicted, and the right of the poor*; he may defer his help, and their deliverance, but he will not take it from them. For he is a juſt Judge, and therefore no doubt he will be *an encouragement to the good, and a terror to the evil doer*; he will defend the poor afflicted innocent, and will revenge their wrongs upon their perſecutors.

3. And this he confirms and amplifies from the final cauſe, which is double. 13. The end of it.

1. That they praiſe him. *Surely the righteous ſhall give thanks to thy Name*: being delivered, they attribute the honour not to themſelves, or their own innocency or merits, but give the glory to his grace, love and good will. 1. That they praiſe him.

2. That they remain before him in his Church militant, and triumphant. Delivered they ſhall be, *that they may dwell in his preſence*, or, *coram vultu ejus*, be in his favour, dwell in his houſe, walk before his face here, and enjoy the beatifical viſion hereafter. By the face a man is known fully, not ſo by other parts; *& vultus animi index*, the favour a man bears to another, is known by his countenance very often. In that then the upright ſhall dwell *coram facie*, it is an argument they ſhall enjoy his favour in this life; and that they ſhall fully enjoy his countenance, and know him, as they are known in the life to come. 2. That they dwel in his preſence.

The Prayer collected out of the One hundred and fortieth *Pſalm.*

O Merciful Father, it is not unknown to thée, with how many evils, tentations, and preſſures thy poor children are beſet, by the malice of the Devil, the pride and violence of men, and the impetuous incurſions of their own carnal hearts.

We therefore humbly beſeech thée good Father, deliver us from the evil man, that enemy of our happineſſe, and preſerve us from the plots and conſpiracies of the violent man. Which imagine miſchief in their heart, and without intermiſſion continually have and do yet gather themſelves together to oppoſe and make war againſt us. Flatterers, diſſemblers, and detractors theſe are; and as the Serpent by ſhooting out his tongue, whets it, that it may the farther pierce and hurt, ſo their ſerpentine malice hath ſharpned their tongues to ſpeak moſt pernicious lies and falſhods to our ruine. For with a ſharp ſting they have ſent forth poyſon, Adders poyſon out of their lips, by which they might kill thoſe that are true of heart. Ver. 1. Ver. 2. Ver. 3.

Thou therefore, O Lord, who art a lover of truth and equity, and a hater of lies and injuſtice, keep me, that I fall not into the hands of theſe wicked men, preſerve me from their fraud and violence. Many are the ſnares, the cords, the nets, the gins which theſe proud men have hid, have ſpread, have ſet for me. Their purpoſe is to ſupplant, or precipitate me in my way, that either I may not walk in thy Commands, or walk ſlowly, or Ver. 4. Ver. 5. 4.

fall in them, or turn back from them. Be, therefore, O Lord, my ſtrength,
6. and my ſalvation, and in that day when the aſſaults of tentation are moſt furi-
ous, be my ſhield, my umbrage, and cover my head, that I take no harm.
7. O Lord, grant not the deſires of the wicked, further not his wicked devices, let
them not be maſters of their own wiſhes, leſt they boaſt, glory, and blaſ-
phemouſly triumph that they have not conquered thy Church, but thee alſo
which art the Protector of it.
8. O Lord, deal with them, as they have dealt with us. Let the miſchief
of their own lips fall upon the head of them, let the hot burning coles of thy
9. anger fall from heaven upon them, let them be caſt into a fiery furnace of trou-
bles, and into a deep pit of dangers, that they never riſe again to trouble thy
10. Church. Let not a man, who hath a tongue prepared to detract, and iſſue
forth lies againſt his neighbour proſper, or be eſtabliſhed on the earth: Let his
11. own wickedneſſe hunt and purſue the violent man, till it hath overthrown
him.
12. Which if thou ſhalt do, thou wilt ſhew thy ſelf merciful as ever thou haſt
been in maintaining the cauſe of the afflicted, and the right of the poor, for
13. which the righteous ſhall give thanks to thy Name, and with an upright heart ſhall
dwell in thy preſence in this life, and hereafter appear before thee, and enjoy
the contemplation of thy face for ever and ever. Amen.

PSAL. CXLI.

WHether this *Pſalm* was compoſed by *David* in his flight from *Saul*, or elſe when he was in the Court of *Saul*, and by flatterers traduced unto him, is not certain. For that he deſires his prayer might be ſet forth before God as incenſe, and be accepted as the evening Sacrifice, gives occaſion to think he was in baniſhment, for otherwiſe he might have been preſent at it. But then again that he prayes againſt their detractions, and flatterings, may argue a preſent danger, and that he was in the Court. But be either true, in it he prayes.

The Contents and Summe of the *Pſalm*.

1. For his prayer, *ver.* 1,2.
2. That God would ſo reſtrain his tongue, and compoſe his mind, that through anger or impatience he may not offend, *ver.* 3,4.
3. He prayes, that if he muſt be reproved, that his cenſure may proceed from juſt, not from unjuſt men, *ver.* 5. whoſe judgment he declines, *ver.* 5, 6. and will have no part or ſociety with them.
4. He ſhews the malice and hatred of the wicked to good men, *ver.* 6, 7.
5. He puts his truſt in God, and prayes to be delivered from their ſnares, *ver.* 8,9,10.

The firſt part. *David* prayes that God Ver. 1. Would accept his prayer. Ver. 2.

1. This *Pſalm* conſiſts for the main, of petitions; of which,
   1. The firſt is, that his prayer may be accepted. *Lord, I cry unto thee, make haſte unto me, give eare to my voice when I cry unto thee*; ſpeedily, now, and hereafter hear my prayer, which is fervent, affectionate; for it is a cry.
   2. *Let my prayer be ſet before thee as the incenſe*, which was offer'd with the ſacrifice, *and the lifting up of my hands*, a geſture uſed in prayer, 1 *Tim.* 2. 8. *as the evening ſacrifice*, Exod. 30. 7, 8. *Revel.* 5. 8. The qualities

qualities of a good prayer are very well ſet out by that incenſe.

Prayer, and the incenſe, compared.

1. The incenſe was made of four ſweet Odours, *Exod.* 30. 34. which inſinuate the four vertues requiſite to ſweeten our prayers, Faith, Aſſurance, Charity, Humility.

Bellarmine.

2. This incenſe was offer'd in the inner part of the Temple, where was the Tables of the Teſtimony, and the golden Altar. We are the Temples of the Holy Ghoſt, the inner part is the ſoul in which is the Law of God written with his finger: The Will is the golden Altar, to wit, a clean heart adorned with grace; from ſuch the incenſe of prayer muſt come.

3. The High Prieſt only was to offer this incenſe: The High Prieſt is Chriſt, and by him, as our Advocate, we muſt have acceſs to God, and conclude all our prayers, *per Jeſum Chriſtum Dominum noſtrum.*

4. The incenſe was put on the fire morning and evening, and thence aroſe a ſmoke, which aſcended upward directly; This fire, which ſends the ſweet ſmoke and perfume of our prayers directly upward, is the fervour of our deſire: Moreover, in the right aſcenſion, is to be noted the right intention, and the careful attention in our prayers: If made to be ſeen of men, the incenſe is diſtorted by ſome temporal reſpect, it aſcends not right upwards: If we wander in our devotions, it is not directed as it ought; and becauſe it is hard to avoid this evagation in prayer, *David* prayes, *Dirigatur oratio mea ſicut incenſum.*

5. To this may be added, That the incenſe was offered morning and evening, and ſo our prayers ſhould be at leaſt.

But why doth *David* pray, That his prayer might be accepted rather as the evening Sacrifice, and not as that of the morning?

Perhaps this might be, becauſe the evening Sacrifice might be more noble, as a figure of Chriſts Sacrifice on the Croſs, which was to be at the evening.

The ſecond part.

His prayer for his tongue. Ver. 3.

2. His ſecond Petition is, That God would reſtrain his tongue, that he might know when to ſpeak, and when to be ſilent; *for he that offends not in his tongue, is perfect*, James 3. 2. *There is a time to keep ſilence, and a time to ſpeak*, Eccleſ. 3. 7. He prayes therefore, *Set a watch, O Lord, before my mouth, and keep the door of my lips.* The Vulgar read it, *Pone oſtium circumſtantiæ labiis meis.* Circumſtances vary things much, and therefore men ought to deſire of God to know when, where, how to ſpeak, as well as what to ſpeak.

Note here again, That the Metaphor is borrowed from the Watch and Gate of a City, which, if it be ſafely kept, neceſſary it is, that it have both a Watch and a Gate, that thoſe be ſuffered to go out, who ought, and thoſe be not ſuffered to go out, that ought not: The Gate will not ſuffice to do this without the Watch; for it will be alwayes ſhut, or alwayes open: And the Watch without the Gate ſhall not eaſily do it; both together will keep all in ſafety. And therefore *David* deſires both; a watch to his gate, his mouth, that might diligently obſerve what words went out, and with his words, what thoughts of his heart, leſt he be taken by them. Now this Watch-man is Prudence; and alſo a conſtant, ſtrong, and continual gate for his watch, that might be ſhut and opened at pleaſure, or as occaſion required; which gate, is Charity. Farther yet, this watch and gate may ſignifie the two faculties of the Soul, the Underſtanding and Will: The underſtanding to be as the watch, that a man may know when, and how, and what to ſpeak, and alſo to be ſilent: The Will the gate, that a man open, and be bold to ſpeak what he ought, and fear to ſpeak what he ought not.

Ver. 4. 3. For his heart

3. His third Petition is for his heart, becauſe it is deceitful above all things, and man is weak, and falls often; therefore he prayes for grace and aſſiſtance from God.

1. *Incline*

1. *Incline not my heart*; that is, ſuffer not my heart to be inclined, bent, ſet to any evil thing; or as the Vulgar, *In verba malitiæ*, to malicious wickedneſs.

2. Let it not come however to practice: *Incline not my heart to practiſe wicked works*, with men that work iniquity, being invited by their example, familiarity and cuſtom. The Vulgar reads it, *Ad excuſandas excuſationes in peccatis*, to excuſe, defend, or frame pretences to ſin.

3. *And let me not eat of their dainties*: Let me not partake with them in their Feaſts, their Doctrines, their feigned Sanctity, their Hypocriſie, or Power, Dignities, Riches, χρυσολογίας, εὐλογίας. Vulgar, *Non communicabo cum electis eorum*, with thoſe things which they make choice of, as they would of dainties.

The third part. He prayes that he may meet with a true friend to reprove him. Ver. 5.

4. His fourth Petition is, That if occaſion of Reproof, and brotherly Admonition be given, that he may meet with a true friend, that may reprehend him out of love, and in a charitable manner; not with flatterers, that may ſooth him up in his wicked way, and deceive him.

1. *Let the Righteous ſmite me*, ſmite with a Reproof, able to heal my ſin.

2. *It ſhall be a kindneſs*; I ſhall reckon it is an act of mercy and charity from him, I know he will not do it in the gall of bitterneſs, to diſgorge his ſpleen, or revenge an injury; but to ſave a ſoul: Neither will I verifie the Proverb, *Obſequium amicos, veritas odium parit*; for I will love him for it; *It ſhall be a kindneſs to me*: He verified it in *Nathan*.

3. *And let him reprove me, it ſhall be an excellent oyle*: An excellent oyle to heal my wounds of ſin; and the blow of Reproof he gave me, *which ſhall not break my head*, but being broken, cures it.

Ver. 5. The Preface to the next Petition.

5. His fifth Petition, is ſet down in the next *verſe*, to which he premits this Preface, *Yet my prayer ſhall be in their calamities*; and both the Petition and Preface to it are very difficult; it is diverſly read.

Vulgar, *Quoniam adhuc & oratio mea in beneplacitis eorum*. And the ſenſe this, I am ſo far from communicating with them, that my prayer ſhall be to God, *in beneplacitis eorum*; *i. e.* againſt thoſe vices and wickedneſſe in which they pleaſe themſelves.

And *Moller* to the ſame purpoſe reads it, *Quia adhuc oratio mea contra malitiam eorum*.

Hierom. *Pro malitiis eorum*. Fælix. *Inter mala eorum*. Pagnin. *Ut eruat me à malis eorum*.

Muſculus. *Nam adhuc oratio mea adverſum eorum mala dirigitur*.

Junius. *Quo amplius fecerit, eo amplius ratio mea erit in malis eorum*: And he expounds his meaning thus, What evil ſoever they ſhall do me, it ſhall not imbitter my mind, but they ſhall rather cauſe me that I commend them to God by grateful prayers.

Ver. 6. He prayes againſt their Magiſtrates.

The Petition, if it be a Petition, is ſet down in *ver.* 6. But it is read ſo many wayes, that I know not well what to ſay of it.

Muſculus reads it thus, *Præcipites dentur velut de rupe judices eorum: Audiſſent verba mea, ſi dulcia fuiſſent*. And ſo 'tis a plain Petition. Let their Nobles, great men, Magiſtrates be caſt down head-long, and periſh, as Malefactors thrown off a Rock; for they would have heard my words and counſels I gave them, had they been pleaſing, flattering, ſmoothed them in their wayes, and ſweet to them; but becauſe they diſpleaſed, they would not hear; therefore let them periſh, as they deſerve.

Moller

Moller reads, *Dejecti*, or *precipita ſunt ad manus pene*. The Vulgar, *Abſorpti ſunt juncti pene judices eorum, & audient ſermones meos, quia ſuaves ſunt*. The Vulgar, *Audient verba, quoniam potuerunt*: But it is probable the Latine Tranſlator reads, ἡδυνήθησαν, for ἡδύνθησαν. 2. Another ſenſe of this verſe.

Our Engliſh Verſion, *When their Judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet*. All theſe Tranſlations will carry this ſenſe; *i.e.* When their Judges, that is, thoſe to whom the chief Judicature is committed, ſhall be caſt from their Seats, Authority, Dignity, and puniſh'd, and ſplit, and ſwallow'd up, as men are by the Sea, when the Ship is daſh'd againſt a Rock. They, ſaith *Moller*, that is, the people, who ſeduced by them, took part againſt *David*, being terrified by their puniſhment, ſhall hereafter hearken to my words; leave *Saul* and his party, and cleave to me in their hearts; *for my words are ſweet*: or, *potuerunt*, powe ful, efficacious to convert their hearts, and pleaſant and delightful to the minds of them over whom they prevail.

Junius reads the *verſe*, *At dimovent ſe per latera petrarum judices iſtorum, quamvis intelligant ſermones meos amœnos eſſe*. And makes this ſenſe of it, Although that their own conſcience doth ſufficiently check theſe my perſecutors, and teach them the equity of my cauſe, yet they wait and beſet all the ſides of the Mountains, or Rocks, in which I am forced to pitch my Tents, that they may lie in Ambuſh for me; and that not only the Vulgar, the *Ziphits*, *Mahanites*, with others; but alſo the chiefeſt of *Sauls* Followers and Captains; yea, although they know that my words have been mild to them, and I have not offended them in the leaſt matter. 3. And yet a third.

And this ſenſe the *verſe* following will juſtifie: *Our bones are ſcattered at the Graves mouth, as when one cuts and cleaves wood upon the earth*: That is, They beſet me and my company with ſuch violence, that we deſpair of life, and muſt lay our bones unburied in the Wilderneſs, to be ſcattered here and there, as Chips, except thou, O Lord, ſhalt ſuccour us, and ſend us preſent help; and therefore he goes on, and preſents, Which the words following juſtifie. Ver. 7.

6. A ſixth Petition, which hath two parts. The laſt part. Ver. 8.

1. *But my eyes are unto thee, O God the Lord, in thee is my truſt.*
2. *Leave not my ſoul deſtitute.*

6. The laſt petition for his own ſafety.

1. For his own ſafety and deliverance: *Leave not my ſoul deſtitute*; ſuffer me not to fall into their hands, to the loſs of my life.
2. Which is grounded upon his hope and confidence in God: *My eyes are unto thee*, I depend on thee, I look for help from thee; *O God, the Lord, in thee is my truſt*. The other part of his Petition is,
3. *Keep me from the ſnare which they have laid for me, and the gins of the workers of iniquity*: Keep me from their Frauds, Deceits, Ambuſhes, which as Fowlers and Hunters they ſet for me. Ver. 9.
4. And laſtly, He imprecates confuſion to fall upon his enemies heads, and reiterates his Petition for his own ſafety.
1. *Let the wicked fall into their own Nets*: Neque. n. lex juſtior ulla. Ver. 10. And imprecates vengeance on the wicked.
2. *But let me ever eſcape them*, paſs by, or through them, unhurt.

The

A Prayer collected out of the One hundred and forty one *Pſalm.*

Ver. 1. O LORD, being beſet with many ſorrows and dangers, I cry unto thée, make haſte to help me, O my God, and ſend me ſome ſpeedy deliverance, leſt if thou make as if thou hearest not; I become like them that go down into the pit. Give eare therefore now unto my voice, when my ſoul being headie unto the death, with fervor and affectionate ſighs I cry unto thée. Ver. 2. O let my prayer which I preſent to thée on the Altar of a ſincere heart, by the interceſſion of Jeſus Chriſt my Lord, be a ſweet perfume in thy noſtrils, accepted and ſet before thée as was that Incenſe, which as offered unto thée upon the golden Altar by the High Prieſt in the Holy of Holyeſts, and let this lifting up my hands be as grateful and pleaſing to thée, as was the evening ſacrifice.

Ver. 3. And firſt of all, O Lord, becauſe I am prone to offend in my tongue, I beſeech thée, ſet a watch before my mouth, that I may obſerve what words are fit to go forth, and what fit to be kept in, and keep the door of my lips, that it may not open or ſhut but by prudence and charity. Suffer me not to ſpeak, but what I ought, and as I ought, and when I ought, and where I ought. Ver. 4. Let my words be ever gracious, and ſeaſoned with ſalt. And becauſe the errors of the tongue proceeds from the vanity and corruption of the heart, ſuffer not my heart to be enclined to any malicious wickedneſſe; or if ſuch a conception be formed within, let it never come into act and practiſe. O let me never be ſo deſtitute of thy grace, to practiſe wicked works with men that work iniquity, and ſo far be ſeduced by their example, familiarity, and ſociety, as to eate of their dainties, and communicate with them in their hypocriſie, their fained ſanctity, their ſpecious doctrines, their ill acquired riches and power, or with them ſeek for excuſes to defend what to ſatisfie and pleaſe their own luſts they have greedily made choice of.

Ver. 5. If at any time being overcome by the weakneſſe and frailty of my fleſh, I ſhall indulge overmuch to my deſires, and be overtaken in an offence, ſend ſome ſpiritual guide who may ſmite me friendly, and reſtore me in the ſpirit of meekneſſe. This I ſhall reckon as a mercy to my ſoul. Let ſuch a man reprove me and it ſhall be as an excellent oyl to cure my ulcerous ſoul. But never permit the ſmooth balm and oyly words of the wicked to fall on my head, nor their flatteries and ſoothing applauſes ſo pleaſe my heart, that thereby I be cherished, and nuzzled up in my groſſeſt ſins. For ſo far I am from ſeeking the favor of the wicked, that I ſhall alway pray againſt their malice and wickedneſſe.

Ver. 6. At this time they ſet and beſiege the rocky hills, and ſtop the paſſages to take away my life. They hunt for my ſoul as a Partridge upon the mountains. O Lord, let their chief conductors and leaders be overthrown and daſhed to pieces, as a ſhip againſt the rocks. So ſhall it come to paſſe, that the people who have followed them in ſimplicity of heart, and whom theſe Princes have ſeduced, ſhall hereafter give better héd to my words which I ſounded in their eares of piety and juſtice, and mine own innocence. For theſe were Ver. 7. and are in themſelves able to work in them a penitent and obedient heart, and to the penitent and obedient they will be very ſweet and delightful. For, till this be effected, and their converſion wrought, I, and all my followers and adherents are in very great danger, that our lives ſhall be taken away in theſe mountanous places, and our dead bodies ly unburied in this wilderneſſe, and conſequently our bones ſcattered at the graves mouth, as when one cuts and cleaves wood upon the earth.

Ver. 8. But O thou my Lord God, becauſe my eyes are alway intent on thée, and all my hope and truſt is placed in thée, leave not my ſoul deſtitute, ſuffer me

not

not to fall into their hands, who ſeek to take away my life. Keep me that I be not taken in their ſnares, which they have laid for me, and thoſe gins which theſe workers of iniquity have twiſted and cunningly diſpoſed for my ruine. But let the wicked fall into their nets, and be taken in the craftie wilineſſe which they have imagined, but let me and the people which ſerve thee in ſincerity and truth, forever eſcape them by the merits of Jeſus Chriſt our Lord. Amen. Ver. 9. Ver. 10.

PSAL. CXLII. *The Title*, a Maſchil *of* David.

A Prayer when he was in the Cave.

THE Cave was that of *Engaddi*, or more probably, that of *Odullam*, when he was more deſtitute. The occaſion, the perſecution of *Saul*, and his danger by *Ackiſh* king of *Gath*. The matter of it, an earneſt Prayer to God, in which he begs deliverance from danger.

The parts are
1. An *Exordium*, in which he
   1. Firſt ſhews what he did in his trouble, took himſelf to prayer, *ver.* 1, 2.
   2. Then his conſternation and anxiety of heart, which aroſe from the malice and craft of his enemies, and the defect of help from his friends, *ver.* 3, 4.
2. His addreſſe to God, and Petition, *ver.* 5, 6, 7.

1. The two firſt *verſes* ſhew *Davids* intention in this *Pſalm*, viz. by Prayer in his trouble to make his Addreſſe to God. 1. *I cried unto the Lord with my voice, with my voice unto the Lord did I make my ſupplication.* 2. *I poured out my ſupplication before him, and ſhewed him all my trouble.* This is amplified *David* in trouble flyes to prayer. The firſt part: Ver. 1. 2.
   1. From the vehemence, inſtance, fervour. *I cryed, I ſupplicated, I poured out, I ſhewed.*
   2. From the Object, *unto the Lord*, him and no other I invocated. *I poured out before him.* The conditions of his prayer. Ver. 1.
   3. From the Inſtrument. *With my voice.* Which doth not exclude *vocem cordis*. For no queſtion he underſtood, and attended what he ſaid.
   4. From the humility in Prayer. It was a *ſupplication*. *I made my ſupplication.* Ver. 2.
   5. From his free and full expreſſion, fully and at large he opened his griefs and deſires, he left nothing behind, unſaid, that ſhould be. *I poured out my complaint*, vented all from my heart as water poured out of a veſſel. Shew'd and declared my trouble.
   6. From his ſincerity and confidence in God. That he durſt do this before him, in his eye, in his ſight, argues an honeſt heart.

That which cauſed him to do this: was, The cauſe anxiety of minde. Ver. 3.
1. The conſternation and anxiety of mind in which he was. *This I did, when my ſpirit was overwhelmed within me.* When my breath was as it were gone, and my life, for ought I ſaw, almoſt at an end, and I in the confines of death. There being then no ſufficiency in me, I betook my ſelf unto thee, who art All-ſufficient.
2. Then I addreſſed my ſelf to thee. *For thou knoweſt my path*, my actions, my intentions, the ſecret of my wayes, my path, and that without any juſt cauſe I ſuffer theſe things, being forced and hunted into this Cave. 2. The ſlie dealing of his enemies.
3. The craft and ſly dealing of his enemies. Eſpecially *Saul*.

2. *In the way wherein I walked:* In my Vocation, in that way wherein thou ſeeſt me.

2. *Have they privily laid a ſnare for me,* *Saul* gave him his daughter *Mical* to be a ſnare to him; and a Dowry he muſt have of an hundred fore-skins of the *Philiſtines*, that he might fall by their hands.

Ver. 4. 3. The deſertion of his friends.

4. His deſtitution at this time of trouble, all forſook him, deſerted him; even his friends.

1. *I looked on my right hand* for the help of my friends, *and beheld*, if any man would be an aſſiſtant to me, and take my part, ſtand by me, as Souldiers in War to their Captain; *but there was no man that would know me*; they were as ſtrange to me, as if they had never ſeen me: Not a man durſt own me; the miſerable have few friends.

2. *Refuge failed me*: With *Achiſh* at *Zigla*, I have no place to flie for ſafety.

3. *No man cared for my ſoul*, regarded my life, cared whither I periſhed or not.

The ſecond part. He makes his addreſs to God 5.

2. *David* being excluded of all humane help, now makes his Addreſs to God: *I cryed unto thee, O Lord, and ſaid,*

1. *Thou art my refuge, my ſtay, my hope, my Tower of defence to flie to, my Sanctuary.*

2. *Thou art my portion, my inheritance in the land of the living*, while I live in this world.

And prayes as before. 1. Becauſe depreſſed.

And upon it he ſends up his prayer to God, fortified from a double Argument.

1. From the lamentable condition to which he was brought.

2. From the fury, malice, and power of his enemies.

1. His condition at this time was very pitiful: *Attend unto my cry, for I am brought very low*, afflicted, depreſſed, have none to help me.

Ver. 6. 2. And that by too ſtrong enemies. But if ſaved.

2. The power and malice of his enemies was very great: *Deliver me from my perſecutors, for they are too ſtrong for me.*

He renews his prayer, and preſſeth it from the final cauſe: *Bring my ſoul out of Priſon*; upon which follow two effects:

Ver. 7. 1. He thankful. 2. Others would fall to him.

1. The firſt in my ſelf, Gratitude: *That I may praiſe thy Name.*

2. The ſecond in others, Aſſiſtance and incouragement to defend me, and my Cauſe: *The righteous ſhall compaſs me about*, come and flow from all parts unto me.

3. The Reaſon: *For thou ſhalt deal bountifully with me.* Beſtow favours upon me, after thou haſt freed me from my former miſeries; which men ſeeing, who are commonly the friends of proſperity, will magnifie me, and reſort unto me.

The Prayer collected out of the One hundred and forty ſecond *Pſalm.*

Ver. 1.

WHEN, O Omnipotent and Mereiful God, we are in this life beſieged with continual dangers, and impetuous enemies, to whom ſhould we flie, or to whom we ſhould make our moan, but to thee, O Lord, who art able and ready, becauſe thou art mereiful, to deliver us? In my preſent diſtreſs therefore I flie to thee, and I cry unto thee with my voyce, with my voyce unto thee, O Lord, I make my ſupplication;

Ver. 2.

I open at large, and pour out before thee my ſuit complaint, the ſadneſs and anxiety of my ſoul; to thee I ſhew my trouble, who alone knoweſt the way to deliver thine in their extreameſt afflictions.

My Spirit is overwhelmed within me, when I behold the preſent ſtate of things, my life, for ought I ſee, was in the confines of death; but how undeſervedly, Thou knoweſt, to whom all my acts, and ſecret'ſt path of my wayes is beſt known: Even in the very way wherein thou ſetteſt me, and in which I walked with an honeſt and an upright heart, have they my enemies cloſely and privily laid a ſnare to take me: And in the midſt of theſe dangers and treacheries, to the greater diſcomfort of my ſoul, I found no friend to help me, no Ver. 3. Ver. 4.
any Sanctuary to which I might retire, I looked on my right hand, to ſee who would take my part, and ſtand up for me, and with me, but behold, there was no man that would own me, or know me; I became as a ſtranger to my brethren, and as an alien to my own mothers ſons: I thought with my ſelf to take Sanctuary, but a place of refuge failed me; not a man there was that cared, or regarded what became of me, or of my life.

In this diſtreſs and dereliction whither ſhould I go, to whom ſhould I flie? from whom ſhould I look for help, but from thee, O Lord? Men will not, but Ver. 5.
thou art ready; men cannot, or dare not, but thou art able, and ready preſt to ſuccour thy poor afflicted people. To thee therefore, O Lord, I cry, and profeſs before the whole World, Thou art my refuge, my ſtay, my hope, my ſtrong Tower of defence; Thou alone, while I remain in this land of the living, art my portion and heritage. I have choſen thee for my ſhield and buckler, my affections Ver. 6.
are to thee, and I will rely only on thee.

Therefore, good God, attend unto my cry, for I am brought very low, weakned and humbled, and depreſſed, and brought to a forlorn condition: Deliver me Ver. 7.
from thoſe that perſecute me, and thirſt after my blood, for they are grown far too ſtrong for me. Bring my ſoul out of this affliction, with which I am ſtraitned, as in a Priſon, and I will praiſe and magnifie thy Name: Nay, the righteous and ſincere-hearted Iſraelites, that expect the performance of thy promiſes, and long for it, upon this mercy extended to me, ſhall then compaſs me about, adhere unto me, and congratulate my deliverance and reſtitution: Sing they will in the houſe of the Lord, that thou haſt dealt bountifully with me. Get thy ſelf honour then upon Pharaoh and all his Army, deliver out of this Ægyptian bondage, thy poor afflicted Iſrael, bring them into the promiſed Land; expel the Canaanites before them, and exalt the Kingdom of thy Son, Jeſus Chriſt our Lord: To whom with thee, and the Holy Ghoſt, be all Glory, Dominion and Power, now and for ever. Amen.

PSAL. CXLIII. *Being the laſt of the Penitentials.*

DAVID being driven from *Jeruſalem* by his ſon *Abſolon*, wiſely calls to mind his ſin, as being the cauſe of it; which, in this *Pſalm* he deplores, and deſires grace and mercy of God.

The parts of this *Pſalm* are.

1. A Prayer to God for remiſſion of ſin, grounded upon Gods promiſe and goodneſs, *ver.* 1. not upon his own worthineſs, *ver.* 2.
2. A Narration of the ſad ſtate of his Affairs, *ver.* 3, 4.
3. The Comfort he received in his ſad condition, and whence, *ver.* 5, 6.
4. His Petition, containing divers particulars, to which are annexed particular Reaſons, from *ver.* 7. to the laſt.

The first part. Ver. 1. *David* begs on

1. In the beginning he petitions for Audience; *Hear my prayer, O Lord, give ear to my supplication*; but expresses not the matter he pray'd for, which yet out of the following words may well be collected to be remission of sin, for which he was thus punished; and this he begs of God to grant, both in regard of his promise and mercy.

1. Gods promise.

1. *In faithfulness answer me.* Thou art a faithful God, that hast promised pardon to penitents; a penitent I am, make then thy Word good to me, and pardon me.

2. And mercy, 2 pardon.

2. *And in thy righteousness,* which here signifies, mercy and loving-kindness. In thy mercy then answer me, and seal my pardon, justifie me, because I confess my iniquities, *Isa.* 43. 26. Men call for confession from the guilty to condemn, God to pardon.

And that this is the sense, appears more clearly by the next *verse.*

Ver. 2. And not for his merit.

1. *And enter not into judgment with thy servant.* Call me not to a strict and rigorous account at thy Bar of Justice. This he deprecates, so that *justitia* in the former *verse* could not be taken for that justice which punisheth sin, and rewards righteous deeds; for that he pleads not here, but declines it, yea, and assigns the Reason.

2. *For in thy sight shall no man living be justified.* Not I, not any man that ever did, doth, or shall live: Let me then have my pardon upon thy promise and mercy, and not for my merits. It is not then the most commendable work that can justifie any man at the Bar of God, but his mercy in Christ, which he hath promised to accept: Taught he hath us daily to pray, *Remitte debita.*

The second part. Ver. 3. His sad condition to which the enemy brought him.

2. And now he enters upon the Narration of his sad condition, which he urgeth as another Reason to perswade God to remit his offence, and it is taken from the grievousness of tentation, and the consequent of it.

1. *For the enemy hath persecuted my soul.* I look not so much upon my son *Absolon*, that seeks my life, as upon the enemy of Mankind, Satan, who entic'd me to Adultery, and tempted me to Homicide.

2. *He hath smitten my life down to the ground:* He hath humbled me, made me vile and contemptible in thy sight; made me a lover of the earth, and earthly pleasures, who before had my Conversation in Heaven.

3. *He hath made me dwell in darkness, as those that have been long dead:* For after that he had intangled my soul with earthly pleasures, he made me dwell in spiritual darkness, that I saw not the way to life, but was indeed dead in trespasses and sins; I knew no more of what belonged to the life of the Spirit, than those that have been long dead, *Eph.* 4. 18, 19. & 2. 5.

For which he was ready to faint and despair. Ver. 4.

And the effect that it wrought upon me, was fear, consternation, and horrour of mind out of the sense of thy wrath against my sin.

1. *Therefore my spirit was overwhelmed within me:* I suffered a kind of *συγκοπὴ* in my soul, I was ready to faint, when I consider'd thy holiness, and my impurity; thy severe justice, and my inability to satisfie it.

2. *And my heart within me is desolate,* far from all comfort. Troubled I was not lightly, not superficially, but seriously and inwardly; my soul was heavy to the death.

The third part. But recovers.

3. In this sadness I cast about what to do: Though I felt thy hand heavy upon me, yet despair I durst not; even from this miserable state I began to fetch my remedy, I found it was thy grace to bring me to this astonishment for my sin; that my heart was not hardned in sin, but astonished for sin, mollified, when it was thus troubled; and *à dolore parturivi salutem.* That then which came into my head, were thy wayes that thou hadst taken with penitent sinners before me.

1. *I remember the dayes of old.* The dayes of *Adam*, *Noah*, *Abraham*, *Moses*, &c. who all being thy servants, yet sinning grievously, and repenting, Thou admitt'd to mercy, whose examples I applied, and they kept me from despair, read *Psal.* 77. 5, 6, 7, &c. for all these were Testimonies of thy Φιλανθρωπίας, of thy love to man.

5. Upon the remembrance of Gods mercies to others. And meditation of them.

2. *I meditate on all thy works, I muse upon the works of thy hands.* I did not slightly run them over, but I meditate, I muse upon them; for in this combate betwixt hope and despair, comfort is not obtained, but by a long and serious meditation of Gods works; his works, in making a second Covenant with us, and purchasing and applying Redemption.

3. And the profit that came from this my meditation, was admirable: For,

The profit admirable. Ver. 6.

1. *I stretch forth my hands unto thee.* I began earnestly to pray, and to put forth my hand unto thee, as a child doth to his father, from whom he hopes to receive what he asks, and what he wants; some help, some Boon. 1. Prayer.

2. *My soul thirsteth after thee, as a thirsty Land.* A thirsty soul I have that hungers and thirsts after righteousness, and as the earth in a drought chops and gapes till the rain falls, and closes it; so doth my soul open for want of thy dewes of grace, and nothing can close it till this comfortable water descend. Farther, as the earth without rain hath no consistence, but is pulverized, neither is it clad with flowers, nor mantled with grass, nor loaden with fruits, but presents it self to the eye with a burnt, wither'd, bare face: So the soul, not moistned with the grace of God, becomes loose, and falls asunder on this and that side to vice and wickedness, tost it is by tentations, as dust by the wind; it wants the Robe of Justice to cloath it, and the garment of wisdom to adorn it, it is unprofitable and barren, and brings forth no fruit of good works; all which a penitent by experience finds true in himself, and therefore he thirsts the more for grace, the more sensible he is of the want of it. 2. A thirst after grace.

4. The sad case in which *David* was, upon the sense of Gods indignation, makes him seek out speedily for a remedy, as the sick in haste seeks to the Physitian; and he that is thirsty, seeks for drink: Quiet he could not be, nor his thirst be satisfied, before he had some assurance that God was reconciled to him, which is an evident Argument of a true contrite soul, never to be at rest, till he have an assurance that his peace is made, being impatient of all delayes of reconciliation: And to this purpose he puts up a Petition, which consists of many parts, and many reasons. The fourth part. 3. An earnest desire of reconciliation.

Ver. 7.

1. His first petition is for speedy audience, as being impatient to be deferred, *Hear me speedily, O Lord:* and his reason for this, is the sad condition in which he was, and was like to be, till he was assured, that God was pacified for his sin. He said it before, but now repeats it. *My spirit fails*, I am in extremity, I scarse can draw my breath. 1. For this he petitions, and gives his reason.

2. This petition he enforceth in other words. *Hide not thy face from me*, thy presence, thy favour, thy help. But not averse, inexorable, but look upon once more in mercy on me. His reason for this is, That if God hide his face still from him, *He be like unto a dead man*; or which is worse, *like to them that go down into the pit of hell.* For those whom God pardons not, not gives the life of grace, they must perish for ever. 2. He inforceth it on another reason.

2. His next Petition is near the same with the former, but inforced upon another reason. 3. He sues yet again, and gives his reasons.

1. *Cause me to hear thy loving kindnesse.* Thy pardoning mercy, which must proceed out of meer clemency and pity. Cause me to hear it out of thy Word, or else I may hear thy Word, and never hear my pardon. It is thy Spirit that must work with it. 8.

2. *In*

2. *In the morning.* Betime, ſpeedily, quickly. Or in the morning, when the light of grace ſhines. I have been long enough in the darkneſſe, and night of ſin, let the day of grace at laſt riſe upon me.

3. His reaſon. *For in thee do I truſt.* I let not my hold go in all this my extremity. In the ſpiritual combate then, we muſt not look to the beginnings of it, as to the end. In the beginning is nothing but matter of diſcomfort, horror, deſpair. But the end hath comfort in it, hope, and confidence. He that can ſay, *in thee is my truſt*, deſpairs not.

4. He fears a relapſe, and prayes againſt it.

3. His third Petition.

1. *Cauſe thou me to know the way in which I ſhould walk.* *David* being a true penitent, and being now aſſured of pardon, is fearful of a relapſe, and therefore prayes to God to work in his heart ſo powerfully, that he might know his way, and hereafter walk in it, as it becomes a friend and a ſon.

His reaſon.

2. His reaſon. *For I lift up my ſoul unto thee.* My courſe, the intent of my heart is to that purpoſe. I have now bid adiew to all ſecular deſires, and therefore I deſire the Lamp and light of thy Word to direct me in my walk.

4. His fourth Petition.

5. He prayes for deliverance from his enemies.

1. *Deliver me, O Lord, from mine enemies.* From the Devil, and all his inſtruments; from ill concupiſcences, and the effects, which fight againſt the ſoul.

His reaſon. Ver. 9.

2. His reaſon: *For I flie unto thee to hide me*; i. e. from them: I flie, as it were, under the umbrage and ſhadow of thy wings.

Ver. 10.

5. His fifth Petition is near the ſame with the third.

6. He petitions for inſtruction in Gods Law.

1. *Teach me to do thy Will*, both by an active and paſſive obedience. Inſtruct me to know thy good, perfect, and acceptable Will; and in adverſity to ſubmit to it, and bear my Croſs with patience; and in proſperity to do it, and not to be proud, arrogant, ſecure, obſtinate, and preſumptuous.

His reaſon.

2. His reaſon: *For thou art my God*, who haſt promiſed me help, and whom I have promiſed and bound my ſelf to ſerve; Thou art the beginning and end of all my good, from whom I have received my being, my ſoul, my body, and from whom I expect beatitude and glory; to do thy Will, is the way to attain it; teach me then to do it, as thou art my God.

7. He petitions to be guided by Gods Spirit

6. His ſixth Petition, *Thy Spirit is good:* Not mine, not the evil ſpirit; it is thy Spirit which is the Authour of goodneſs, love, obedience, &c. Let this Spirit then lead me in the right, plain way, that I may walk wiſely, knowingly, uprightly, conſtantly.

Ver. 11.

8. A ſummary petition for all before.

7. His ſeventh Petition.

1. *Quicken me, O Lord*; comfort, reſtore me to life, remit my ſin, juſtifie me, free me from this fear.

2. *For thy Names ſake*: Not for my merits, but for thy mercy, and the glory that will thereby accrue to thy Name, in acquitting a penitent, and reſtoring him to thy favour, and as it were, to life. *Muſculus* well obſerves, That they only can pray this prayer:

1. Who are brought into a ſad condition, and oppreſſed with the ſenſe of death.

2. Who belong to God, and whoſe life and quickning brings honour to his Name.

3. Who ſeek the honour of Gods Name, and not their own honour.

2. He

2. He goes on: *For thy righteousnesse sake bring my soul out of trouble*: Freedom he desires, but still upon mercy. — And that upon mercy.

8. His last Petition, is for the destruction of Satans Kingdom. — 12. 9. He petitions for the destruction of Satans Kingdom.

1. *Of thy mercies cut off my enemies, and destroy all them that afflict my soul.*

2. His reason: *For I am thy servant*; a Client, a Follower, one under thy Protection and Patronage; one of thy Family, honoured with the dignity of thy servant; and well contented to do my Duty, and serve thee honestly, therefore defend me, and destroy my enemies; for these, in being mine, are thy enemies. — His reason.

The Prayer collected out of the One hundred and forty third *Psalm*, being penitential.

O God, Thou God of mercy and compassion, hear the prayer of an afflicted penitent soul, and give ear to my humble supplications; answer me, O Lord, in thy faithfulness, and remit my sin in thy righteousness; many promises I find thou hast made to a grieved spirit, and to blot out the transgression of a returning sinner, to which now in anguish of my spirit I lay claim: I believe thy promises, I rely upon thy equity in performance of them, as thou art then both faithful and just, remit my sin. Worlds, good God, before thee I have none to plead, I could produce a Bill loaden with a Mass of corruptions and rebellions; these make me unworthy to approach thy presence, and appear in thy sight; O my God, pity me for thy Names sake, even for thy own goodness sake, and enter not into a severe account and reckoning with thy servant; be not my adversary, contend not in judgment with me; for if thou shouldst call me to the Bar, I have nothing to put in against the dreadful sentence, nothing of my own that can appease thy anger, or abate the fury of one stroak of thy severe arm. My case is the same with other men, with all men, when thou shalt call us to an account of our stewards place, silent we must be, as having nothing to say for our selves, because in thy sight shall no man living be justified. — Ver. 1. Ver. 2. Ver. 3.

That enemy of Mankind hath persecuted my soul, pursued me he hath with a whole storm of temptations, and by these he hath smitten and wounded me, and made me vile and contemptible in thy sight: He hath so far prevailed, that I have fastned my affections on earth and earthly things. Walked I have in the vanity of my mind; my understanding hath been darkned, I have been alienated from the life of God; by ignorance and blindness of heart I became past feeling, and gave my self over unto all lasciviousness, working uncleanness with greediness; and this hath brought me to the sad condition in which I am: Therefore is my spirit overwhelmed within me, and my heart within me is desolate; shame and sorrow is upon me, for so offending so gracious a God; astonishment and amazement possess my soul, because I am destitute of thy comfort: I put my mouth in the dust, and my face in darkness, and hate my self, because I have yielded to that sin which I am sure that thou hatest; just cause I have, but yet I will not despair; methinks, as in thy servants, from the beginning of the World, Thou hast set me a pattern of repentance, so thou hast prescribed me a remedy against desperation. — Ver. 4.

I remember then the dayes of old, that Adam transgressed, and that thou graciously madest a promise unto him, for the womans Seed to break the Serpents head; that Noah was drunken and incestuous, Moses refractory and disobedient, Aaron idolatrous, and perverted by the people to sin, to all which, with infinite others, when they turned unto thee by hearty repentance, Thou gavest a pardon; upon these monuments of thy mercy, I will meditate upon — Ver. 5.

these

these examples, of thy grace I will muse; and when I see thy works of goodness in them, and upon them, encouraged I am to stretch forth my hands unto thee, as hoping to receive the like favour; and as a thirsty Land doth gape for
Ver. 6. the latter rain, so doth my soul hunger and thirst after thy righteousness, as knowing well, that without it, my soul can neither be beautiful in thy eye, nor yet fruitful in the works of piety or charity.

Hear me then, gracious God, speedily, and without delay; for till thy grace
Ver. 7. descend, my spirit faints and fails; hide not thy loving countenance from me any longer, lest my heart become as cold as a stone within me, and I be wholly comfortless, and like them that go down into the pit; cause me to hear of thy
Ver. 8. loving kindness, and let the morning of thy grace comfortably shine upon me, who have too long sate in the darkness of sorrow; for in thee alone is my confidence, in thee my trust.

Ver. 10. Cause me to know the way wherein I should walk; and teach me to do thy Will,
Ver. 11. and let thy good Spirit lead me into the Land of righteousness; quicken me, O Lord, for thy Names sake, and for thy righteousness sake bring my soul out of this agony and trouble.

Thou art my God, and I lift up my soul unto thee; deliver me, O Lord, from my
10. enemies, for I flie unto thee to hide me; and of thy mercies cut off mine ene-
9. mies, and destroy all them that afflict my soul: For thou art my Lord, my Pa-
8. tron, and I am thy Client and servant.
12.

The seven following *Psalms* are Eucharists, or Thanksgivings:
Hymns properly they are.

PSALM CXLIV. *An Ode of* David.

THis *Psalm* is of a mixt kind, for in it is contain'd a thanksgiving. A prayer. And doctrine. Interpreters are not agreed upon the occasion and time of the writing of it. For some think, being moved thereto by the Title, that it was composed by *David* upon his victory over *Goliah*: Others, upon his victories after over the *Philistines*, *Ammonites*, &c. Some again, in the beginning of his reign, before he was fully setled. But be it as it will,

The parts of the *Psalm* are,
1. A thanksgiving, from *vers.* 1. to 5.
2. A petition, from *vers.* 5. to 12.
3. A discussion of happiness, and wherein it consists, from *vers.* 12. to the end.

The first part. He gives thanks. Ver. 1.

1. In the beginning the Prophet gives thanks, and praiseth God.
   1. He gives him thanks. *Blessed be the Lord.* And he expresseth his reason. *Which teacheth my hands to war, and my fingers to fight.* In general, Who hath taught me the Art of War. In particular, That taught my hands to use the sling, and my fingers to choose the stones, and direct them to the forehead of *Goliah*. For this was *Artis opus, non virtutis*. Skill, not strength, which he taught me.

1. For the Art of War God taught him.

Ver. 2.

   2. He praiseth God, and that for many Titles. *He is my strength, my goodness, and my fortress, my high tower, and my deliverer, my shield, and he in whom I trust*, in which Ἀβούσμῳ, there is an *Incrementum*, and a Gradation. As it is before, *Psalm* 18. 1, 2. To which *Psalm* this is very like, so that it is thought to be made on the same occasion.
   1. *He is my Strength*, or *my Rock*. The strength I have, is from him.

2. Because his strength, his goodness, &c.

2. My

3. *My Goodness*, benignity, or mercy. That is, original of all my good. In mercy he call'd me from the sheepfold: And in mercy he hath hitherto prevented and sustained me.

3. Subdued the people under him.

3. *He is my Fortress*, to him I fly as to a strong hold, or an high Tower of defence.

4. And when I fly to him, he deserts me not, *he is my deliverer from danger and captivity, and he is my shield to protect me, and cover my head in the day of battel.* Therefore I will Trust in him, and relie upon him.

3. He praiseth God, that he had done more for him, than he could wish or expect, for he had not only freed him from the hand of *Goliah*, but had subdued the people unto him. Put it unto their hearts to yield obedience to him, as their General, after his victory over *Goliah*, 1 Sam. 18. 5. or when they made a league with him in *Hebron*, 2 Sam. 5. It is a favour of God, when the people are subdued, and yield quiet obedience to their King.

He admires that God so great should do so much for man so vile.

Now out of the consideration of so many benefits, *David* breaks forth into an admiration. He wonders that when God is so great, and man so vain, vile, and base; that he should look upon him, esteem him at so high a rate, to love him, to advance him. Of which he was an example above other men. Which acknowledgement tends very much to the praise of God.

1. As amaz'd therefore and astonished, he asks, *Lord, what is man? what am I, and my fathers house?* 2 Sam. 7. 18. *What is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?* Ver. 3.

2. To which rearming he returns this answer, which tends to the exaltation of God, and debasement of man.

1. *Man is like to vanity.* Capable indeed of great things, if God fill him, but till he be fill'd by God, like a vain and empty vessel, that hath nothing but ayre in it. Ver. 4.

2. *His dayes are as a shadow that passeth away.* God is always the same, he changeth not, but man is but for a moment, like a shadow that is alwayes moving, and shifts the place, till the night coming on, is vanished. In comparison of God, this is the condition of man, who otherwise is the glory of Gods creatures.

The second part.

2. *David*, though he had the people subdued unto him, yet was not as yet freed from enemies, the *Philistins*, *Ammonites*, &c. did molest him, and therefore he prayes to God to assist him in the conquest of these, and shew some evident tokens from heaven, that he did assist him in their Conquest. He speaks after the manner of men, as before, *Psal.* 18. from *vers.* 7. to 16.

He prayes for Gods assistance to perfect his victories.

Incline the heavens and come down, touch the Mountains and they shall smoke. Ver. 5.

Cast forth lightnings and scatter them, shoot out arrows and consume them. 6.

Send thine hand from above. Since the pride of man is such, that it will not acknowledge thee, nor fear thee for thy mercies, shew thy presence by dark clouds, by fire sent from heaven, by thunder and lightning, &c. that they may be terrified, and forced to acknowledge thee. 7.

This is the first part of his Petition against his enemies. 2. And now he commenceth a second, and makes his Address to God for himself.

2. And makes his address for himselfe.

1. *Rid me and deliver me out of great waters*, i. e. from dangers of men.

2. *From the hands of strange Children.* *Moabites*, *Ammonites*, *Philistins*, &c. Ver. 7.

Upon whom he sets these two Characters.

1. *Their mouth speaks vanity.* Lyes, no truth, batteries, no sincere words.

2. *And their right-hand, is a right-hand of falsehood.* Their power they use to oppress, to deceive, to rapine, homicide, &c. Ver. 8.

Interserting an Hymn.

Intercerting an Hymn.

But before he proceeds and ends his Petition, he breaks out, as it were in an extasie, and falls back to that he began with, the praise of God, interserting this short Hymn.

Ver. 9. 10.

1. *I will sing a new song unto thee, O God, upon a Psaltery, and an instrument of ten strings, will I sing praises to thee*, Psal. 33. 3. And this I will do, because

Thou givest victory unto Kings. To *Saul* by my hand and service, but especially because, *Thou hast delivered me* David *thy servant from the hurtful sword.* From that sharp and deadly sword of the great *Goliah.*

Repeats his petition. Ver. 11.

And then he returns, repeats, and concludes his Petition in the same words he began.

Rid me and deliver me from the hand of strange children. 2. Whose mouth speaks vanity. 3. And their right-hand, is a right-hand of falshood.

The third part. Who is a happy man.

3. His *Benedictus* and Petition being ended, he falls upon a discourse of the Happy man, and shews that happiness is of two kinds; one in the eye of the world, and that it ariseth from Temporal felicities. The other in the sight of God, and it ariseth from Piety and Religion, where both these are conjoined, the Man is happy, but the first without the last, will never make a happy man. The first are the things that the greatest part of the world aim at. *That their sons may be as plants*, &c. *vers.* 12, 13, 14. And *David* denies not, but *the people are happy that are in such a case*, vers. 14. But alwayes with this condition and limitation, that God be not left out and forgotten. For, *Happy is that people, whose God is the Lord*, vers. 14. The addition of Temporal blessings will be a great comfort to our lives, and God promiseth them to the obedient, *Deut.* 28. But there is another thing Necessary, *the fear of God*, which will make a Man happy. Without which, men talk in vain, when they speak of felicity, and therefore the old Translatour reads the words thus.

Ver. 12. An acute sense of these words.

Quorum filij. Whose sons may be as plants, &c. *vers.* 12. And then the Antecedent to *Quorum* must be. *They whose mouth speaks vanity.* And then the sense will be. It is the desires of vain men, that their sons may be as plants, their daughters beautiful, that their sheep multiply, their Oxen strong, no decay of any thing. Upon which they are apt to sing to themselves. *Happy are the people that are in such estate.* But *David* checks this vanity, this false opinion. What, they happy? No, no. *They are happy, who have the Lord for their God.*

This is an acute sense of this whole clause; But if I mistake not, *David* in earnest intends it as a blessing, when men enjoy even Temporal blessings, so it be with God. *For Godliness hath the promises of this life, as well as that which is to come.* And it may not be conceiv'd, that God created so many excellent things in this world only for fools and disobedient persons. Besides, many of his best Servants have enjoyed the particulars here mentioned, let no man think then, but they may be rewards of piety. *David* therefore prays,

Temporal blessings the rewards of piety. Ver. 12.

1. *Ut, That our sons may be as plants grown in their youth.* Well planted, well rooted, green and flourishing. Which is the first happiness of any family. For sons are the pillars of any house. They first desired, and for them other things.

2. *Ut, That our daughters may be as Corner-stones, Anguli lapidei.* Stones that joyn and knit the buildings, Polished after the similitude of a Palace, *i.e.* very beautiful, specious, handsome, for upon such stones there is commonly most Art shew'd.

Ver. 13.

3. *Ut, That our garners may be full, affording all manner of store. Semper domus tota boni & assidui Domini locuples, abundat hado, lacte, caseo, gallina*, &c. *Referta est cella vinaria, oleuria, horreum*, &c. It hath in it new and old.

Ver. 14.

4. *Ut, That our sheep may bring forth thousands, and ten thousands in our streets.* Our flocks increase.

5. *Ut*, *That our Oxen may be strong to labour.* Healthy, not sickly.
6. *Ut*, *That there be no breaking, nor going out.* No plundering among us, nor inroads made upon us, as *Job* 1. But that we live in peace, and enjoy our own.
7. *Ut*, *That there be no complaining in our streets.* No screetches of women, tumults of people, cryes, and clamours in our Cities, as is usual in insurrections, and irruptions of enemies.

This is a part of *Davids* prayer, and it hath coherence with the tenth *verse*, where he thanks God for delivering him from the sword. This he desires God to continue, that under his reign his people might be happy, and enjoy the fruits of peace, *viz. that their sons might grow up as plants in their youth*, &c. Which if it happen, so they take in the last clause of the *Psalm*, he pronounceth them *a Happy people.* For he concludes all with this *Epiphonema*, They make happy.

1. *Happy is that people that are in such a case.* Such as he formerly named. Ver. 15.
2. *Yea*, *Happy is that people, whose God is the Lord.* That hath for his God the True God: that is perswaded he is loved by him, adopted to be his son, and that he takes care of him. For if they be happy, who possess those outward blessings, They must needs be much more happy, who possess the fountain of those blessings and all other. With God.

The Prayer collected out of the one hundred and forty fourth *Psalm.*

O Lord God of hosts, we acknowledge that all military skill and power is from thee, for thou teachest our hands to War, and our fingers to fight, thou art our strength in the battel, our fortress to fly to, our tower to defend us, the fountain and original of all our good, our deliverer from danger and captivity, our shield to protect us, and keep off all blows, therefore we have and will ever hereafter relie and trust on thee. The success which we have had at this time, and the victory over our enemies, is from thee, and for it we bless and praise thy holy Name. Thou hast put into the hearts of the whole Army to be subdued and obedient to the conduct of their Leaders, and valiantly to oppose themselves to the fury of the enemy, to thee therefore we attribute the honour of this conquest, and not to our own arm: To thee, this readie obedience and courage in this people, and not to our own inclinations or directions. Ver. 1. 2.

Amazed, Lord, and astonished I am, when I consider this mercy, for what is man, that man should obey him? Or what is man in comparison of thy glory, that thou shouldst set him over others to be obeyed? What is any son of man, that thou takest notice of him? or that thou shouldst make account of him? Man is like to vanity, capable indeed of great things, but still thou findest him like an empty bottel only full of thin aire, vain studies he followes, empty things he desires. He is of a short life, and of no continuance, for his Dayes are as a shadow, which always shifts the place, till night coming on, it passeth away. And wilt thou open thine eyes, and look upon such an one? and wilt thou take him from the sheepcote, from following the sheep, to be a ruler over thy people, thy people Israel? O Lord, establish this hand, and confirm this throne for ever. Ver. 3. 4.

But thou seest, O Lord, how thine own work is opposed, rebellious men there are that rise up against it, and furious men who seek to destroy it. Bow the heavens, O Lord, and come down, and declare thy power from above to their confusion. Send forth thy hand, and rid and deliver me out of these great waters, from these troubles, and free me from the hand of them who are strangers to thy worship and true piety, whose counsels are mischievous, and their works profane, for their mouth speaks vanity, and their right-hand, is a right-hand of falshood. Ver. 5. 6. 7. 8.

11. Rid me, O Lord, and deliver me from the violence and conspiracies of these men, so will I sing a new song unto thee, O God; upon a Psalter and
9. instrument of ten strings will I sing praises unto thee. Experience hath taught me by my wonderful escape from an imminent death, that it is thou that
10. givest salvation unto Kings, and hast delivered *David* thy servant from the hurtful and unjust sword.

God God, as thou hast hitherto protected and sustained me, so restore me again to my people, and let my government over them be prosperous,
12. successful and peaceable. Let the sons of my subjects be as young plants, well rooted, green and flourishing, full of strength, sap, and youth, and let their daughters be as corner-stones, well composed and well beautified, fair as the polished works of a Palace.

Lord, bless their substance, and make them to abound in riches, and
13. plenty of all good things, let their garners and storehouses be full, affording all
14. manner of store: let their sheep bring forth thousands, and ten thousands in our streets. Let their Oxen be strong and healthy to labour. Suffer not any inrode from enemies abroad to be made upon them, nor sequestrations at home to molest them, let there be no tumults or complaints, lamentation or mourning heard in the streets of our Cities.

Give them, O Lord, these outward symbols of happiness, and the re-
Ver. 15. wards of godliness and obedience. For happy are the people that are in such a case. But never suffer them to place their felicity in these temporal blessings. Sanctifie these unto them, and let these be used as arguments to draw them nearer unto thee. For I know, that they only are truly happy, whose God is the Lord; those whom he hath chosen and adopted to be his people, and they who have chosen him to be their God; they who retire upon him to be their Protector, and they who acknowledge and worship him, that they may be protected. For God alone is the chiefest good, he alone can give good things, not only those which are external, but those which are internal and eternal, even eternal life to those, who are his Servants through Jesus Christ our Lord.

PSAL. CXLV. *Hallelujah, or amen.*

THis *Hymn* containeth excellent matter, and is penned after an excellent manner. The matter of it is Gods holy praise, which is the *Alpha* and *Omega* of all our actions. The manner of it, that of the *Hebrew* Alphabet, which is done to help our memory, in recording those things which concerns our Makers praise. Of which there be,

These three parts.

1. A *Proem*, or a protestation to praise God, *ver.* 1, 2.
2. And a celebration of divine praises through the whole *Psalm*, and to that end, he produceth many arguments, which are reduced to these heads.
   1. From the greatnesse of God, *ver.* 3.
   2. From his works of wonder, *ver.* 4. which works he distinguishes into three kinds;
      1. Glorious and beautiful, of Majesty, and therefore wonderful, *ver.* 5.
      2. Marvellous, and full of terror, *ver.* 6.
      3. Amiable, and full of goodnesse, *ver.* 7, 8, 9. But all wonderful.
   3. From his Kingdom and government of it and in it, from *ver.* 10. to. 21.
3. A conclusion, *ver.* 21. In which he performs his protestation praising God.

1. A

1. In the two first *verses David* propoſeth what he will do through the whole *Pſalm*, acquaints us fully with his intention.
   1. *I will extoll, I will bleſs, I will praiſe.*
   2. *Thee my God, my King.* A King above me, in compariſon of whom I am a ſervant, a ſubject: *I will bleſs, I will praiſe thy Name*, all vertues by which thou art known.
   3. *Every day will I praiſe thee*: No day ſhall paſſe without a Hymn.
   4. *For ever and ever* will I do it: It ſhall now begin and continue by a ſucceſſion of men, who ſhall ſing this and the like Hymns made to thy honour, to the conſummation of all things.

Davids proteſtation to praiſe God. The firſt part. Ver. 1.

2.

2. And ſo he ſets upon the praiſe it ſelf: And the firſt thing he praiſeth God for, is for his Eſſenſe, ſet forth under this word *Great*.
   1. *Great is the Lord, and greatly to be praiſed*: This followes on the other; for if *great, greatly to be praiſed*.
   2. *And his greatneſs is unſearchable*, paſt our weak capacity it is to comprehend it; ſearch we may, but we ſhall never find it: Higher it is than the Heavens, as being higher than the Higheſt; deeper than Hell, as paſſing the depth of our underſtandings, *Job* 11. 8, 9. Broader than the Sea, as meaſuring the waters thereof in his fiſt, *Iſaiah* 40. 12. And longer than the earth, as having no end; there is no end of his greatneſs.

The ſecond part. He praiſeth God for his greatneſs. Ver. 3.

Or if *Great* here to be refer'd to him as a King: Then a great King he is in reſpect of extenſion, for all creatures, from the higheſt Angel to the pooreſt worm are under him; great for length, *for his Kingdom is an everlaſting Kingdom*. Great for depth; *for he rules even in the hearts of Kings*, of all men, over-rules their thoughts, affections, nothing is hid from him. And great again for height, being *a great King over other gods*, ruling by his own abſolute Power and Authority; whereas all other have their Sword from him, and Rule by a delegated and viſarious power.

Ver. 4.

2. From the Eſſence of God, *David* paſſeth to his works and effects, which ſet forth his praiſe; which, becauſe no one man is able to do, therefore *David* ſaith, *One Generation ſhall praiſe thy works unto another, and ſhall declare thy mighty Acts*. Every ſeveral Age is an eye-witneſs of ſeveral acts of wonder, and therefore as one ſucceedeth another in dayes, ſo ſhall they ſucceed in duty. The father ſhall declare them to the ſon, and the ſon again to his ſon, &c. So that no Generation that conſiders thy mighty Acts, but ſhall have juſt occaſion to admire them, and praiſe thee.

2. For his works in generall.

And as from the works in general, all which are mighty, he deſcends to the particulars, which he ranks into three ſorts.

In particular.

1. The firſt are thoſe which are marvellous, and full of glory, ſplendour, and beauty, ſuch as are his works in Heaven: *For the Heavens declare his glory*. The Sun, Moon, Stars, their variety, multitude, ſplendour, conſtant and perpetual motions, their influences and effects, are all wondrous works, and they ſpeak of the glorious honour of his Majeſty: Why elſe did the Heathen take and worſhip theſe for gods? and theſe works *David* means in *ver.* 5.

1. His works of glory. Ver. 5.

2. A ſecond kind of works there are of God, which are full of Terrour and Juſtice, theſe are terrible Acts, and they ſpeak out his Might and Greatneſs, ſuch were the univerſal Deluge in *Noahs* dayes, the fire of *Sodom*, *Pharaohs* overthrow in the red Sea, the opening of the earth to ſwallow *Corah*, *Dathan*, *Abiram*, &c. And theſe he points at in *ver.* 6.

2. His works of juſtice and terrour. Ver. 6.

3. Other works are marvellous, as being full of his abundant kindneſs, love, mercy: And becauſe he would have us take more ſpecial notice

3. His works of love and mercy.

notice of these, as those which bring to us more comfort, and concern us more to know, therefore he in more words insists upon these, spending three whole *verses* in the explication of them; of which, *pag. sequenti.*

Ver. 7. 1. *They*, i. e. *Thy great works shall abundantly utter. Eructabunt.* Vulgar, *The memory of thy great goodness.* All Generations fill'd with the abundance of thy bounty, they shall be eloquent, and without any intermission collect them in their memory, and commit them to posterity to be remembred. 2. *And sing of thy righteousness*, in exhibiting thy promised blessings. Of this kind are all temporal benefits, night and day, the seasons of the year, fertility, abundance of Fish, Fowle, Cattle, Rivers, Seas, Orchards, Gardens, Groves, *&c.* But these are light, if compared to the gifts of *Grace.* The incarnation, Death, Passion, Resurrection, Ascention of Christ, mission of the holy Ghost, calling of the Gentiles, Justification, Sanctification, eternal life. All which being brought to memory by a pious meditation, *Eructabunt, scaturient, eloquentur, canent*, men must abundantly utter Gods goodnesse. And sing here with *David* in the next *verse*,

Ver. 8. 2. *The Lord is gracious, and full of compassion, slow to anger, and of great mercy*; of which before, *Psal.* 103. 8.

Ver. 9. 3. *The Lord is good to all. For he rains upon the just and unjust. Slow to execute wrath upon the reprobates*, 2 Tim. 2. 4. 2. Pet. 3. 9. Prov. 1. 21. Hos. 14. 9. *Ezek.* 28. 32, 32.

4. *His mercies are over all his works.* There is not any work of God but hath mercy in it, *Psal.* 136. For whenas in rigour of justice for their sins he might destroy the world, out of mercy he gives time of repentance.

The third part. *He praiseth God for a new mercy.*

3. The Propher hitherto hath sung of the marvellous works of God, both of Glory, Terror, and Mercy. And adds for the close, *All thy works shall praise thee, O Lord.*

10. *viz.* The choice of his Church.

But now he begins to praise him for a New matter, *viz.* for the erection of his peculiar Kingdom in his Church, in which he is to have for his Subjects *a peculiar people, a holy nation, a royal Priesthood*, which he in this place calls *Saints.* Now be it that profane and impious men of the world should neglect to praise God, and not admire his works of Glory, Terrour, and Mercy, yet these will not neglect their Duty. *And thy Saints shall blesse thee.* They shall blesse thee for thy marvellous works before mentioned, but they shall not stay there, consider they shall thy Kingdom in thy Church, and lay to heart the Quality of that Kingdom, and especially praise thee for that.

Ver. 10. In which he erects his Kingdom.

They shall speak of the glory of thy Kingdom, and talk of thy power.

Ver. 11. Ver. 12. *To make known to the sons of men thy mighty acts, and the glorious Majesty of thy Kingdom.*

Ver. 13. *Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all generations.*

Now the power and glory of Christs Kingdom, from the Kingdoms of men may be known by this fourfold difference.

1. The amplitude of it. 1. That Kings on earth have but few subjects, and small wealth and treasure, being Commanders perhaps but of one, or at most but of some few Provinces. But God hath for his subjects, Angels, Men, Devils, and the wealth of the whole world it his.

2. Independance. 2. Earthly Kings so reign over their subjects, that they must be servants to their people, they depend upon them, and are forced to yield to them: yea, though they abound in wealth, yet they want, and are forced to beg, or exact Subsidies, Contributions, Tributes, Taxes, *&c.* from them, being often indebted great summes. But *God* is so a *Lord*, that he serves none, he needs not their help, so *aboundes*, that in a moment he can create of nothing much more than he hath.

3. Earth-

3. Earthly Kings glory indeed in their power, and rejoyce in their dignity and honour, but their crown is but a crown of thornes, for they are tormented with cares, anxiety, fear, sorrows: But God is glorious without fear or care, he reigns in security, tranquility, peace and ease. 3. Security.

4. Earthly Kings reign but for a time. *Christ* for ever. 4. Eternity.

All which differences are found in these *verses*.

1. The first in the eleventh *verse*. *They shall speak of the glory of thy Kingdom, &c.* They shall speak of the power and glory of it, that in multitude of subjects, in wealth and riches it exceeds all other Kingdoms.

2. The second and third in the twelfth *verse*, *They shall make known, &c.* that thy Acts are far beyond theirs, and thy magnificence no dependency, no needy, no thorny crown.

3. The fourth in the thirteenth *verse*. *Thy Kingdom Everlasting*, so not theirs.

And so the Prophet having described the Kingdom of Christ, begins to set down the excellent Qualities and Vertues of a good King, which do most perfectly agree to Christ. The qualities of Christ the King.

In this place after the thirteenth *verse*, it is very probable that there is a *verse* omitted in the *Hebrew* Copies we now use, which yet anciently were in it. For the *Septuagint*, the *Arabique* Copies, and the *Vulgar* out of them retain it: and so doth *Kimhi*. It is supposed it came to pass *incuria librariorum*. And *Bellarmine*, *Moller* conceive it should be admitted, because when the *Psalm* is disposed according to the order and number of the *Hebrew* Alphabet, it will be imperfect without it. For the *verse* will be wanting, that begins with the letter *Nun*. *Munsterus* receives it into the Text. In it are set down two excellent qualities of a good King,

1. *Veracity*, and 1. Veracity.
2. *Probity*. The *verse* is this. 2. Holiness.

Faithful the Lord is in all his words, and holy in all his works. But I go on, *The Lord upholdeth all that fall, and raiseth up all those that be down.* Ver. 14.

3. This is another quality of a good King, which is *Veri regis & Pastoralis*, so to govern his Subjects, that they fall not, and to raise them if fallen. This is Mercy, Goodness. And it is proper to Christ, who by his Grace sustains and upholds his people that they fall not into sin, or if fallen, raiseth them up again, by a new Grace, when they are down. This verified in *David*, *Peter*, the *Prodigal*, &c. He sustains, raiseth them by his Gospel and Spirit. 3. Goodness.

The eyes of all wait upon thee, and thou givest them their meat in due season. Ver. 15.

Thou openest thy hand, and satisfiest the desire of every living thing. 16.

4. This is *Liberality* and *Bounty*, and is an excellent vertue in a King, whose care for his Subjects ought to be, that they want no necessaries. *Benefacere regium est*, and most properly may be attributed to Christ, who provides for his Church all manner of things that are good. Temporal, Spiritual. 4. Liberality and Bounty.

1. They are expectants. *Their eyes wait upon him.*
2. *And he gives.* 'Tis a gift, not a debt.
3. *Their meat.* Variety, to every one what is fit for him.
4. *In due season.* Then when fit for them to eat. Wine, oyle, corn, *&c.* as the season fits. *He crowns the year*, Psal. 65. 11. He gives when fit to eat: for sometimes 'tis fit that the meat be taken away, when men are wanton, exceed and riot in it.
5. *Thou openest thy hand.* He gives not sparingly, but bountifully.
6. *Thou satisfiest.* For a man may have, and not be satisfied; *Avarus semper eget.* The content and satisfaction is from God.

7. *The*

7. *The deſire of every living thing:* Giving to every living thing ſuch meat as is ſutable to his appetite; all which is much more true in ſpiritual bleſſings.

Ver. 17. 5. Juſtice.

The Lord is righteous in all his wayes, and holy in all his works.

5. This is another vertue of a good King to be juſt, which is moſt true of Chriſt; for juſt he is in diſtribution of puniſhments, and giving rewards.

Ver. 18. 6. Eaſie to receive Petitions of thoſe that call on him in Truth.

The Lord is nigh unto all them that call upon him, to all that call upon him in Truth.

6. This is the ſixth quality of a good King, to ſhew himſelf eaſie to receive Petitions, and to them that implore his aid, which God doth, *Deut.* 4. 7.

2. But the Prophet corrects his works, and limits them; 'Tis *to all that call upon him in Truth*; which word includes all the conditions of a good prayer.

1. Faith: For he that prayes without faith, prayes to an Idol of his own brain.

2. Hope and confidence: He prayes not ſeriouſly, that hopes not to be heard.

3. Love: For no man can call on him ſeriouſly, whom he hates, or to whom hateful.

4. Deſire: For no man prayes heartily, that deſires not to obtain.

5. Attention and intention; without which, the prayer is babling, no true prayer.

Ver. 19. 7. To grant Petitions.

The Lord will fulfil the deſire of them that fear him, he alſo will hear their cry, and ſave them.

7. This is the ſeventh quality of a good King, to grant Petitions, ſo that they ask ſuch Petitions as is fit for the King to grant; this will Chriſt do.

1. *He will fulfil the deſires:* But with this limitation, *So they fear him.*

2. *He will hear their cry:* So it muſt be, a cry, vehement, earneſt.

3. *And will ſave them:* Hear he will, *ad ſalutem ſemper, licet non ad voluntatem.*

Ver. 20. 8. Clemency.

The Lord preſerves all them that love him, but all the wicked will he deſtroy.

8. This is the laſt quality of a good King:

Parcere Subjectis, & debellare Superbos.

The Concluſion, a Doxology Ver. 21.

Which Chriſt will do; he preſerves his Martyrs in patience, conſtancy, faith, receives them to glory, and takes revenge on their enemies. *Martyres non eripuit, ſed nec deſeruit.*

4. The Concluſion is an *Epiphonema*, and anſwers to the beginning of the *Pſalm.*

1. For all theſe things which I have ſaid, *My mouth ſhall ſpeak the praiſe of the Lord:* This ſhall be my work while I live.

2. And I wiſh it may be done by all others alſo. *And let all fleſh bleſs his holy Name for ever and ever.*

A Hymn collected out of the One hundred and forty fifth *Pſalm.*

I will extol thee, O my God, and King, and Governour of the whole World, not that my words can make thee Higher, who art the moſt Higheſt; nor my

my praises make thée more Excellent, who art of all Excellencies the most Excellent; but that I may insinuate, and commend thy greatness to those, that either know thée not, or do not honour thée; for this end I will bless thy Name through my whole life, every day will I praise thée, and leave upon Record a Hymn, that the people that are yet unborn, may magnifie thée; it is my desire, That thy Name may be praised for ever and ever. Ver. 1. Ver. 2.

For thou, Lord, art truly great, great in Heaven, great on Earth, there is no end of thy greatness, it is unsearchable, it is incomprehensible, and therefore my desire is, That there may be no end of thy praise, but that one Generation report it to another; that the father record it to the son, and the son deliver over to his seed thy works, and thy mighty acts, for which thou art worthy to be praised. Ver. 3. Ver. 4.

Glorious, O Lord, are thy works; terrible, and yet full of mercy; not any of them but beget wonder in me. The Heavens above, the Sun, Moon, and Stars, speak of the glorious honour of thy Majesty. Thy creation of them, declares thy power, thy providence for their constant course, thy wisdom, their light, motion, influence, and their effects in and upon these inferiour bodies thy goodness. I never consider those strokes of divine vengeance which thou hast inflicted upon disobedient, rebellious, and incorrigible sinners, but they declare thée to be a terrible and a jealous God. Thy hand was terrible upon the old World, mighty upon Pharaoh with his Ægyptians; just, but full of indignation against that gain-saying Rabble, that rose against the King and the Priest. At the consideration of these terrible acts I tremble, upon the meditation of these works of power I am horribly afraid. Ver. 5. Ver. 6.

That only which revives my heart, is thy mercy and goodness; for I know, Thou art a gracious God, and full of compassion, slow to anger, and of great mercy; That thou art good to all, and thy mercy is above all thy works; which, when I recount in my memory, I can no less than abundantly utter thy great goodness, and sing of thy righteousness, that gives thy Word, and keeps it, that in justice dost administer all things, inflicting severe judgments upon the rebellious, and sparing thy servants, dost reward their weak endeavours with thy choicest blessings. Ver. 8. Ver. 9. Ver. 7. Ver. 10.

For which, thy Saints shall bless thee, they shall speak of the glory of thy Kingdom, and talk of thy power: They shall make known to the sons of men thy glorious Acts, and commend to the ignorant the excellency of thy power, that it is far beyond any Monarchy on earth in extent of place, wealth, time. For whereas there's is limited, thine is universal, there's encumbred with troubles and wants, thine is quiet, peaceable and rich; whereas there's have had, and shall have their periods, thine shall be continual in duration. Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations. 11. 12. 13.

And since we are assured, That thy Church, in which thou reignest, shall continue for ever, O Lord, stir up thy strength, and come amongst us, O let thy Kingdom come. O Lord, uphold those who are ready to fall, and raise up those who are bowed down; Our eyes wait upon thee, O Lord, feed all thy faithful people with thy Word and Sacraments, in due season; open thine hand, and satisfie with thy grace every hungry and thirsty soul. Thou, Lord, art righteous in all thy wayes, and holy in all thy works, be nigh therefore to all that call upon thee with a pure, true and honest heart, fulfil the desires of them that fear thee, and hear their cry, and save them. Preserve, gracious God, with a singular care, all them that love thée, from all evil; but for the wicked, which oppress them, and seek to trample them under their feet, bring them to a speedy destruction. 14. 15. 16. 17. 18. 19. 20.

So shall my mouth speak forth the praise of the Lord; and I hope also, That all flesh shall have just occasion to bless thy holy Name for ever and ever. Amen. Ver. 21.

PSAL. CXLVI. *A Hymn, Hallelujah.*

THE Subject of this Hymn is the ſame with the former, and it hath,

These four parts.
1. An Exhortation to praiſe God, *ver.* 1. which *David* is reſolved to do, *ver.* 2.
2. A Dehortation from confidence in man, how great ſoever, *ver.* 3, 4.
3. On the contrary, he pronounceth them happy that truſt in God, *ver.* 5.
4. And to this confidence in God he perſwades for many Reaſons, from *ver.* 6. to the laſt.

David exhorts to praiſe God. The firſt part. Ver. 1. 2.

1. He begins with a Dialogiſm.
   1. He ſpeaks to all, *Praiſe ye the Lord.*
   2. Then by an Apoſtrophe he turns to himſelf, *Praiſe the Lord, O my ſoul.*
   3. And his ſoul anſwers, *While I live will I praiſe the Lord, I will ſing praiſes to my God while I have my being*; while I am, and ſhall be.

The ſecond part. Dehorts from confidence in Princes; for, Ver. 3. 1. Their impotency.

2. But becauſe the foundation of this praiſe is the truſt and confidence which men have in God, from which they are retarded, by admiring over-much, and relying upon the power and help of Kings and Princes; the Prophet therefore ſubjoins his Dehortation, and gives his Reaſons for it.
   1. *Put not your truſt in Princes, nor in the ſon of man.*
   2. His Reaſons for it are:
      1. Firſt, Their Impotency: *There is no help in them.* They may ſeem potent, but they cannot ſave themſelves, much leſs other men,
      2. Their Fragility and Mortality: *Their breath goeth forth, they return to the earth, in that very day their thoughts periſh.*

Ver. 4. 2. Mortality.

The third part. But happy he that relies on God. Ver. 5.

3. Thoſe men cannot be happy that truſt to them; but now on the contrary, If a man will be happy, the Prophet ſhewes upon whom he muſt truſt and rely, which is on God; for,
   1. *Happy is he that hath the God of Jacob for his help*; him to whom *Jacob* truſted.
   2. *And whoſe hope is in the Lord his God:* Not in impotent, and ſhort-liv'd men.

The fourth part. Becauſe he is, 1. Omnipotent Ver. 6. 2. Faithful. Ver. 7. 3. Juſt. Ver. 8. 4. Merciful.

And this he confirms by divers Reaſons.
1. Firſt, From his Omnipotence: *He is God the Creatour, he made Heaven and Earth, the Sea, and all that is therein.* Able then to protect.
2. From his Veracity: *Who keeps Truth for ever.* His word is paſſed for our protection, and he will perform it. *Poteſt, & vult, quia promiſit.*
3. From his Juſtice: *He executeth judgment for the oppreſſed. He defends the innocent, and puniſheth the unjuſt:* Good truſting then to him.
4. From his Mercy.
   1. *He giveth food to the hungry:* Relieves men in their wants.
   2. *The Lord looſeth the Priſoners.* Another Act of grace, and the reſt follow.

3. *The*

3. *The Lord openeth the eyes of the blind:* Whether ſpiritually, or corporally.
4. *The Lord raiſeth them that are bowed down:* By ſin, wrath, miſery.
5. From his Love: *The Lord loveth the righteous.* Of which the effects are. Ver. 9. 5. Loving.
   1. *The Lord preſerveth the ſtrangers.*
   2. *He relieveth the fatherleſs and widow.*
   3. But the ungodly find a quite contrary effect, becauſe they are not ſons of love, but wrath: *But the way of the wicked he turns upſide down.* Their glory periſheth, and with it the hope of thoſe fools that truſted to them.
6. From the Eternity of his Kingdom; therefore to be praiſed, and truſted to for ever. Kings dye and periſh, but *he is a King for ever in Zion*, i.e. in his Church. *The Lord ſhall reign for ever, even thy God, O Zion, unto all Generations, Praiſe ye the Lord.* 6. Eternal. Ver. 10.

The Hymn and Prayer collected out of the One hundred and forty ſixth *Pſalm.*

O Omnipotent and moſt Merciful God, Thou art worthy to receive honour and glory, and therefore with all my heart and ſoul, while I live, I will praiſe thee; while I have any being, I will ſing praiſes to my God. Ver. 1, 2.

Thou art my ſtake to truſt to, my ſole confidence, and my hope; as for the greateſt and moſt potent of the ſons of men, I dare not rely on them; for they are unable in their greateſt exigence to help themſelves, much leſs to relieve others: Their breath goeth forth, and they return to the earth whence they came; and in that very day all their high thoughts, and proud attempts, periſh, and vaniſh together with them. Ver. 3, 4.

Who then can be happy, that relies upon ſuch empty broken reeds: that truſts to ſuch brittle earthen veſſels: Leaving then all earthly dependances, as weak and miſerable comforters, To thee will I truſt, who art the God of Jacob, the Lord of thy Church and people, being aſſured, That he is only happy, whoſe hope is in the Lord his God. Ver. 5.

Thou, O Lord, haſt made Heaven and Earth, the Sea, and all that is in it. Thou doſt confirm the Truth of thy promiſes, by an exact performance; Execute then judgment for the oppreſſed, give food to the hungry, looſe thy priſoners from their bonds and chains, open the eyes, and illuminate the underſtandings of thoſe who are blinded in ſin and errour. Raiſe, O Lord, the hearts of ſuch as are contrite and bowed down, proſecute the righteous and innocent with thy love and favour, preſerve the ſtranger, relieve the fatherleſs and widow, and turn upſide down the way, the plots, devices and frauds of wicked men: Turn, O Lord, the counſel of Achitophel into fooliſhneſs. Ver. 6. Ver. 7. 8. 9.

All which, ſince we know to be thy wonderous works, and have experience of the performance of them to thy faithful ſervants in all Ages, our faith is thereby confirmed, and our hope ſuſtained in the midſt of our preſent troubles and calamities: Wherefore being encouraged by this hope, we humbly beſeech thee, look upon the ſad condition of thy Church, Thou, O God, reigneſt in Zion; build then the decayed and ruined walls of Jeruſalem, and preſerve and protect for this widow, and her fatherleſs children, againſt the ſcorns and fury of her mercileſs oppreſſors, for the merits of Jeſus Chriſt our Lord. Amen. Ver. 10.

PSAL. CXLVII. *A Hymn.*

THE Scope and intent of the Prophet in this *Pſalm*, is, to ſtir up men to praiſe God, for which he produceth many Arguments. The occaſion of the compoſing of it, was the reduction of the *Jewes* from the captivity of *Babylon*, and therefore it is ſuppoſed that *Haggai* and *Zechariah* the Prophets were the Authours of it; and therefore ſome Interpreters put their names in the Title of it.

The parts are.
1. An Exhortation to praiſe God, *ver.* 1. which is repeated, *ver.* 7. & 12.
2. The Arguments to perſwade to it, Gods bounty, wiſdom, power, providence, juſtice and mercy, through the whole *Pſalm*.

He invites to praiſe God. The firſt part. Ver. 1. 7. 12.

1. The Exhortation is briefly propoſed, *Praiſe the Lord*, ver. 1. which the Prophet, as the Chanter of the Quire, begins; and after ſome reaſons given, repeats in more words, *Sing unto the Lord with Thanksgiving, ſing praiſes upon the Harp unto our God*, ver. 7. And yet again at *ver.* 12. *Praiſe the Lord, O Jeruſalem, praiſe thy God, O Zion*; where the Arabique, Greek, and Latine Tranſlators begin a new *Pſalm*; but in the Hebrew they are conjoyned, and but one Hymn.

The ſecond part.

2. Now the Prophet hath no ſooner ended his Exhortations, but to every one of them ſingly he annexeth his Reaſons.

To praiſe God, he exhorts upon two grounds.

1. *Ab utili, jucundo, decoro*, ver. 1.
2. For his bounty to *Jeruſalem*, in building it, and bringing back the diſperſed, *ver.* 2. in comforting the ſad and contrite in ſoul, *ver.* 3. 2. For his wiſdom, *ver.* 4. For his power, *ver.* 5. For his mercy and juſtice, *ver.* 6.

His reaſons to perſwade it, becauſe it is, Ver. 1.

His firſt Arguments are taken from the thing it ſelf; for to praiſe God, is,

1. Good. 1. Good: *For it is good to ſing praiſes to our God*; Good, for divers Reaſons.
   1. That is good which God commands, *Micah* 6. 8. So that Thankſgiving is no indifferent Action, no Will-worſhip, but it is *cultus inſtitutus*, not to be neglected.
   2. It raiſeth the heart from Earth to Heaven; and being the work of Angels and Saints in Heaven, joins us with that Quire above.
   3. Good again, becauſe by it we pay a debt, in which is juſtice: *Lift up your hearts unto the Lord*: Reſp. *It is meet and right ſo to do.*
   3. Good, becauſe for it we are like to receive a good and a great reward; for if he that prayes to God is like to be rewarded, *Matth.* 6. much more that man that ſings praiſes to him; for in prayer we conſult with our own neceſſities, in our praiſes we honour God, and bleſs him for his gifts.

2. Pleaſant in divers reſpects.

2. *To praiſe God is pleaſant.*

1. Becauſe it proceeds out of love; for nothing is more pleaſant to him that loves, than to make Sonnets in the praiſe of that party he loves.

2. Becauſe

2. Because it must needs please a man to perform that Duty for which he was created; for so that end God created men and Angels, that they should praise him, *Isa.* 43. 7. A check this is to that slowness and backwardness we find in our selves to praise God; or when we feel it tedious unto us.

3. Because God is delighted with it, as the sweetest Sacrifice: *He that offereth me praise and thanks, he honoureth me*, Psal. 50.

4. It is pleasant to God, because he is delighted with those vertues which are in us, Faith, Hope, Charity, Religion, Devotion, Humility, &c. of all which, our praises are a manifest.

3. *It is comely:* For there is no greater stain than Ingratitude; it is made up of a lye and injustice; for either it insinuates and denies, that the benefit is not received, or that if received, a man will not pay for it, no not thanks. There is then all the decency in the World in it, that man be thankful to his God, that freely gives him all things. 3. Comely and decent.

2. These are the first Arguments the Prophet useth, and they are drawn, *à naturâ rei.* Those that follow are more particular, and as the case then stood, respect *Israel*; but may well be applied in all Ages to the Church of God. 2. For his goodness to *Jerusalem.*

1. The first taken from the reduction of the people from Captivity, and the building of *Jerusalem*, in which appeared the goodness of God to them; for it was the mercies of God that they were not consumed.

1. *The Lord doth build up Jerusalem*; his Church, the Head of the Kingdom, and Seat of the Sanctuary; he restored their Polity and Religion. Ver. 2.

2. *He gathereth together the out-casts*, or *dispersed of Israel*, or banished; collected them which were scattered; so he collected his Church of dispersed *Gentiles*, John 10. 16.

3. *He healeth the broken in heart*, the sad, the calamitous, whether oppressed with captivity or sin, *Luke* 4. 18.

4. *And bindeth up their wounds*; as if he were a good Chyrurgion, *Luke* 10. 34. Ver. 3.

2. The second Argument is taken from his Wisdom, in numbring the stars. 3. His wisdom.

1. *He tells the number of the stars.* A thing it seems impossible for man, *Gen.* 15. 5. For there be many of them, *immensa orbi*, which then being shew'd to *Abraham*, he could not number; but God hath them upon account.

2. *And calls them all by their names:* They are his Army, *Isa.* 40. 26. He knows their power, properties, efficacy of every one of them, and calls them forth by their names, and they answer, *Here we are*, Baruch 3.

But by these stars some understand Gods Elect, whose number is to us without number, and whose names are written in his Book. Now these are well-likened to the Stars. The servants of God like stars.

1. *The stars are infinite in number*: So are his Elect to us, not to him.

2. *Among the stars some are Planets, Erratica*: His Elect sometimes wander up and down.

3. *The stars shine by night clearest*: His Elect in the darkness of persecutions.

4. *One star differs from another in glory*: The Elect excel each other in grace, in piety, &c.

5. *The stars are above, far from impurity*: The Conversation of the Elect in Heaven.

6. *The stars are obscured with clouds, but they being dispersed, they shine again*: So the Church is sometime obscured, *Matth.* 25. *But as Christs appearing, they shall appear in glory*; 1 John 3. 2. For there is not one of these stars

ſtars how obſcure, how dark, how little, or abject ſoever, but Chriſt will call him by his name; and this the Prophet intends. What, ſhall God ever tell the number of his baniſh'd people, and gather together the diſperſed into one Church? why not? He that can tell the number of the ſtars, and call them by their names; I hope 'tis no difficult thing to him to tell the number of his Elect, and call them by nomination.

4. From his power. Ver. 4.

3. His third Argument to praiſe God, is drawn from his power: *Great is our Lord, and of great power, and his underſtanding is infinite*: Let no man deſpair of his power, though the thing expected be great and difficult; *for his underſtanding is infinite*: And though we cannot find out a way, yet he knows how to bring his Will to paſs.

5. From his Mercy, and Ver. 5.

4. His fourth Argument to praiſe God, is taken from his Juſtice and Mercy.

1. His Mercy: *The Lord lifts up the meek.* His wayes are not like mens wayes, with whom the meek are deſpiſed; but theſe are the men whom he ſuſtains, defends, exalts.

Juſtice.

2. His Juſtice: *He caſts the wicked down to the ground.* Wicked men ſhall not reign for ever, God will laugh them to ſcorn, and caſt them from the higheſt ſtep of dignity and power, to contempt and ſcorn to the ground.

The ſecond part of the ſecond Section. He repeats his Exhortation to praiſe God. Ver. 7.

2. But before the Prophet goes on, he repeats his Exhortation, as if he meant to rub up our memories, and that we call to mind to what purpoſe he uſed the former, and will yet uſe the following Arguments.

Sing unto the Lord with Thanksgiving: Do it in words.

Sing praiſes upon the Harp unto our God: Do it in works.

1. From his Providence. Ver. 8.

And preſently he falls upon his Arguments, which are drawn from Gods Providence, of which he gives divers inſtances.

The inſtances of it four.

1. *Who covereth the heaven with clouds, and prepareth rain for the earth*: When he brings clouds over the face of heaven, it is not in his purpoſe to obſcure or darken the beauty of it, but to water and moiſten the earth, without which it will not be fruitful, *Pſal.* 104. 13, 14. *Jer.* 14. 22.

2. *Who makes graſs to grow on the Mountains*, in the moſt barren places, to which the rain will not ſuffice, except God co-operate with it.

3. *He giveth to the Beaſt his food.* He giveth it them, they gather it.

Ver. 9.

4. *And to the young Ravens which cry.* Naturaliſts tell us, That the Raven feeds not his Chickens, till they be plumed, not owning them, till they be like them, all which time, God ſuſtains them: But others, that no Bird ſo ſoon ſuffers his young to prey for themſelves, as the Raven, being then deſerted by the Dam, *trepidant, invocant*, and God hears and ſends them meat, *Job* 38. 41. Chriſt uſeth this Argument, that we rely on Gods Providence, *Mat.* 6. *Luke* 12.

Object. But how ſhall we be deliver'd, we ſee no means?

Yea, but here the infirm and diſtruſtful *Jew* may argue, Alas, we ſee no means for our deliverance, we have no Strength, no Ammunition, nor Horſe, nor Armour for War, no, nor yet hearts to fight: How ſhall we be delivered?

The Prophet prevents and anſwers this objection; *viz.* That God who is to gather them, needs no help at all, he can do it without means, as well as means.

Ver. 10. *Reſp.* God can do it without means and will

1. He *delights not in the ſtrength of an horſe*; which is a warlike creature.

2. He *takes not pleaſure in the legs*; i. e. nimbleneſs, agility, valour of a man; that is, in any military preparation or power, ſo far forth, as if they were neceſſary means, and he could not do his work without them; theſe he will have in ordinary uſe, but not truſted to, he delights not in that.

But

But he placeth his delight in his servants, and those some way or other he will deliver.

1. *The Lord takes pleasure in those that fear him*, not in the Majesty, rich, noble, or superficial Pharisee, but in those that fear him, and trembles at his words.

2. *And in those that hope in his mercy.* That put their confidence, that out of mercy, love, goodnesse he will deliver them.

3. He again repeats this proposition, and calls to the Church to perform it, where in the Greek and Vulgar begins a new *Psalm.*

Praise the Lord, O Jerusalem, praise thy God O Zion. Though others be negligent to praise God, yet be not thou. Not *Jerusalem*, not *Zion.*

And then recites four arguments for which he would have *Zion* sing praises.

1. Security and defence. 2. Benediction. 3. Peace. 4. Sustenance or provision.

1. *Jerusalem* is a City secure, being defended by God. *For he hath strengthened the barrs of thy gates.* Gates and barrs do well to a City, but then alone the City is secure, when God makes them strong. The true ammunition of a City is Gods defence. Arms, Lawes, wealth, &c. are the barrs.

2. *Jerusalem* is a happy City. *For he hath blessed thy children within thee*, thy Kings, Princes, Magistrates, &c. with Wisdom, Religion, Piety, &c.

3. *Jerusalem* is a peaceable City. *He maketh peace in thy borders.* The very name intimates so much. For *Jerusalem* interpreted, is *Visio pacis.*

4. *Jerusalem* is a City provided by God with necessary food and provision. For, *He filleth thee with the finest of the wheat.*

Now that it is God that doth all this for *Jerusalem*, the Prophet makes good by other things that he doth for the whole world, for which he needs not any instruments and under-officers to do it by, but only his word and his command: 'Tis but for him to say the word, and what he will, is done. *He sends forth his command upon earth, and his word runs very swiftly*, it pierceth all things, and presently execution follows upon it, *Heb.* 1. 3. & *Wisd.* 7. 22, 24. & 8. 1. For instance.

1. He *giveth snow like wooll.* Sometimes great flakes of it like locks of wooll, or else to cover the earth, as a winter-garment a man, and keep it warm from the nipping of the cold winds, as is evident in Northern Countries.

2. He *scattereth the hoar-frost like ashes.* That thickens the aire as if ashes were cast into it. For I have observed, that with a hoar-frost commonly there is a mist, which resolves into rain within twenty four hours.

3. *He casteth forth his ice like morsels.* That is, fragments of ice.

4. *Who can stand before his cold?* That is, able to endure it, had not he provided clothes, furrs, fire against the violence and rigor of it.

Described he hath the vehemency of the cold in the snow, frost, ice; next he shews with what facility and celerity he dissolves and removes it. Only by his Word.

1. *He sends out his word and melts them.*

2. *He causeth his wind to blow.* His South wind, *and the waters flow*, Ice and Snow are resolv'd into water.

But note here that the Prophet calls it *His ice*, *His cold*, *His word*, *His wind*, that we may know that the constipation and resolution is from him, and therefore we depend upon his providence for our food and raiment, &c.

4. This is an act of Gods providence in common to all Nations, and by it he teacheth all Nations to acknowledge their Creator. But there is a peculiar Act of his providence extended to his people in which other Nations did not, nor do not yet communicate with them, *viz.* The knowledge of his word, and manifestation of his Will, and this is a new argument by which he perswades them to

The third part of the second *Section.*
He again exhorts to praise God.
Ver. 12.
Jerusalem especially.
1. For her Security.
Ver. 13.
2. Benediction.
3. Peace.
Ver. 14.
4. Abundance.
The Prophet proves this by his general providence.
Ver. 15.
Ver. 16.
He brings frost, snow, ice.
Annd dissolves and melts it.
18.
2. The special Act of his providence to his people.

The knowledge of his word and will.

to praiſe God. What *Iſrael* might, that now the Chriſtian Church may ſay, and that with advantage.

19. 1. *He ſhews his word unto Jacob, his ſtatutes and judgments unto Iſrael.* To them he ſpake by *Moſes* and the Prophets. To us by his own Son, his Apoſtles and their ſucceſſors.

20. 2. *He hath not dealt ſo with any Nation*, with none at that time; And now to none, who belong not to the ſpiritual *Jeruſalem*, which is the Church.

For all theſe benefits praiſe the Lord.

3. *And as for his judgments.* The Evangelical Preceps, and Rules of life, and ſalvation, they have not known them.

Now for all theſe benefits, and for all theſe reaſons. *Halleluiah. Praiſe ye the Lord.*

The Hymn or Prayer Collected out of the One hundred forty and ſeventh *Pſalm.*

Ver. 5. O Thou great Lord of heaven and earth, thy power is great, and thy underſtanding infinite, thy goodneſſe is incomprehenſible, and thy mercy above all thy works, when I conſider thy greatneſſe, I tremble; when I look upon thy wiſdom I admire, but as often as I look back upon thy goodneſſe and mercy I am animated to approach thy throne, and to pay that debt of thankfulneſſe unto thee for thy providence over the whole world, and peculiarly thy care and love extended to thy poor Church.

Ver. 8. When the thirſty earth gaſps for rain, thou covereſt the heaven with clouds, and prepareſt to moiſten it, thou clotheſt the mountains with graſs, and bleſſeſt the valleys with plenty. There's not a beaſt to which thou giveſt not food, nor a bird of the aire, nor a fowle of heaven, no nor a young Raven that Ver. 9. Ver. 15. thou heareſt not when they cry for want. Thy command is a Law, and thy 16. word runs very ſwiftly. When thou ſayeſt the word in winter the Snow de- 17. ſcends like Wooll, and the hoar-froſt covers the earth like aſhes, the waters cake into ice, and the rivers become ſtiff and run not. But thou again no ſooner ſends forth thy word in the Spring, but their harſhneſſe is diſſolved, thou 18. cauſeſt thy wind to blow, and the waters flow.

Ver. 1 Who, Lord, can conſider theſe thy works without admiration, and ad-
Ver. 7. miring, praiſe, and in praiſing ſing unto thee with thankſgiving. O Lord, make it our work, for it is good; make it our delight, for it is pleaſant; make it our labour, for it is comely; that muſt needs become us, which becomes thy Angels and Saints in heaven, whoſe joy it is day and night to ſing prayſes to thy holy name, for thy wonderous works of providence, wiſdome, good-
Ver. 11. neſſe, and mercy toward the ſons of men, but eſpecially for thy love and protection over that people that fear thee, and hope in thy mercy.

Gracious God conſider their afflictions, and how that at this time a principal member groans under the Croſſe, thy Temples are caſt down, thy houſes of prayer deſtroyed, thy people ſcattered on the mountains as ſheep
Ver. 2. that have no ſhepherd. O then build, reſtore, and confirme once more Je-
Ver. 3. ruſalem, and gather together unto her the outcaſts of Iſrael. Heal thoſe that
Ver. 4. are broken in heart, and binde up, as a good Phyſitian the mercileſs wounds they have received; theſe are ſtars in the firmament of thy Church, let them not wander up and down in ſheeps skins and goats skins, being deſtitute, afflicted, and tormented for ever, their number thou knoweſt, call them all then by their names, and though now obſcured, yet let them ſhine again in
Ver. 6. thy Church. Theſe are meek in heart, and poor in ſpirit, look to them, O Lord, and lift them up; and execute thy juſt wrath againſt their oppreſſors, and caſt the wicked who with a proud hand inſult over them, down even to the ground.

Ver. 11. Take pleaſure, O Lord, in them that fear thee, and tremble at thy word, bring

bring back thy baniſhed, and build them a ſure houſe, provide for them a City to dwell in, and ſtrengthen the bars of the gates thereof, bleſſe her children within her. Make peace in her borders, and fill her with the fineſt of the wheat. Ver. 13. 14.

But above all, ſhew thy word unto Jacob, and thy ſtatutes and judgments unto Iſrael. And where thou haſt not dealt ſo with other Nations, to reveal unto them the ſecret Myſteries of thy Goſpel, open to us theſe glad tydings, and inflame our hearts with the love of them, and give us grace to conform our lives unto them. For ſo ſhall Jeruſalem praiſe thee, and Zion magnifie thy Name for ever and ever. Hallelujah, Hallelujah. Praiſe the Lord. Ver. 19. Ver. 20. Ver. 12.

PSAL. CXLVIII. *A Hymn.* Or *Hallelujah.*

THE Prophet in this *Pſalm* calls upon the whole Creation to be inſtrumental in the praiſes of God. By which he ſhews, *David* calls upon all creatures to praiſe God.

1. His ardent deſire that God be praiſed in that, as if Creatures endued with reaſon, were too few to praiſe God, he calls even to inanimate things, that they would join with him, and be ὑμνῳδοὶ τῆς μεγαλοσυνης. Naz.
2. His intention, what he would have done, then what could be done.
3. That what could be, ſhould be done: that they by our mouths praiſe God; That is, we ſeeing in them Gods power, wiſdom, goodneſs, be ready to praiſe.
4. That in their kinds they really do praiſe him, becauſe being made in a wonderful beauty and order, which they tranſgreſs, proclaim to the world, and teſtifie of God even without a voice, that he muſt needs be a wiſe, intelligent underſtanding, that ſo made them.

The *Pſalm* is diſpoſed by an excellent Diſtribution.

1. He calls to the celeſtial creatures in General. 2. In ſpecial.

1. The Angels. *Praiſe ye the Lord.* 1. *Praiſe ye the Lord from the heavens*; *Ye.* Of the celeſtial Order. Or *ut cælos*, i. e. *de habitaculo veſtro*; and this is no command, but exhortation, as if the Angels were negligent in their duty, but an invitation to continue in doing what they do already. 2. *Praiſe him in the heights*, *i. e.* the heavens above. 3. And yet more plainly. For the ſecond *verſe* is but an ἐπεξήγησις, or declaration of the firſt. 1. *Praiſe him all his Angels.* 2. *Praiſe him all his hoſts.* Which in St. *Luke* are *Militia cæli.* 1. The Angels. Ver. 1.
2. The Sun and Moon, Stars. *Praiſe ye him Sun and Moon. Praiſe him all ye Stars of light.* Though not with voice, which ye want, yet praiſe him by your greatneſs, motion, beauty, light, efficacy. Ver. 2. 2. Sun, Moon, ſtars. Ver. 3.
3. He comes to the body of the heaven, the Orbs. 3. The Orbs.
1. *Praiſe him ye heaven of heavens*, that is, the *Cœlum Empyreum.* Ver. 4.
2. *And ye waters that be above the heavens*, that is, all the Orbs above the aire, which in the Scripture is called *heaven*; as *volucres cæli nubes cæli*, &c.

And in the two next *verſes* he gives the reaſon, why the heavens praiſe God. For he eſtabliſhed them.
1. *He commanded, and they were created.* They are his creatures; therefore, Ver. 5.
2. *He hath eſtabliſhed them for ever, he hath made a decree which ſhall not paſs.* They are incorruptible, they muſt keep the Order he made. Ver. 6.

2. From heaven he deſcends to the earth, and all ſublunary bodies, as the earth, Air, water, and creatures that live in theſe, or are in theſe. *Praiſe the Lord from the earth.* All that are from the earth, all made of an elementary ſubſtance. As, 4. All ſublunary Bodies. Ver. 7.

9. 1. *Ye Dragons.* Ye Whales. *Must.* Greater fishes. *Bellar.*
2. *All Deeps.* All kind of waters. Lakes, Ponds, Rivers, Seas.
3. *Fire and hail, snow and vapours, stormy wind fulfilling his word.* Meteors.
4. *Mountains and all hills. Campi patentes & Valles.*
5. *Fruitful trees and all Cedars.* All trees fit to build with.
10. 6. *Beasts and all Cattle,* both wild and tame.
7. *Creeping things.* Worms, Serpents.
8. *And all flying fowls.*

5. All mankind. 3. In the last place he cites all mankind to praise God.
1. Of all degrees. 1. *The Highest Kings and all people.* They who command, who obey.
11. 2. *Princes and all Judges of the earth.* All inferiour Magistrates.
2. Sexes. 3. Of all Sexes. *Both young men and maidens.*
12. 3. Ages. 4. Of all Ages. *Old men and children.*
13. *Let them praise the Name of the Lord.* For which he gives this reason,
1. For his Name is excellent. 1. *For his Name is excellent alone.* There is no Name so sublime, so high, and worthy of all praise. For all created things, although great, if compared to Gods greatness, are nothing, for what excellency soever they have, they have from him, *whose Name is alone excellent.*
2. His glory above. 2. *His Glory is above the earth and heaven.* Their glory being from him.

14. 4. He concludes the *Psalm* with his goodness to his Church; which is another reason.
3. He is good to his Church. 1. *He also exalts the horn,* that is, *the power and glory of his people.*
2. *He is the Praise of his Saints. The Pride of Israel, viz.*
3. *Even of the children of Israel, a people near to him,* a people dedicated, consecrated to God. And near unto him in true knowledge, faith, true worship, adoration, Trust, and filial love.

All which is to be understood not of *Israel* according to the flesh, but of *Israel* according to the Spirit. *For all are not Israel, that are of Israel,* Rom. 9. There were among them *Generations of Vipers,* Mat. 3. and such as *resisted the Holy Ghost,* Act. 7.

And therefore praise him. 14. Now those that are true *Israelites,* and those especially he excites to sing *Hallelujah. Praise ye the Lord.*

The Prayer out of the one hundred and forty eighth *Psalm.*

Ver. 1. O Omnipotent Lord, thy wonderful bounty, admirable power and wisdom
2. hath sufficiently declared thy Majesty in all those things which for mans
3. sake thou hast created. For which all thy creatures in heaven above, and in
4. earth beneath, sing praises to thy Name. The Angels laud thee, the Sun,
5. Moon, and Stars, magnifie thee, the heaven of heavens exalt thee. There
6. is not a creature on the earth, in the air or water, that doth not set forth thy glory. By thy command they were created, by thy word established as they are, and they observe strictly the Law thou hast made, and transgress not in the least that decree thou hast appointed for them.

All which when we consider, we must needs lament our own backwardness in setting forth thy glory. Lamentable it is to think that man alone, for whom all these things were made, should be the ungrateful creature. This we confess, this we bewail. Henceforth therefore we of all sorts, of all sexes,
11. of all ages will fly to thee, and praise thy Name alone, because thy Name is
12. excellent, and thy glory above heaven and earth.
13. O Lord, we humbly beseech thee, exalt the horn, the power and glory of thy
14. peo-

people, thoſe whom thou haſt taken neer unto thee, and who worſhip thee in Spirit and Truth, let not the gates of hell ever prevail againſt them, and though Satan ſift them like wheat, yet let it be the praiſe of all thy Saints, that ſtill they adhere unto thee, and come nearer unto thee, by the merits of Jeſus Chriſt our Lord. Amen.

PSAL. CXLIX. *Hallelujah. A Hymn.*

IN this *Pſalm* the Saints of God are excited to give him due thanks, for

For two reaſons: 1. For the Grace and Favour received from him, from *verſ.* 1. to 5. 2. For the Glory and Priviledges they ſhall receive, from *verſ.* 5. to 9.

The Prophet excites Gods Saints to praiſe him. The firſt part. Ver. 1. 2.

1. The Prophet firſt excites the Saints to a return of thanks. *Let Iſrael rejoice, let the children of Zion praiſe.* Which is amplified

And amplifies it divers wayes.

1. From the perſons who are to perform it, *Saints*, call'd here *Iſrael*, *the children of Zion. For praiſe is not comely in the mouth of ſinners.*
2. From the Quality of the Song, it muſt be *Canticum novum*, *a New Song*, it was an old Song the Creatures ſung in the former *Pſalm* for their Creation. It muſt be a New Song the Saints muſt ſing for their Renovation and Glorification. A new matter to be ſung by new men.
3. From the place, in which it is to be ſung, not in private, but in publick in the Church, in a full Congregation of the Saints.
4. From the manner in which it is to be done, in all allacrity, with all the affection that may be, with a Song, with joy, with praiſe. *Cantate, pſallite, jubilate.* And, as if all we could do were too little, to take the help of all Muſical inſtruments. *Let us praiſe his Name in the dance, let us ſing praiſes unto him with Timbrel and Harp.* 3.
5. From the object, God, who was their Creatour, and their King. *Let Iſrael rejoice in him that made him, let the children of Zion be joyful in their King.* Ver. 2.

And this part he concludes, with a ſtrong reaſon for a *New Song.*

1. For his love and favour to them.

1. *For the Lord takes pleaſure in his people.* He loved them from everlaſting, and that out of meer good-will, and this his εὐδοκία is the root and foundation of all our good, therefore he *predeſtinated*, therefore he *called*, therefore he *juſtified*, therefore he *ſanctified*, therefore he will *glorifie*, becauſe it was his good-pleaſure ſo to do, *he takes pleaſure in his people*, Luk. 12. 32. Ver. 4.
2. *He will beautifie the meek with Salvation.* What was his good-pleaſure, he will fulfill. That people, who hath learned of him to be meek and humble, he will exalt, he will ſave, he will honour with beauty and glory.

The ſecond part. He deſcribes their future glory. Ver. 5.

2. And now he begins to deſcribe the future glory, with which he will beautifie them.
1. *Let the Saints be joyful in glory.* To which they ſhall never come, except Saints.
2. *Let them rejoice in their beds*, i. e. Their Manſions prepared for them in heaven, where they inſtantly reſt from their labours, *Rev.* 14. But not from their praiſing God, that's no labour. They ſing aloud, they ſleep not then.

Their work in heaven for present, to praise God. Vers. 6.

Their work there is twofold, one for the present, the other for the future.

1. For the present. *The high praises*, the greatest and highest that can be thought on, *let these be in their mouths*, *Exaltent Deum, & exultant.*

Hereafter to exercise judiciary power.

2. For the future; when Christ shall come to judgement; *Let a two-edged sword be in their hand.* The sword is in a Judges hand, for he is an avenger of ill that do ill. By the sword then, Judiciary power may well be understood, *Deut.* 32.41. *Rom.* 13.4. And the Saints at the last day are to be Judges, 1 *Cor.* 6.2. *Mat.* 19.28.

The end of that power. Vers. 7.

Then the exercise of this judiciary power shall be,

1. *To execute vengeance upon the heathen*, to reprove them, and to pronounce a condemnatory sentence against them, to exprobate to them their former life, *Wisd.* 5.1, &c. *and to pronounce punishment on the people*, To judge them to punishment.

Vers. 8.

2. *To bind even the greatest, their Kings in chains, and their Nobles with fetters of iron.* The phrase is Metaphorical, as is that of the Gospel, *Mat.* 22. *Bind him hand and foot, and cast him into utter darkness.* The meaning of it is, that at the day of Judgement, the Saints shall approve the sentence passed by Christ against all *Nero's, Diocletians, Herods, Julians*, when they shall be bound in chains of darkness, and crushed by Christs iron Scepter.

Vers. 9.

3. *To execute upon them the judgement written.* The judgement against wicked doers, and persecutors of Gods Church, written in Gods Book, and as certain, as if engraven in a pillar. His immutable judgement.

This is the glory of all his Saints.

3. He concludes with an *Epiphonema. This glory of sitting with Christ in the clouds, and judging the world, is the Glory of all his Saints.* Allelujah.

An Appendix to the four last Verses *in this* Psalm.

BEcause these last *verses* have, according to mens fancies, been applyed to several purposes, as they might suit best with their interests, therefore I thought good to say a little more of them.

1. The *Jews* first applyed them to the time succeeding their Captivity, and fancied to themselves, that the promise was made to them, that *they should have a two-edged sword in their hand*, that is, power, *to execute vengeance on the heathen*, &c. But he that shall read the story of the *Maccabees*, and *Josephus*, shall find, that such a time never came, that so far they were from binding Kings in chains, that Kings held them in bondage, as *Antiochus, Seleucus, Tryphon, Pompey*, &c. This sence then can have no foundation in these words.

2. Which the *Jews* that now live, perceiving, tell us, that these words shall have the accomplishment at the coming of their yet expected *Messias*, for then they shall be Lords of the world, and *bind all Kings they please in chains, and Nobles with fetters of Iron*, &c. But never any such temporal *Messiah* shall come, and therefore this is but a fiction of their own brain.

3. The *Anabaptists, Millenaries, Fifth-Monarchy-Men*, dream also of such a golden age, they tell us of a thousand years, that Christ shall come, and with his Apostles reign upon the earth, in which time his Laws only must take place, and that his Saints shall have a two-edged sword in their hands, execute vengeance, and punish who they please, binds Kings and Nobles in chains, punish who they please, *and execute the judgement written.* And the consequent of this Doctrine is destructive and dangerous, as experience hath taught us in *Muncer, John of Leyden*, our new Sectaries, who upon it labour to unroot all Monarchies, and destroy all that wear a Crown. But this is but an illusion, for of

Christ

Christ it is said, *That him the Heavens must contain, till the consummation of all things, when Christ will come, and take his Elect to him, that where he is, they may be also*; and that is into Heaven, not on Earth. Here then we may not expect to reign with him.

4. A fourth opinion there is, which is the most received, and by very judicious Divines, that these words are to be taken in a spiritual sense, That by the Saints, are to be understood Christ, his Apostles and Successors; that by the two-edged Sword, is to be understood the Word of God; by Chains and Fetters, the Lawes and Precepts of the Gospel; by punishments, the sharp rebukes used by the Ministers of the Word to stubborn sinners, by the revenge taken on them, Repentance, which is a revenge taken for a former sin, 2 *Cor.* 7. 11. which being admitted, the sense will run thus:

Let the high praises of God be in the mouth of his Ministers, and the two-edged Sword of the Gospel, Hebr. 4. 12. *in their hand, to execute vengeance upon the Heathen*, to bring them to repentance, and make them take revenge upon themselves, for their former wayes and punishments, to utter sharp rebukes upon the people; to bind, not the people only, and *Plebians*, but even the most mighty Kings and Princes, Nobles and great men with the Lawes of Christ, and Precepts of the Gospel, as fast, as if they were bound with Chains of Brass, and Fetters of Iron: And 'tis known how the greatest Princes have submitted their necks to the yoke and Doctrine of Christ. *To execute upon them the judgment written*: Not that any of Christs Ministers usurp Authority over Kings and Princes in temporal matters, for they are only to proceed according to the letter of their Commission: *Go and teach all Nations*, and acquaint the greatest Princes, *That if they obey and believe the Gospel, they shall be saved; but if they believe not, they shall be damned: This is the judgment written*; and it is executed, when proclaimed and preached to them; which, if it take no place, it is beyond their Commission to raise Arms against them: This is no where written.

Now this is the honour of all his Saints, of all those whom he hath entrusted with his Commission. And indeed an honour it is unto them to be his Embassadors and Heraulds.

5. The fifth interpretation, is that which I mentioned before in the *Analysis*, who apply the Text to the Judiciary power, that the Saints receive at the last day, and I rather embrace it than the former: But I leave every one to his choice.

The Prayer collected out of the One hundred and forty ninth *Psalm*.

THy Self art worthy, O Lord God of Heaven and Earth, to whom a new Song should be sung in the Congregation of thy Saints; and indeed how can it be otherwise, that that people, who acknowledge thee the God that made them, and the King who rules and governs them, should do less than rejoyce in thee their Creator, and be joyful in their Soveraign? To this end we tune our hearts, and conform our voyces; and because they are too little, call for the assistance we do of all Musical Instruments, Praise thee we will with Timbrel and Harp. Ver. 1. Ver. 2. Ver. 3.

There is no merit at all in us, why thou shouldst look upon us, a mass of corruption and sin we find in our selves, but nothing to deserve thy love; and yet thou in mercy hast been pleased to take pleasure in us, to redeem, to justifie, to sanctifie us, and to beautifie all such as are meek in heart with salvation. Ver. 4.

In thy good time, O Lord, bring us to glory, where we may be joyful with thy Saints; let us rest in those Mansions which thou hast prepared for us, as in our beds, and exercised with no other labour, but in singing perpetual Alleluiahs: Ver. 5.

6. lujahs: O let the high praiſes of thee our God, be in our mouth; let us ſing the Song of Moſes, and the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty, juſt and true are thy wayes, Thou King of Saints, Who ſhall not fear thee, O Lord, and glorifie thy Name, for thou only art holy?

Ver. 7. We do not doubt, but thou art able to take revenge of the Nations and people who do blaſpheme thée, That thou canſt bind their Kings in Chains, and their
8. Nobles with Links of Iron. Therefore we pray thée, that either by the two-
9. edged ſword of thy Word thou wouldſt convert them, or elſe execute thy judgment written upon them; Lord, let thy Kingdom come: Thy Kingdom of Grace, by which thou doſt reign in the hearts of all thy Elect: Thy Kingdom of power, by which thou wilt ſubdue all thy enemies; and thy Kingdom of glory, when thy Saints ſhall be called to ſit upon their Thrones, and with thée, judge the World. When vengeance ſhall be executed on the Heathen, that have not known thy Name; and an inheritance given to the Saints, whom thou wilt honour for ever and ever.

PSAL. CL. *A Hymn.*

THIS *Pſalm* is of the ſame Subject that the former. In the 148. All creatures are invited to praiſe God. In the 149. Men eſpecially, and thoſe that are in the Church: But in this, that they praiſe him, and that with all kind of Inſtruments.

The parts are.
1. An Invitation to praiſe God, which word is ingeminated thirteen times, according to the number of the thirteen Attributes of God, as the *Rabbins* reckon them.
2. That this be done with all ſorts of Inſtruments, intending thereby that it be performed with all the zeal, care, alacrity, ardency of affections that may be.

The firſt part. Ver. 1. He invites to praiſe God.

1. In the beginning, and all along the *Pſalm*, he calls on men to praiſe God.
1. *Praiſe, praiſe, praiſe, praiſe.*
2. *Praiſe God in his Sanctuary*: In his Temple; or in your hearts, which are the Temples of the Holy Ghoſt: Or praiſe him, that dwells *in Sanctis*; that is, in his holy Heaven.
3. *Praiſe him in the firmament of his power*: For his power, magnificence, which is firm: Or, who ſhewes his power in the Firmament, when he ſits as in his Throne or Palace. Some underſtand the Church by it, in which his Saints ſhine as Stars in the Firmament.

Ver. 2.
4. *Praiſe him for his mighty Acts*; the works of power he doth.
5. *Praiſe him according to his excellent greatneſs.* That greatneſs whereby he excels all other things; he being abſolutely great, they only comparatively.

The ſecond part. With zeal, and all kind of Muſick.

2. He deſires that no kind of way be omitted, by which we may ſhew our zeal, alacrity and ardency in praiſing him, and to that end he makes mention of all ſorts of Inſtruments, which either make Muſick, being touch'd with the hand, or forc'd to ſound with wind.
1. *Praiſe him with the ſound of Trumpet*: An Inſtrument then uſed in their ſolemn Feaſts. *Tuba flatu ſonitum reddet.*

2. *Praiſe*

2. *Praiſe him with the Pſaltery and Harp: Pulſu chordarum reſonant*: And to theſe they ſung; ſo that the Muſick was made by hand and voyce. Ver. 3.
3. *Praiſe him with the Tymbrel, and dance. Tympano & Choro.* Vulg. in the Quire, where, with the conſent and harmony of many voyces. 4.
4. *Praiſe him with ſtringed Inſtruments*; Lutes, Viols, &c. and Organs. Ver. 5.
5. *Praiſe him upon the loud Cymbals.* They are round, and being ſhaken, make a tinkling noiſe.
6. *Praiſe him upon the high ſounding Cymbals:* An Inſtrument that yielded a great ſound, as Bells do amongſt Chriſtians. *Bellar.* 6.

His Concluſion is univerſal: *Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.* Allelujah. That he be praiſed by all.

1. *Every thing that breaths*; whatever hath ſtrength or faculty to do it.
2. *Every thing that hath life*; whether ſpiritual, as Angels, or animal, as Beaſts, or both as men: Or Metaphorically, all other things; which, though they be inanimate, yet may be ſaid to live to God, becauſe they obey his Order and Decree. The Prophets intent may be, that all things praiſe God, becauſe all things that have life or being, have it from him.

A Thankſgiving occaſioned by the laſt *Pſalm.*

O Eternal God, Lord and Creator, Governour and Diſpoſer of all things both in the firmament of thy power, and in the earth, which is thy Footſtool, who loadeſt us with bleſſings, and only expects our Tribute of thanks; we thy obliged creatures and ſervants in all humility appear before thée to pay that reverence and worſhip, and devotion, which is thy due, and our duty. We praiſe thee for thy mighty Acts, and we deſire to praiſe thee according to thy excellent greatneſs. Ver. 1. Ver. 2.

Thy wiſdom is infinite, thy mercies are glorious, and we are not worthy, O Lord, to appear before that preſence at which the Angels cover their faces; yet ſince thou, O Lord, art worthy to receive glory, and honour, and power, ſince thou art to be praiſed in thy Sanctuary, becauſe thou haſt made, preſerved, and redéemed us. We unworthy wretches do in all humility and obedience offer thée all poſſible laud and honour; while we have breath, we will praiſe the Lord. Ver. 6.

And that we do it with the greater alacrity, and more attentive zeal, with more chearful hearts, and warmer affections, let us chuſe to our ſelves ſuch apt and melodious inſtruments, that may raiſe our ſouls in this Service, and that the unity and melody of our devotions may be as ſweet and pleaſing in thy ears, as the harmony is delightful to ours. We cannot be too joyful in the preſence of our God, we cannot be too thankful to our Salvation, and therefore we will ſing Hallelujah after Hallelujah, and call for Hymn after Hymn, with Pſalms and ſpiritual Songs, voyces and inſtruments of Muſick, we will praiſe the Lord; praiſe thy power, praiſe thy wiſdom, praiſe thy goodneſs, praiſe thy mercy, thy bounty, thy love to us for ever and ever. Ver. 3. 4. 5.

And here I in particular thank thee for thy aſſiſtance in this work, which I wholly attribute to thy Grace, and dedicate to thy Honour.

And if I have done well, and truly expreſſed the ſenſe of the Spirit of God, who inſpired into the Prophet theſe *Pſalms* and *Hymns*, it is that I deſired: But if ſlenderly and meanly, it is that which I could attain to.

Analyticam hanc Pſalmorum explicationem per gratiam Dei abſolvi, & devotiones inde collectas Anno. 1658. Octob. 22. *Hallelujah.*

FINIS.